

The Lutheran

God's word and Luther's teaching now and never perish.

Twentieth Year.

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Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Er-
schlehiern, und Sprachen, und
Völkern,

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre: denn die Zeit
seines Gerichtes ist kommen, und
bietet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

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Foreword of the editors

to the
twentieth year of "The Lutheraner."

"So it goes with me: whoever among the pope can make Luther the worst spirit of the red, which has shone on the suns, has got it wrong. Again, he that can make me among the red spirits a forcible pope, and worse, neither the pope, cannot celebrate. And yet, if Luther had not written, no red spirit would know what the pope is, and no pope can resist some red spirit (without with iniquity, fire, and sword); but my doctrine is the goal, set by God, to which all must shoot."

Thus Luther wrote in 1535 in his preface to a writing of the old Urban Regius. *) No one can deny that Luther herewith pronounced nothing but pure truth. It certainly seems to be something most strange that the papists declared Luther to be the most ferocious enemy of the papacy, while the fanatical sects declared him to be an arch-papist! And yet it was indeed so. That the papists cursed Luther over and over again as the worst enemy of their so-called old church and its sacred orders and laws, needs no proof; that is the fact.

*) Luther's Werke, Erlanger Ausgabe 63, 332. 333.

the whole world knows. The history of the Reformation, however, proves no less clearly that Luther, on the other hand, was blasphemed as a "new Pabst" by the swarming spirits of his time. A "new Pabst," for example, was what Thomas Muenzer, the well-known head of the Zwickau "heavenly prophets," called him in a writing of 1524, entitled: "Wider das geistlose, sanftlebende Fleisch zu Wittenberg." And the swarm-spirit Andreas Carlstadt, in a writing of 1525, called Luther the "new sophistical Papist," nay, "the Antichrist's after-born friend." *) Zwingli also honored Luthern and the Lutherans with no better titles of honor. In his so-called Augsburg Confession of 1530, he calls the Lutherans, because of their belief that the body of Christ, according to its nature and really, is present in the Holy Communion, "people of the Holy Spirit. In his so-called Augsburg Confession of 1530, he calls the Lutherans, because of their belief that the Body of Christ is present according to its essence and really in the Holy Communion, people "who look back to the Egyptian fleshpots," by which he means nothing other than the superstition and priestly rule of the Roman Church. **)

But how was it possible for Luther to be reproached in such contradictory ways, so completely opposed to each other? Is it also possible to say both black and white, both for and against, both yes and no? - As inexplicable as those mutually canceling

*) Luther's Werke, Walch's edition. XX, p. 13 of the historical introduction.

**) S. Cyprian's impelled teaching of ecclesiastical unification of the Protestants. Other part p. 24.

Although the accusations that were made against Luther seem to be true at first sight, these obvious contradictions can be explained so easily when one examines them in detail. Luther was not a radical subversive, like Muenzer, Carlstadt, and Zwingli, but, like all righteous Christians, thoroughly conservative. That is to say, in his work of reformation Luther did not set out, because he saw the great destruction that had invaded, to overthrow quickly everything he found, the misused good with the evil, the free according to God's Word with the forbidden, the tolerable with that which weighed on the conscience, as the swarm and mob spirits did. But what Luther found in the corrupt church he examined according to the unmistakable touchstone of the divine word: What had its foundation in God's clear Word, he took out as a precious jewel from the filth with which it had been stained, purified it, and did not allow anything in the world to take it away; yes, even what was not contrary to God's Word, i.e., a free mean thing, and was useful, or whose abolition could have caused unrest or distracted people from the main thing, he retained. When Luther, for example, found in God's Word the clear words of Christ: "This is my body, this is my blood," he was never persuaded by the zealots to reject with them the doctrine that Christ's body and blood were in Holy Communion, as a Roman, papist doctrine, but held to it

so firmly, so dear to him was God's grace and his blessedness. And since Luther found many orders, institutions, and ceremonies in the Roman church, such as the annual feasts, the singing at the altar, the gospels and epistles on Sundays and feast days, the private confession, the official dress, the crucifix, the images of the altars, the altar candlesticks, the sign of the cross, the wafers at Holy Communion, the subordination and superordination of preachers, and the like, which are all things that are not commanded in God's Word, but are also not forbidden, and thus are left free, and which, with right doctrine, can serve for edification, good order, and decency in the church - he did not abolish all this, as Zwingli and other enthusiasts did, but retained all this. Only what was found in the Roman church of doctrines, customs and ceremonies that were contrary to God's word or, as far as the ceremonies were concerned, were only an empty jiggery-pokery, Luther rejected and swept out of the church as antichristian evil.

Thus Luther came to stand in the middle between the papists with their false church and priesthood and the zealots with their innovation-addicted spiritism and rationalism. While some on the right and others on the left deviated from God's Word, sometimes in false freedom, sometimes in false bondage, Luther took the golden middle road, not allowing freedom where God's Word binds, and not allowing himself to be bound where God's Word gives freedom. But while Luther therefore turned the sword of the Spirit just as decisively against the fanatics and the red spirits as against the papists and Romanists, he now also had to experience the most furious attacks from both sides and had to allow himself to be called a papist by the fanatics, but a fanatic by the papists. He expresses this himself not only in the above-mentioned words, but also elsewhere in many passages of his writings. In his "Answer to the King's Blasphemy in England" of 1527, for example, after describing the attacks of the papists on him, he continues: "But why should I be angry with the papists, who are my public enemies, and what they do to me, they do according to the law of the enemy, as is proper! But these are first and foremost the innocent ones, my tender children, my little brothers, my golden friends, the red spirits and enthusiasts, who, as it seems to me, would not have known anything brave, neither of Christ nor of the Gospel, if Luther had not written before, and who, of course, by their art would hardly have worked their way out of the tyranny of the pope into such freedom and light, or, if they could have done it, they would not have been allowed to attack it, nor would they have dared to. For at the time when I stood alone in battle, suffering bulls and banishment from both the pope and the emperor, as well as from all the papists, they were out of all measure bold, joyful, undaunted heroes - to be silent, and to keep me in the dark.

working alone in the mud. *) But now that God has All is lost; no rebuke, no teaching, no exhortation, no graciously helped me, that I have made a little space and warning, no promise, no entreaty, no supplication, no room for myself and for them, and they are to stand by patience, no humility, no hypocrisy, no enticement, will me and help me to fully carry out the dispute, as I relied on them and put them off, they fall from behind on me will not avail. Well, then, in the name of God, let the poor, well-martyred man, and attack me more horribly rebellion stand. Let him who is afraid depart; let him who than the papists do. Then I must be a new pope; they are afraid flee; I know that my support is strong and sure the ones who preach Christ rightly; the sacraments must be enough. Whether the whole world be joined unto me, or be used; they have become nothing but signs, so that how it shall fall away, it is all the same unto me; and let Christians are marked as sheep are marked with red me say, When I was alone, it was not joined unto me heel. How finely I argue! I lie in the field against the before. He that will not, let him go; he that will not, let papists and think that my little brothers are behind me him go. Who holds the other here? said Rust by the and help - so meanwhile they set fire to my city and neck-iron. I can live and die the more cheerfully because murder everything in it, and yet they boast that this is a live and die with such a conscience that I have served small thing, that they do not care so much about the the world for its good with all my diligence and have sacraments, that one should not quarrel about them, but brought the holy scriptures and God's word to light in a they pretend to great love, peace, unity and humility. way that has not been done in a thousand years. I have Yes, that they forget nothing, they praise themselves done my part, let your blood be on your own heads and how great martyrs they are and must suffer so much, not in my hands! But I ask again for God's sake: If it is even from Luther; Luther, however, suffers nothing at all, possible for you, do not swear to Luther; it is truly not has also lost his spirit, and is walking on vain roses. I Luther whom you are chasing: you should and must and think that this is quite a piece of ore, and the very rarest will let Luther's teaching stand and remain, if there were piece that the wretched devil could prove to me. A bit like ten of you in the world. My body is soon worn out; but this shall make a man drunk. Death is bitter, but life, my doctrine shall wear you out and devour you. Indeed, which should see and suffer such pieces, should not be one should almost feel that my doctrine is true, because so sweet! I would not have thought that St. Paul's words it has grown so much that no one has yet been able to would be so serious and so valid, since he speaks of break it off and has remained undaunted and false brothers; I also had to find out what kind of herb it unconquered in the face of many a storm. The was. So far I had tried and suffered all kinds of things, enthusiasts think that if they had Luther down, they but my Absalom, my dear child, had not yet driven out would be riding on vain clouds. But the papists think, and defiled his father David; my Judas, who scattered and I almost believe it too, that if Luther were not there, the disciples of Christ and betrayed his Lord, had not yet the enthusiasts would soon become thin and crawl to done his work with me. This also is now in the work. the hole; they are truly standing on weak legs, as much Praise be to God and may his mercy prevail! .. Well, all as I have read their writings." *) - together, as you are and belong together, devils, papists, and enthusiasts in one heap, only fresh to Luther! You Church named after him has experienced at all times. Cried out and persecuted by the papal church as the papists from the front, you enthusiasts from behind, you mother of all unchurchly, enthusiastic sects, it has, on devils from all ends! Hound, hunt, drive confidently, you the other hand, been attacked and blasphemed by have the right game before you. When Luther is laid, you these sects as a refined pabstacy. Hereby, however, the shall recover and win. I do see,

What Luther once experienced, the entire Lutheran Church named after him has experienced at all times. Cried out and persecuted by the papal church as the mother of all unchurchly, enthusiastic sects, it has, on the other hand, been attacked and blasphemed by these sects as a refined pabstacy. Hereby, however, the enemies of our Evangelical Lutheran Church have themselves borne witness to her that cannot be more glorious. The papists have had to testify that she is not papist, the enthusiasts that she is not enthusiastic, both together that she walks the golden middle road between these two deviations and extremes according to God's word alone.

Now is our Missouri Synod really a faithful daughter of the old Evangelical Lutheran Church, and is the present paper, the "Lutheran," the organ of that Synod, really a faithful servant of this Evangelical Lutheran Church?

*) S. Luther's Werke, Walch's edition XIX, pp. 517-521.

*When, therefore, in 1522, Zwingli was taken to task in writing by the bishop of Costnitz as one of the culprits of the noise that had arisen from the Lutheran Reformation, Zwingli wrote a letter of defense in which, among other things, he said: "Why should I, who am a Swiss and confess Christ among the Swiss, be held guilty of this noise, when you (yourselves) say that this only happens in Germany and that the Swiss are not counted among the Germans? (S. Cyprian's Lessons 2c. p. 173.) Thus Zwingli sought to pull himself out of the noose, when great danger began to be connected with the confession of the truth.

thetic Church, it cannot be otherwise than that our They say that where, especially in the prophets and in If one considers that our Synod is an ecclesiastical Synod and its "Lutheran" are accused of being just as the Revelation of St. John, the future of the church is community that has really and truly become Lutheran completely opposed to each other. And so it is in fact. described as a glorious one in the flesh, we do not again, the mystery is easily solved. We intend to add There is almost no party here that does not revile us as understand it as it reads, but interpret it arbitrarily from something about this in the next number.

its opposite and antithesis. The accusations that are an invisible spiritual glory. Some say that we are brought against us are therefore so different and idolaters of Luther and the symbolic books of the divergent that one accusation always cancels out the Lutheran church, that we place them beside, or even other. We are like a man whom some call out as the above, God's Word; others, however, say that we are paragon of a stingy miser, and others as a fabulously enemies and despisers of Luther and the Lutheran dissolute spendthrift, who is certainly equally far confessions. Some say that we are enemies of all removed from both vices. ecclesiastical discipline and order, that we introduce

(To be continued.)

Anyone who has read the last few years of our popular, even mob rule into the church, that we apply journals and has noticed how many different attacks and the democratic principles of the state here to the church insults we have had to defend ourselves against will find as well, that we seek to flatter the people and thereby what has been said confirmed. Some say that we are draw them to us, by abandoning the divine rights of the fanatical, orthodox, condemnatory Old Lutherans, who divinely ordained sacred office of preaching, by there, the great multitudes of God-denying Epicureans, hold the visible Lutheran Church to be the only Church degrading it to a human institution and the preachers to who also cry aloud, "We would not that this (and his that can save all, and deny blessedness to all who do miserable "servants of men", but by making the loose, gospel) should reign over us." For Christ wills that not belong to it, or who do not believe in all respects raw, ignorant mob the supreme court and deciding by baptized Christians should crucify their flesh together with what it believes, and that we are therefore the most majority vote on and against God's word and order; the furious enemies of every union, peace-loving people Others, on the other hand, say that our preachers are members (i.e. the evil lust in them) which are on earth, who take pleasure in quarreling and fighting, or who hierarchs, that they exercise an intolerable clergy in our fornication, uncleanness, shameful rutting; that by virtue stretch the bond of peace and unity too tightly and congregations. Some say we are dead orthodoxists, of their baptism they should deny by faith the ungodly demand such equality in doctrine, even in all secondary that is, we only press for pure doctrine, but not for godly nature and worldly lusts, and live chastely, righteously, points, which is not at all possible in this life, so that living; we are enemies of a living faith and Christianity; and godly in this world which is in trouble. But this nothing but a complete crumbling of the church can we want to know nothing of true repentance and unrighteous and perverse generation does not want this. result from it; Others, on the other hand, say that we are conversion, nothing of regeneration, renewal, and Their gospel is: "Let us eat and drink. For tomorrow we basically nothing but a single sect, who want to establish sanctification of the heart, we sought only to "fanatize" shall be dead." For their delusion is that when they die an all-world church and regard all religions, churches, people for an outward old Lutheran church system, and their soul will dissolve into the dust or flutter in the air (or, and sects as equally good. Some say that our whole then declared those to be the best Christians who were for instance, run into a dirty sow or a horny goat). And thing amounts to a lifeless repristination, i.e., that we most blindly zealous for it; we taught that nothing was therefore it is wisely done, as they say, to enjoy life in all only seek out and introduce the old doctrinal forms, necessary for beatification except that a person be kinds of ways, i.e. to let the carnal desires and worldly orders, and ceremonies again, without the old spirit of baptized, keep to the orthodox church, attend church lusts take rein and to satisfy themselves in eating and faith; that we do not take into account the changed services diligently, and be a Christian. drinking, playing and dancing, whoring and screwing. The circumstances of the times, we do not seek to advance and Holy Communion, abstaining, as much as possible, devil and his unclean spirits have also blown out the light in any way, we are content to cite only the old, we are from gross lurking and crimes; others, however, say that of reason from these wretched people and lured them into not creative, that is, we do not bring forward anything we are nothing but enthusiastic pietists. But when would a swamp with his will-o'-the-wisps, into which they are all new, self-explored, and do not concern ourselves with we end by enumerating all the self-contradictory sinking deeper and deeper into hell. the many important new discoveries in religion and reproaches made against our Synod, its preachers, and For the father of lies has driven into the hearts of their theology..., Some, on the other hand, say that we are its organs? wise men, poets, and naturalists the delusion that there newcomers who have come up with a completely new Now, if the one as well as the other accusations were no personal, eternal, almighty God apart from and doctrine and practice and who want to transform the founded, our Synod would evidently have to be a above the world, while the truth from God, the holy entire Lutheran Church with their new ideas. Some say monstrosity, a beast of wonder, a monster, which, as Scriptures, say that this God measures the heavens with that our interpretation of Scripture is a merely literal long as the world stands, has not yet been shone upon a span and the earth with a dreil, and that all nations are spiritless, mechanical one that sticks to the shell of the by the sun, before which every one, if he only heard talk respected before him, like a drop in a bucket and like a letter and does not penetrate into the secret core of the of it, would have to cross himself and bless himself as mite in the scales. According to their doctrine, then, which spirit of Scripture. before an uncanny, inexplicable "ghost. But no one who is already judged to be madness by the rational light of reads this will, we think, be so completely bereft of his the respectable thinking heathen, the world is from reason as to believe in all seriousness that such aeternity out of and through itself, and exists in a constant monstrosity can exist in the world. As puzzling as it may cycle of coming into being and passing away. Their god, then, namely the world, is therefore in a state of constant change, and is, as it were, a monster that is always consuming itself and in turn giving birth to itself out of itself, an unnatural

What is the shape of our time and what future can we expect?

(Continued.) *)

Thirdly, there are now over here, and still more over there, the great multitudes of God-denying Epicureans, who also cry aloud, "We would not that this (and his gospel) should reign over us." For Christ wills that baptized Christians should crucify their flesh together with the lusts and desires; that they should put to death their members (i.e. the evil lust in them) which are on earth, that they exercise an intolerable clergy in our fornication, uncleanness, shameful rutting; that by virtue of their baptism they should deny by faith the ungodly lusts, and live chastely, righteously, and godly in this world which is in trouble. But this unrighteous and perverse generation does not want this. Their gospel is: "Let us eat and drink. For tomorrow we shall be dead." For their delusion is that when they die their soul will dissolve into the dust or flutter in the air (or, for instance, run into a dirty sow or a horny goat). And therefore it is wisely done, as they say, to enjoy life in all kinds of ways, i.e. to let the carnal desires and worldly lusts take rein and to satisfy themselves in eating and drinking, playing and dancing, whoring and screwing. The devil and his unclean spirits have also blown out the light of reason from these wretched people and lured them into a swamp with his will-o'-the-wisps, into which they are all sinking deeper and deeper into hell.

For the father of lies has driven into the hearts of their wise men, poets, and naturalists the delusion that there is no personal, eternal, almighty God apart from and above the world, while the truth from God, the holy Scriptures, say that this God measures the heavens with a span and the earth with a dreil, and that all nations are respected before him, like a drop in a bucket and like a mite in the scales. According to their doctrine, then, which is already judged to be madness by the rational light of the respectable thinking heathen, the world is from aeternity out of and through itself, and exists in a constant cycle of coming into being and passing away. Their god, then, namely the world, is therefore in a state of constant change, and is, as it were, a monster that is always consuming itself and in turn giving birth to itself out of itself, an unnatural

*) Erroneously, the section of this essay that appeared in the 24th number has been given as the "conclusion" of the same. D. R.

Mother, who eats her own children, in order to give them from whom those here, especially from 1848, first The devil's will is to be the most powerful in them, until up again afterwards in all kinds of transformations. learned their wisdom. at last, in drunken madness or despair, they breathe out their wretched souls, which the devil then drags down to deny the personal and erroneously unlimited power of hell.

So these children of unbelief, these fools of the devil, But there are two sorts of these ungodly fellows. The first are the unruly swine who wallow in the mud of gross God, who is exalted above the world, separated from the carnal pleasures, in eating, drinking, whoring, etc.; and The other kind of deniers of God and Epicureans is seraphim as from the worm as by a gulf, majestic, the deeper they burrow into it, the better they feel. It is the finer, but by far more dangerous, than the one just glorious God, in whom nevertheless all men live, weave, chiefly the drunken heroes in the brandy taverns and ale-mentioned; for with these it is clear even to stupid eyes and are, who bears all things with his powerful word, houses, where they habitually drink themselves mad and where the denial of God and the stripping away of all fear without whose will no sparrow falls from the roof and no full, become wild and senseless from the strong drink, or of God will finally lead, namely, to temporal and eternal hair from the head, without whose power they even, robbed of their senses, fall to the ground and lie ruin.

themselves, these fools, cannot think, speak and write, there as a living carrion. And even if it does not always Now this fine sort are the educated atheists, who, as although the content of the same is nothing but lies and happen so horribly with all of them that they degrade already explained above, assert the divinity and eternity deceit, yes, stinking flatulence and winds of the devil, themselves so freely among the unreasonable cattle, it is of the world, but deny the personal God above the world. which he lets pass through their mouths. and remains their pleasure to get diligently drunk, And that from this assertion and denial the abolition of

But if these deceived deceivers deny the personal, especially when it costs them nothing and they are all moral relations and also of the civil community, as a true and living God apart from and above the world, they tractated by their patrons. Since they, although baptized legal institution, must necessarily follow, we have naturally also deny His holy and righteous will, which He Christians, deny the God they were baptized into, and already seen above. For these baptized but apostate has written into the hearts of all men as a law and, especially blaspheme Christ shamefully, it is only in Christians are not only sworn enemies of Christ and his moreover, expressed its essential content in the holy Ten accordance with the punitive justice of God to show this kingdom, despisers and scoffers of the Bible, but also Commandments; namely, how men, His rational in the following ways: enemies and haters of all wholesome orders, as, e. g., creatures on earth, are to be constituted according to First of all, it happens in them that the stirrings of of the property proper to each in money and goods, of soul and body and to think and want accordingly. 10 conscience and a fear of God and His word, even if only marriage, and of the protector of both orders, the Commandments; namely, how men, his rational servile, which were still frequent in the beginning of their temporal authorities. And if their power were as strong creatures on earth, are to be constituted according to course of sin, become more and more rare and weaker. as their evil will, the authorities would already have been soul and body, and how they are to think and will, do and In former times they were still sometimes frightened by eliminated from all places, the distinction of property and leave things accordingly. But if they deny this will of God the living and powerful word of God, which, for instance marriage would have been abolished, and the whole inwardly and outwardly expressed in the law, and its Proverbs 23:29, reads thus: "Where is woe? Where is world would have been transformed into a great den of sacred demands upon his creatures, they also logically sorrow? Where is strife? Where is lamentation? Where robbers, a den of murderers, and a house of whores, in deny that there are any transgressions of this law in are wounds without cause? Where are red eyes? which, however, they would be the princes and lords, thought, word, and deed; hence the reality of sin, that is Namely, where men lie with wine, and come to drink up i.e., finally, in mutual destruction, the devil's governors of the sin to be atoned for, and the necessity of punitive that which is poured;" and likewise Isa. 5:11: "Woe to on earth.

justice and retribution. Accordingly, according to the them that rise up early in the morning to be in the habit But the greater part of these educated deniers of God opinion of these atheistic, Epicurean sages, the of drinking, and sit till night, that the wine may heat them are still cautious enough to keep secret their ultimate authorities act very cruelly and inhumanly when they up; therefore hath hell opened her mouth wide, that they intention to make the world happy, i.e., to devastate it, punish, for example, a thief or a whoremonger and ar may go down." And no less were they terrified at St and to move within the bounds of respectability and abuser of virgins; for their actions are only a mere Paul's word, that drunkards shall not inherit the kingdom decency, so that they do not cultivate any open fellowship with those of their brothers of the coarse sort. necessity of nature and not an injustice, since there is no of God. But because the devil and their own evil wills soon drowned these stirrings of conscience in strong On the other hand, they love to clothe themselves in the right and law, and therefore also no transgression and drink, and prevented the approach to righteous garb of scholarship, which, however, clings to them violation of them. repentance, it was according to the penal justice of God rather loosely and suits them about as well as hoop skirts suit women; also, in spite of their handsome appearance, there is rather a lot of wind in both garments. In particular, they boast of so-called recent results of empirical natural science in order to deny the

But if they deny injustice and sin, and still more the inherited corruption of human nature, which, as a that these stirrings returned the longer the rarer and weaker, the conscience became more and more dull biblical story of creation and to portray it as mere fable foolishness. But the story of Christ they relegate to the and the mind more and more dark, the will more and and poetry. These results, however, which were at first domain of legend and fable, like that of Hercules and more and more inexorably into cursing, blasphemy trumpeted with the greatest foolishness as Theseus, although against the truth even of the history whoring, cheating, lying, drinking, stealing, and other unquestionable and unassailable, were afterwards of the world they are not able to deny that the gospel of disgraces and vices, ruining them more and more in body proved by thorough and truly scientific naturalists to be Christ has transformed idolatrous heathen nations and soul, and also bringing them into the utmost disgrace empty assertions and untenable propositions; and thus drowned in sins into God-fearing and moral men, and has and contempt before men. the proof was furnished that it was just the evil will and even changed the whole shape of the world. Our time is Thirdly, it is the usual course of events that the angel hatred of God's Word that had guided these illiterate now full of such filth and vermin, like an Egyptian plague and hatred against God, whom they vainly try to deny fellows in their observations and driven them into their especially over in our old fatherland, where the chief and under whose judgment they become more and more erroneous assertions.

criers and chief writers of this atheism, which continues hard and obdurate, should lead them to the death of God. The most apt of this wisdom is undeniably the assertion that the first and original birthplace of man is a to eat away at us like a cancer, have their headquarters and fertilized primordial

The first thing that is said to have happened is that he attended the wedding at Cana, ate with the penitent. There are greater and lesser discoverers and inventors, there was no mud, out of which first the plant world, publicans and sinners, and sojourned not only with the artists and scholars, thinkers and poets of the idolatrous then out of this the animal world, and finally out of this lovers of the divine word, with Lazarus and his sisters, guild, who also diligently gave glory to the spirit of man again, as the last pinnacle and crown of organic life, Mary and Martha, in Bethany, but also with Zacchaeus in against the glory of the true God and scattered incense, man would have been formed, so that this primordial Jericho, and even did not spurn the invitation of the proud but especially the revolutionary heroes of recent times, mud (which, of course, only sits in the brains of these Pharisee Simon. the political martyrs of the year 1848.

conceited naturalists) is the forefather of all living. According to his example, his believers should keep. In honor of all these idols, commemorative festivals creatures. In the agreement in regard to this common their sociable nature and avoid two kinds of excesses. are held on their birthdays, their memory is refreshed by origin of all life in the various atheistic naturalists, it is. The first is a certain monastic and monastic seclusion, a pompous speeches and idolatrous songs, but above all then of no particular consequence that some, e. g., pietistic and legalistic way of being, which is usually - for that is and remains the main thing for them - and at hold the ape to be a degenerate man, while others hold combined with a good portion of spiritual arrogance, and the same time they eat and drink heartily in honor of the man to be a refined ape; for this insignificant difference in which one fearfully avoids social contact with people heathen god Bacchus and their doctrinal father of opinion is far outweighed by the unanimity in the who are not among the city and country converts and who Epicurus. And since in these carousing brothers and common primeval mud in which they are all stuck. have a reputation for special piety. The other excess is deniers of God and the devil the devil of arrogance and

These assertions, however, are of course not only the opposite, in that in one's social conduct one drunkenness works diligently into their hands, it is not rejected as blasphemous by the Holy Scriptures, but assimilates oneself to the world, occasionally joining in its wonder that these children of his strengthen each other also declared as madness and folly by the rational light merry-making and amusements, or speaking and at these banquets, partly in enmity against Christ and his of educated, respectable heathens. But these conversing after its manner; and who would deny that this word and church and against princes and clergy, partly assertions are not only rejected by the Scriptures as is always connected with a lack of spiritual earnestness in the worship and adoration of their idols. And so that blasphemous, but are also declared to be madness and with an abuse of Christian liberty? their toasts do not fade away too quickly, and their

and folly by the rational light of the educated, Healthy Christian sociability, however, avoids both of libations do not go up in smoke too quickly, they take the respectable heathen. For they know from these aberrations. Serious, simple-minded Christians, bold decision, with an otherwise unusual generosity, to existence, preservation, and government of the world however, have as little contact and social intercourse with erect monuments to their idols as soon as possible in that there is a God who testifies to himself in the openly worldly people who despise God's word as they bronze and stone, statues and statuary columns, in "conscience" of man, who punishes the do with pietistic, legalistic social entertainment. They hate which they idolize the spirit of man and themselves, and unrighteousness of individuals and whole peoples with all idle gossip and loose, unspiritual speech, but they gather around them for common idolatry. Then it is justice even in this life, and who will punish the wicked dislike no less all sought-after spirituality and pompous palpable that here too these children of unbelief cry out with eternal punishments in the underworld. unction. They talk about everything, about good and bad as if at the top of their voices and never tire of saying,

And therefore these reasonable heathen will come weather, about war and peace, about good and bad. "We do not want this one to rule over us. out against the unreasonable, apostate Christians and harvests, about art and nature, about custom and bad. No less, however, is the reign of Christ rejected by atheistic blasphemers at the Last Judgment and custom, about trade and commerce, about discoveries the adulterous generation of our day in the conjugal and condemn them. and inventions, about science and politics, about church domestic life, and in the child-breeding which flows from

So then it is clearer than the sun that the fine and and state, about the histories and leaderships of it. There has hardly been a time when marriages have coarse Epicurean atheists and apostate Christians are individuals and of whole peoples, and what is more; But been so frivolously contracted and accordingly of one heart and soul, and as of one mouth ever cry, all their talk and social intercourse, whether with brethren conducted and divorced as in ours.

"We would not that this should reign over us." in Christ or with other men, as circumstances may bring, The Lord Christ wants marriages to be entered into in

But this saying also finds its application in the social is always based on the ecclesiastical fear of God, true the fear of God, in true faith in Him, and with the consent circumstances of our time. It is in the spirit of Christ and faith in Christ, the spiritual mind, and obedience to God's of the parents or guardians and caretakers of young men in accordance with his words that his Christians also Word. e want Christ and his word to reign over them at and virgins, and to be conducted accordingly. And he cultivate a social life. Already as a 12-year-old boy, all times, even in the area of social life, and that their does not want parents to force young people to marry since he stayed behind in the temple at Jerusalem after speech be sweet and seasoned with salt. against their natural inclination out of selfishness,

God's guidance when his parents returned home, he But the children of unbelief in our time are quite different to obstinacy, and human planning, nor does he want them was sought by them among friends and acquaintances, in their social relationships. The enmity and hatred to promise and marry secretly against the will of their since they missed him on the evening of the first day's against Christ and his word, and at the same time the parents and the fourth commandment. In former times journey. And from this it is evident that he was not a self-deification of the spirit of man in all kinds of gifts and this compulsion to marry did not occur infrequently, gloomy, unsociable man, but had a friendly, sociable, powers, are also strongly manifest here. The cult of especially in homes where only a legal, sometimes even affectionate nature, and kept company and intercourse genius is the chief object of their conversation and social a despotic, regime was practiced. Now, on the other with God-fearing people. In a similar way we find him amusement; and the smaller and more miserable they hand, the frivolous initiation of love affairs and, as a later as a man, after his thirtieth year, when he went are in themselves, the more splendid they seem to consequence, secret promises of marriage behind the out for the direction of his prophetic ministry among themselves in worshipping their idols in speech and backs of parents or guardians are quite common, Israel and also differed in his sociable manner from writing, as if they had been the idols of the world. especially when the young people have come of age.

John the Baptist. For the latter kept himself lonely in the wilderness, wore a hairy garment, ate locusts and wild honey, and was a man of the law, an earnest preacher of repentance, who prevailed in wielding the rod of woe to break the hard hearts of rude or self-righteous sinners, and to become to them a disciplinarian on Christ. But the Lord was quite different in his sociable behaviour. According to his friendliness and cheerfulness, the

Among the heathen, from the light of the law of nature written in the heart, the custom is established that the parents give their daughters in marriage and give their daughters to their guardians.

It is unheard of among them for a young man to ask for will be. And it does not matter whether they feel like it or and luring shall be done to the end that the faith, the a virgin behind his back and against the will of his or her not, whether they have the means to pay for the required new creature, the born-again man in them will be parents. Among the apostate Christians of our day, outlay on clothes, household utensils, etc., or not, strengthened thereby. For in these two things, in sum, however, this disgraceful custom, this impudent whether they have to resort to all kinds of swindling and consists the essence of Christian child-rearing, and transgression of the fourth commandment, this twofold deceit in order to procure all the luxuries for their from this alone, under God's grace, flows the blessing sin against God and parents, seems to be becoming mistresses or not.

for the future of the church, as well as of the civil more and more the prevailing custom; for of the young Truly, here, on the basis of the word of God, community; for in the children rests the hope of both. harlots, even if they have scarcely fledged, there would abolitionism from the love-tyranny of the wives would be But the unbelieving and carnally minded parents do not be very few who, if, moreover, the tickle of the flesh just as necessary as salutary even to the abolitionist want this. On the contrary, they do their utmost to act particularly stings them, would immediately avoid with marriage-slaves, whether they be fanatical or seduced contrary to this will of Christ. For by their false teaching earnestness and flee every opportunity for a love abolitionists; for here, as I have said, there really takes and evil example they use all diligence to strengthen bargain, and would also immediately turn the honest place a reversal of the divine order in the mutual the inherited and real sin in their children and to feed suitor away from them, first to their parents. And there relationship of husband and wife, which is not present in their flesh, and on the other hand to make the grace of are even fewer of these young fellows who, when they the mutual relationship of master and slave in negro baptism, the faith and the new man in them as have come of age, first consult with their parents in the slavery. Instead, however, it is more likely that the powerless as possible and to kill them. If parents are fear of God and, together with them, call upon the Lord matrimonial slave of an abolitionist marriage slave, for servants of mammon, they naturally lead their children for a pious and virtuous husband before they enter into instance, will make round trips from the purest water and to this servitude; if there is a sin in their children, they matrimony. "She is pleasing to mine eyes," is her give *speeches in* which she presents her sex as an will be in bondage to it.

speech; and so it is the lust of the eyes, and the lust of oppressed and enslaved one to her listeners and seeks If they are subject in one way or another to carnality the flesh, which bringeth the children of unbelief together to inspire them with enthusiasm for a radical and the epicurean nature, the sooner the better they in marriage, whether the parents look on it sweetly or emancipation from the divine order; for it is her intention also let their children participate in these worldly sourly.

that she and her sisters should also be considered pleasures and delights. And indeed, there has hardly It is no wonder, then, that marriages thus contracted soon capable of and capable for male professions, such as been a time in Christendom when hedonism has bring to light a great deal of gloom and heartache, and voting citizens, members of congress, civil servants, spread in so many ways and permeated all classes of that the honey of the first months soon turns to gall and advocates, physicians, etc., etc., etc., etc. are society as it has in ours. Hence the great effeminacy wormwood. For it often happens that the formerly considered capable and competent. and corruption of the children, who almost invariably

passionate affection turns into mutual aversion and We have now seen how, unfortunately, most experience no wholesome restraint and discipline of alienation, and each part seeks amusement outside the marriages here and there are made and conducted in the flesh, and whose self-will is not broken, and who house, according to its own peculiar taste. Or, if self-one way or another in unbelief and a carnal sense. But are not habituated even to outward obedience. Since interest has contracted the marriage, it is he alone who the example of the husband or wife, or both, becoming the parents have no love sanctified by Christ and no afterwards keeps the spouses together carnally in believers in Christ and converts to God, seems to eye enlightened by the Holy Spirit, they are not taught common greed and acquisitiveness, so that they sacrifice become the rarer the longer. "We do not want this man to be obedient. Since parents have no love sanctified all the powers of the soul and all the members of the body and his gospel to have dominion over us"-this is also the by Christ and no eye enlightened by the Holy Spirit, to the great god Mammon. Or, in the so-called happy watchword here. So it is quite natural and logical that they naturally do not love the creature created, marriages, it goes on in such a way that each spouse from such corrupt people also a corrupt breeding of redeemed and sanctified by God in their children, but really loves only himself in the other, and expects and children comes to light. For Christ, the Lord, wants the only their own flesh and blood; likewise, they do not desires the same bestowals of love from him that he children, whom he has also purchased and redeemed at see and recognize in them the original sinful bestows upon him. But what is this but sham love and great cost, first of all to be saved in holy baptism through corruption clinging to them through them, so that they refined selfishness? Here in this country, however, there faith in Him. For Christ the Lord wants the children, would serve them as salvific mirrors of repentance. On is still the standing, perpetuated from generation to whom he has also bought at great cost, to first receive the contrary, the parents look at them only through the generation, bad habit and perverse reversal of the divine forgiveness of sins and the Holy Spirit in holy baptism glass of self-love, and discover in them only order, that not, according to God's word and will, the man through faith in him, and thus to be born again from reflections of their own excellence. So it is quite is the head and lord of the woman, but the other way children of wrath by nature into children of God. natural that they should practice idolatry with them,

around, especially among the educated and wealthy, the God and heirs of eternal life. Furthermore, he wants the and especially, as wealthy people, strengthen their woman is the lord of the man; for all the fancies and parents to raise them in discipline and admonition to the lust for pleasure. Indeed, all their child-rearing whims of the delicate Eve-fleece, who knows nothing but Lord, so that they first sharply attack the original sinful consists essentially in nothing else than that they bring how to dress up fashionably, give parties or accept corruption in them with the law of doctrine and discipline, up sin, that it grows fat and strong, while at the same invitations, sway in the rocking-chair while reading also through the ruth, the man, and move them more and time the poor children become spiritually neglected novellas or novels, sit a little at the embroidery-frame, or more to the repentant recognition of their inherited and and waste away.

strum a few waltzes on the piano - all the fancies and real sin and to the right desire for salvation in Christ. At What wonder, then, if, especially here in the whims of these carnal daughters of Eve must, according the same time, however, he wants even more that they country, out of such effeminacy and neglect grows a to the customary custom of the country, be fulfilled by present Christ in the Gospel, also as their Savior, sweetly flabby, pleasure-seeking, unrestrained and unruly their wedded marriage-slaves with dutiful obedience in and powerfully, who was also born good to them, who generation, which fears neither God nor man, has no the most expeditious manner.

also fulfilled the requirement of the law for them and bore sense or love for the common welfare of the country, the curse of the law for them through his suffering and and, far from serving it in any civic occupation with death, atoned for God's wrath against them through his persistent exertion of its powers, pursues only the blood and death, redeemed them from sin, death and the pleasures and pleasures of the world! What wonder if devil, and acquired for them forgiveness of sins, life and blessedness, and sealed them by virtue of his resurrection.

Such young men and maidens of the same dispositionTo oppose the dam. As the servants of men, they are grow up, in whom, according to the masses, nothing isjustly afraid that by bearing witness against this lacking but the fear of God and faith, shame anddestruction, if they should notice it in anything, they would discipline, true education of heart and mind, and thearouse the displeasure of the mass of the people against domestic virtues also planted and cultivated by wisethem, and suffer loss of stomach and pouch; and even maternal discipline. On the other hand, there is anas righteous servants of the stomach, they are abundance of vanity, self-indulgence, preening,necessarily enemies of the cross of Christ, and as blind affectation, and finery, a pretended bashfulness with awatchmen and dumb dogs, they care little about bringing secret lustfulness, an addiction to pleasure, a hollow,God's enmity down upon themselves, if they only keep frivolous gossip, a merely licked sham, a distracted,the friendship of men. Likewise, by their own slack child-pleasure-seeking nature, in short, everything that isrearing, they set an evil example to their churches, and utterly contrary to the destiny of woman, namely, thelike Eli, they do not even look kindly on their own godly exercise of the marital, domestic, and maternalchildren's shameful conduct. Thus it does not excite them any care for the future that through their fault the number

"As the ancients sang, so the young twittered" - thisof stingy farmers, negligent craftsmen, money-grubbing can be sufficiently perceived in both sexes, only thatmerchants, deceitful advocates, swindling speculators, the atrocious sin of self-abuse and secret fornication,unjust judges, carnal party-holding electors, shameless as it seems, was not yet so prevalent with the presentoffice-holders, and the children of their own flesh and of parents, when they were children, as it unfortunately is their congregations has increased, of the shameless now with the youth. There is no sin, however, which sooffice-hunters, of the faithless officials, of the partisan terribly weakens and enervates the body, destroys thepopular speakers and newspaper writers, of the belly-powers of the soul, dulls the memory and the mind,serving preachers and teachers, of the carnally-minded paralyzes the will, poisons the imagination, depresseshusbands and wives, of the slack householder and the learning and the comprehension to the point of undomestic housewives, of the parents corrupting their impotence, and produces a distracted, restless beingchildren into the abyss of hell, could be multiplied with or a dull brooding, as this very abominable sin. At therapidity.

same time it strengthens all sorts of other evil desires It is certain, then, that even in the sphere of domestic and the spirit of lies, and makes the poor young peoplelife and the discipline of children, the children of unbelief a dwelling-place of all sorts of unclean spirits, if not inwill cry out at the top of their voices: "We do not want this bodily possession, yet in spiritual effect, so that theyman (and his gospel) to rule over us." (To be continued.) become more and more corrupt and rotten in body and soul, and without the converting grace of Christ go irrecoverably to hell.

In this place of torment, however, all children brought up in unbelief and in the carnal sense, whoBurckhardt of St. Louis, who had received and accepted sooner or later die in an unconverted state, will curse a regular appointment from the Lutheran congregation in and curse their similarly departed parents as Dundee, Ill, was solemnly ordained by the undersigned companions in eternal torment; For although they with the assistance of Mr. Rev. Richmann by order of Mr. received natural life from them, as instruments of the President Schaller with commitment to all symbols of the almighty power of God, and were called into existence, Lutheran Church in the midst of his congregation. yet their physical parents, as instruments of the devil May the Lord make him a blessing to many. and murderers of souls, helped them to eternal death A. Francke. by their unbelieving education and spiritual neglect.

But where are the preachers who, in their congregations and also through writings, punished this child discipline, which is also so exceedingly corrupt in this country, in due earnest and zeal with God's Word, and from it proclaimed the increasing religious and moral ruin of the people? Here, too, there would like to be a few of them. The preachers and the ecclesiastical businessmen, belly servants, and hirelings, who are swarming for the preservation and spread of their false doctrine, hardly see and notice this unspeakable and ever more mightily swelling stream of ruin, and are far from doing their best, at least in their congregations, to put a stop to it by God's Word.

On the IXth p. ^r. (Aug. 2, 1863) Mr. Rev. A. Ernst, after his former congregation in Euclid, O., had dismissed him in peace, was installed in his office in the congregations of Lecon and Elmira, C. W., which were unfortunately deprived of their pastor H. Wichmann by his protracted, painful, rheumatic illness, by the undersigned on behalf of the Honorable President of the Eastern District, and with commitment to all the symbols of the Lutheran Church.

May God the Lord now give grace and blessing, so that through this faithful servant what is standing may be strengthened more and more, what is sick may be cared for, and what is far off may be brought near. Hugo Hanser, Pastor.

Address: Usv. Lrust, I'lorL, IVswrloo Oo., 0. IV.

After Mr. Rev. Jungck, who until now has served the Lutheran congregation at Bloomington, Ill, has complied with the call made to him by the Lutheran congregation at Mishawaka, Ind. and its branch, the same, by order of the Venerable Presidency of the Middle District, has been appointed by the undersigned on the 10th instant to serve the Lutheran congregation at Mishawaka. Sunday after Trinitatis he was inaugurated into his office.

May the Almighty God and Father strengthen the newly called with His Holy Spirit, and richly bless the congregations entrusted to him with all kinds of spiritual blessings in heavenly goods through Christ, Amen. Laporte, Ind, Aug. 20, 1863.

N. Tramm, Pastor.
The address of the dear officemate is:
Uev. D. st. I'li. stuvAelc, Nisürnvaka, Inä.

Luther Society.

The 9th volume of Luther's People's Library, which will contain the excellent interpretation of the Sermon on the Mount, Matth. 5. 6. 7, is almost completed, corrected and stereotyped. At present, however, there has been very little participation; hardly 200 persons have sent in their names and funds. We can hardly dare to proceed to print if we do not have the prospect of being able to cover the costs. All who are convinced of the great blessings of the Luther Society, which it has already bestowed and will continue to bestow for the farthest future, are cordially requested not to let their zeal grow cold in the furtherance of this good cause. During the general synod to be held in Fort Wayne, the Cassirer of the Association, Louis Lange, will either be present himself or appoint someone to attend to his business. Until then let each one collect members for the Luther-Association to hand in their names and contributions to the mentioned Cassirer. Also a number of the first 8 volumes of Luther's popular library will be offered for sale during the synod in Fort Wayne.

The Publications Committee.

Friendly request.

All members of the Synod, as well as any guests, are hereby kindly requested to indicate by October 1 at the latest that they intend to attend the Synodal Assembly. In particular, the dear brothers in office are asked to note at the same time whether they are accompanied by a deputy or not. This request is made so that we may have an overview of the number of visitors for whom space is to be provided.

Fort Wayne, August 24, 1863.

W. Sihler, P.

For your kind attention.

As the Committee on Printed Matter has instructed me to attend this year's General Synodical Convention at Fort Wayne, Ind. to facilitate a mutual settlement of accounts and to receive funds, I would kindly request all those who are in account with me to comply.

Should anyone still wish to have an order executed before that time, please send it to me as soon as possible.

M. C. Barthel.

Display.

To those pastors, teachers and deputies who are traveling to Fort Wayne from St. Louis for this year's General Synodical Convention, please be advised that if their number is 30 or over, half-price tickets may be obtained; should there be less, one-fifth more must be paid.

Receipt and thanks.

For the Nassau Proseminar and the students coming from there received through Past. Döscher from Mr. Ebr. Loren; wife \$1.00. Through Rev. Mückel from his congregation in West Seneca, N. I. \$1.00. - By Mr. Aug. Gockel in Pilot Knob, Mo. \$2.00. - By Mr. Friedr. Nierdiek in Wash. ington, Mo. \$1.00. - By Mr. Wilh. Bohle das. 50 Cts. - By Rev. Dorn of his Eden-Ezer congregation at Port Hudson, Mo. \$6.55. -By the same of his Bethlehem congregation on Boeuf Creek, Mo. \$4.25.-By the same of 3 members of the congregation on Second Creek, Mo. \$5.50. -By Rev. Moll in his comm. at Neu Gehlenbeck, III, collectirt \$8.50.

For poor students:

By Rev. Muckel of his congregation at West Seneca, N. I. \$3.50. - By Rev. Metz of his St. John's congregation at Envy Orleans, La. \$3.75 - by Mr. H. Stänke! in Addison, Ill. \$10.00. For Pastor Röbbelen: From Christine Kertscher in Chicago 75 Cts. - From Mr. L. Kohtz there 25 Cts.

C. F. W- W al th e r.

Obtain."

MM For the German ev. - lutb. Hospital Wi" asylum. W!!!Uand From the comm. of Mr. Past. Viltz Mo. \$18.00 " " " SchlipsickStannton, III. 25,50 By Hrn. Past.Lochncrundzwarvonihm selbst \$1,00 and from Elisabeth Eisfeldt's piggy bank \$2.00 - 3.00 From the congregation of Mr. Seuel in VincenS,Ind. 15.20 By Mr. Rev. Hornicke Collecte from his Zions- and Jacobi parish 5,00 By Mr. Past. Birkman by Mrs. Tauerbach.... 2,00 " " Bürger of N. N. St. Louis.... 2,00 L. E. E d. Bertram, Cassirer.

Received

for the synodical treasury of the eastern district: From Wolcottsville Township \$3 .50 For the general presiding officer: From Wolcottsville Township 2.00 " "" Buffalo10 ,00 For the widowed Mrs. Prof. Biewenf: From the municipality of Johanniödurg 4,50 "Mrs. H. Schleier there 0 .50 For the Heathen Mission: From the municipality of Port Nichmond 15,76 For the lecrer contents: From Washington Church, Collecte on Pentecost 14,00 For the College - Debt Settlement Fund in St. Louis: By Mrs. Carol. Hanser 1 ,00 ,, Mrs Schleter . 0,50 " of the MartinSville community 1 .75 For teaching institutions: From the church in New York, in June 4,03 . " " July 4.90 from the Baltimore Community Sewing Society: for St. Louis - \$6 .00 for Fort Wayne 6.00

For inner mission:

Don of the church in Philadelphia, Collecte on the feast of Pentecost 10,75

from Mrs. I. William in Johannisburg 1,00 by Georg Kohl there 1,00 from the Middletown community 0.37 " "" Port Nichmond 31.52

For special purposes:

From I. Martin in Olean for the travel expenses of the Nassau pupils 1.00 of the same for the purchase of the building site of the St. Louis Hospitals 1.00 from N. N. in Buffalo, for the same purpose 6 .00 For Mr. Past. Röbbelen: Don Hrn. Past. Engelder, on whose child baptism collected 4, ... 50 from the MartinSville community 1 .75 From Baltimore Community Sewing Club 4.00

For Mr. Pastor Sommer:

From Mr. Past. Engelder, on whose child baptism collected 4... .50 From Baltimore Community Sewing Club 4 .00 from the church in Kingsville 9.00 New York, Aug. 1, 1863.

I. Bir kner. No. 92. William Street.

Obtain."

For the college debt settlement fund in St. Louis:

From the Virgins' Club in the Coneordia Distr. in St. Louis, Mo. \$8.55 By Mr. I. Birkner in New York, N. I. 3.25 From the Virgins' Association in Trinity Distr. in St. Lonis, Mon. 11.60 To Synodalcassee Westl. Districts: From Mr. Nagel, teacher, St. Charles, Mo. 2,00 From TrinityS Distr. inSt . Louis, Mo. 22.75 " Immanucls St. "" 22.70 " Coneordia-Distr. "" 7 .20 From Mr. Past. Besel 3,00 " of the Gem. of Mr. Past. Richmann, Schaumburg, Ill. 6.25 " H . . hrs in Addison, Ill. 5,< 0 " Mr. Ohlcndorf in Mattcson, Ill.- 1,00 " of the Gem. of Hrn. Past.Wunder, Chicago,Ill. 2.85 Collecte of the Gem. of Mr. Past. Hamann, Caron- delet, Mo. 11.40

To the college maintenance fund:

From TriinigtS Tistr. inSt . Louis, Mo. 22.00 " ImmanuelS-Distr. "" 22,00 ,, Concordia-Distr. , , , , , 18,70 Pflingstcollecte der Gem. des Hrn. Past. Franke in Addison, Ill. 12,60 By N. N. from Mr. Past. Bartling's Gem. in Springfield, Ill. 1.35

To the Synodal Missions-Casse:

Pflingstcollecte der Gem. dcS Hrn. Past. Th. Grüber at Pervville, Mo. 6.75 From the schoolchildren of Mr. Teacher Jung in CollinSville, Ill. 2.00 From DrcieinigkeitS Distr. inSt . Louis, Mo. 4,90 Collecte der Gem. des Hrn. Past. Matuschka in Washington, Mo. 2.25 From Mrs. Buescr in Washington Co., Mo. ---0. 50 From the Martin Luther-Verein and some members of the Gem. by Mr. Past.Popp, Warsaw, Hancock Co.,Ill. 13.00 From Concordia Distr. in St. Louis, Mo. 4,90 MorningS-Collecte at the Mission Feast of the Gem. of the Mr. Past. Wagner, Pleasant Ridge, Ill. - -54 ,M From the schoolchildren of Mr. Teacher Bartling in Addison, 'Ill. 2.00 From the St. John's parish of the Rev. Metz, New Orleans, La. 6.45 From the comm. in Altenburg, Perry Co, Mo. 9,00 Collecte beim Missionsfeste der Gem. des Hrn. Past. Geyer, Carlinville, Mo. 33.00 By Mr. W. JungklauS, Lasayette Co, Mo 1.00 Collecte at the harvest festival of the congregation of Mr. Pastor Niethammer, Rodenberg, Ill. 18.00 From the missionary box of the congregation of Mr. Past. Beyer, Chicago, Ill 2 .50 From Mr. F. Schneller in St. Louis, Mo. 1,00

For college construction in Fort Wayne:

From the Gcm. of Mr. Past. Hoppe in New Or- leans, la. 10.05 From Mr. Ludwig,Lücker, New Gehlenbeck, Ill. -5,00

For the community in New York:

From the comm. of Mr. Past. Streckfuß, Grand Prairie, Ill. 43.50 " the Gcm. of Mr. Past. Schmidt, Elkgrove, Ill. S'hi " Hrn. Heitmann in Addison, Ill. 1.50' From ZionS Distr. in St. Louis, Mo. 20.25 By Mr. Past. Moll in New Gehlenbeck, Ill.- -- 12,50 To wit: By Ludwig Lücker \$5.00; C. Müller, C. Möhle, W. Brunwart, A. Lücker, W. Wir- semau, H. Niermann, H. Pieper G \$1.00; i W. Dickhaus 50 cents. Cd. Noschke.

For the Lutheran have paid:

The 13th and 19th year r

C. Scholl, G. H. Kaufmann (16).

The 17th year:

Messrs: C. Matsch, I. Noll, C. Scholl, Fr. Korier, E. Mäntz, F. Nüßkamp, G. H. Kaufmann, G. Ries, Past. A. Ernst 3 Ex.

The 18th year:

Hcrrcn: H. Jungck, H. BrunS, Flandermeier, Past. F. Besel, M. Gender, C. Matsch, I. Noll, W. Schinke, Past. H. Eisfeller 2 ex., Past. H. W. Nincker 20 ex., A. Nohr, I. Nanmann, E. Mäntz, F. Nüßkamp, F. Nullmann, F. Schabel, G. Merz, Past. A. Ernst 15 ex., D. Schwartz, H. Walther, L. Sülle 50c., G. Nies.

The 19th year:

Messrs: Past. Warnte, I. Schmidt 25c., Henke, H. Bruns, Flandermeier, Past. F. Vesel, C. Schröder, Past. C. Engelder 9c., I. G. W. Wiedmann 4c., C. Läpp, M. Gender, C. Steindruck, C. Matsch, I. Noll, Past. F. R- Trannn, H. Backhaus, W. Backhaus, H Berendt, T. Haag, H. Richter 50c., W. Grotte, Grundersen, F.,tzrü. ning, A. Lamprecht, L. Leipold, H. Meier, Körber, M. Willens, A. Hamann, F. Riester, Past. L. Taib3Ex., Past. C. Küster, Past. H. W. Rincker 18Ex., F. Schneider, A. Nohr, C. Gaucrke, W. Nohr, M. Morhard, I. Popp, G. Roth, D. Schmidt, C. TheiS, C. Müller, Bohnhartt, I. H. rr, E. Mäntz, B. Köninger, C. Neisener, G. Merz! Past. G. Speckbardt 13 ex., C. Baumann, Past. W. HuSmann 7 ex., Alex. Einwächter 26 ex., Past. W. Hattstädt 12 ex., L. Sülle 50c., M. Bernhard, H. Rullman", K. Hörath, G. Laitsch, C. Kertscher, F. Fink, A. Grimmer, K. Potzel 50c., H. Ochlerking, C. Hcidorn, C. Plumhoff, Past. I. G. TheiS.

The 20th year:

Messrs: C. Matsch, H. Voupel, H. Rapp, I. and C. Möller, Past. H. Nügener, G. Mattens, G. M-Int,! I. Sturm, F. Bau 5 Ex., F. Dühren, I. Archl, Past. F. Sievers 20 ex., G. Loyler, L. Cunz, C. Moder, Past. H. Kühn, I. M. Bonnet, D. Hahn, T. Stemmler, Past. N", BartelS, G. Metzger, F. Erler, I. Ruhl, H. Birknen L^ Wnrfcl, C. F. Grupc, Past. A. Ernst.

M. C. Barthel.

Change of address:

O. N. Teacher.

Oo., Ua.

Altenburger Bibelwerk.

Volume Two.

Since the stereotype plates for this work will be ready in a few weeks, those who still wish to subscribe to this second volume are hereby requested to do so before October 1st of this year.

The subscription price (bound copy \$2.00, unbound Kl.50) is not increased, although all printed materials are significantly high in price.

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(Sent in by P. P. Beyer.)

XX.

The sun sinks and rises again, The fair
moon waxes and wanes, The starry host
goes up and down, It changes daily burden
and benefit. Life is sure to be followed by
death, The blossom's bare winter time And
woe follows your happy courtship, When only
the bride has been freed.

This, "Lutheran," take to heart In your new
course of the year.
Now you shine like a thousand candles Up
the path to the fatherland.
For nineteen full years new doors have
always been opened to you; you have indeed
experienced it, Even in the desert God
makes way.

Thou goest with victorious steps Through
enemy country to the host of friends, Thou art
already known by thy footsteps And free
entrance is granted. The fathers hold out
their hands to you, The children already smile
at you, And true Christians of all ranks Owe
you their heart's rest.

But how, are not also your days numbered,
your last day determined?
Are you not also on the scales that give and
take up again? What is the main feature of
these times In state, in church, in house and
hall?

The answer is on all sides, it is called:
disintegration, decay.

Riven are the kingdoms, the states, The
counsellors, servants, and lords. Undeniable
is the church's damage, The nits penetrate
almost to the core; Is there still a sentence of
the doctrine, Which everyone believes who
calls himself Christian? A sentence, about
which no more dispute would be, Which all
Christians confess in their mouths?

And darkly, Satan's house risen, The
insolent spirit pervades the world, To whom
thousands yearly succumb, Who takes God's
word for fable. What's rich and great and
wise Throws itself blindly into his arms; The
weakling sighs with inward hardship, "Alas,
only what's foolish is Christian."

This, "Lutheran," you will find On your new
pilgrimage.
Willst thou then still find entrance, Where
insolence is joined with folly?
Will not the enemy also cleave thy faithful
and sow discord?
Nay, not till the seed of hell be scattered, He
hath done it; will it come to pass?

Worry, if you can't help it. Worry, if you
can't help it;
Place every man his man, Who trusteth in
the LORD. Suffer he that loveth discord,
Because the LORD hath not yet
ministered, And searched out the heart.

What the "Lutheran" was, he will
remain. Undaunted, certain, clear, he
will write truth, truth that comes from
heaven, from the heart of true
Christians, and that remains forever.

He who, like him, loves the
church, who upholds the doctrine,
who gives good and honour for it,
who remains faithful to it, will also
this year take care of the old
banner;
And so we are united in danger Still
the "Lutheran."

Foreword of the editors to the twentieth year of "The Lutheran." (Continued.)

In the previous number we listed six self-
contradictory double charges, all of which, strangely
enough, will be leveled against the "Lutheran" and
against the members of the Missouri Synod in general.
Let us now examine these charges in the light of day.

The first double charge we have listed is this: Some
say we are fanatical orthodox, condemnation-addicted
Old Lutherans, who held the visible Lutheran church to
be the all-holy church, and therefore denied
blessedness to all who

[illegible]

We do not believe that we would have any influence on a wretched jugglery, for a worthless fraud, by which one that the Lord will preserve a holy seed even in these last times of the world, but that he will accomplish this only the recovery of the apostate people for Christianity and only wants to defraud unsuspecting Lutherans, under a good pretense, of the jewel of their pure Lutheran faith, through the continuing preaching not of a new, but of the old doctrine, which also resounds in our synod, and influence. Others, on the other hand, say that we are And the symbolic books of our church, as they express old doctrine, which also resounds in our synod, and newcomers who have come up with a completely new themselves, purporting to interpret them "historically," indeed in it, by God's grace, pure and clear in all points. doctrine and practice and want to transform the entire that is, historically, and yet, contrary to history, declaring If even some of our opponents admit this to us, but Lutheran Church with their new ideas. the one doctrine contained in them to be symbolic and reproach us, like Pastor Fengler, with having the old

There can hardly be a more beautiful testimony that the other not symbolic, we regard as nothing but traitors good doctrine of faith, but without the old spirit of faith we must be on the right path by the grace of God than who want to remain in the castle of our church and spread We must ask them to let God alone sit on the judgement that which lies in this second double accusation themselves out therein, in order to tear down the walls, seat of conscience and not to want to occupy it against us. Those who, on the one hand, accuse us of ramparts, and fortifications of the same, and to gain ourselves, otherwise their failure may turn out worst for presenting nothing but the old, must clear us of the entrance to false doctrines of all kinds. Still less, of them, the judges. See Luc. 6, 36 - 42. But if these same suspicion that our doctrine is a new one invented by course, do we want to have to do with those progressive opponents reproach us that we are, as they say, "not ourselves; those, on the other hand, who accuse us of thinkers who, pointing to the almost universal disgust of creative," that is, that we have not brought forth anything being innovators, must clear us of the accusation that the apostate German people with the old Christian new or self-explored, we must confess to them that we we are content, without regard to the present time, only doctrines, cry out always and forever: the old way of are not yet ready for a lively and deep appropriation of to seek out and reintroduce the old forms of doctrine, preaching Christ and Christianity is no longer suitable for what the church has already brought to light from God's orders, and ceremonies. Both accusers, whose our present civilized world; if one wants to win the people Word; but if later on we should be as far advanced in the accusations agree so badly with each other, must for Christianity again, one must no longer tell them about knowledge of pure doctrine as Luther and his therefore, against our will, give us the testimony that the inspiration of the Holy Scriptures, about the Holy successors were in their writings, then let us see if we we are equally far removed from dead repristination Trinity, about Christ's divinity, about vicarious atonement, can perhaps also bring to light something new. Until and innovation, and that we stand in the right Lutheran about original sin, about repentance and faith, about the then, our creative opponents want to be patient and center. It is true that we do not belong to that class of devil, hell and eternal damnation, We do not want to graciously take the field of new doctrinal discoveries on so-called Lutherans who, like e. g. by which, however, preach about the forgiveness of sins in baptism, their own as bold sailors around the heavens. If, they do not mean a further building on what already absolution and the Lord's Supper, and the like, but rather however, we are finally reproached from certain exists, i.e., a real progress, but rather an alleged to disrobe all this into the language of contemporary quarters, especially by the Buffalonians, for being improvement and new reformation of the old Lutheran Philosophies and thus make Christianity palatable again newcomers, this is simply due to the fact that these doctrine, soon greater, soon less; who, therefore, also to the present philosophically educated generation. We opponents, because they are newcomers, are also say that the Lutheran confessional writings, which they recognize in these heralds of a doctrine of Christ made newcomers: partly that these opponents, because they also invoke in full, must be interpreted "historically" in right for our time nothing but apostles of the devil, who themselves have adopted and advocate a new doctrine order to appease their consciences because of their wants to persuade us that the present people can be and practice, call our old Lutheran doctrine and practice breach of oath. We, however, do not want to know brought back to Christianity only by proclaiming a new one, in order thereby to conceal their innovations; anything about all this; rather, we are firmly convinced something else to them under the name of Christianity, at partly that we have indeed exchanged some old orders that God, through Luther, has restored to His Church least for the time being. No, we want to stick to our old and ceremonies, which our church had in former times the pure, unadulterated, and unadulterated teachings biblical Lutheran doctrine, even though we know that it under other circumstances, for other new orders and of the apostles and prophets, and that these teachings certainly does not fit into our time. It has not fit into any ceremonies, as our present quite different are laid down in the confessional writings of our time. But it has not only proven itself in former times to be circumstances require. In this way, however, we have Church. We heartily agree with the confession with alive and strong and sharper than any two-edged sword, shown ourselves to be not so much innovators as true which the Saxon Chancellor Brück once delivered the and as a power of God to make blessed all who believe conservatives, since our church, on the basis of the Augsburg Confession: "Most gracious Emperor, this is in it; But the old Lutheran doctrine still proves to be alive divine word, has expressly declared in its fundamental such a confession, which with divine grace and help and powerful to enlighten even the most blinded, to confession: "This is enough for the true unity of the can stand even against the gates of hell." We therefore awaken the most obdurate, to turn the most respectable Christian churches, that the gospel should be preached want to remain with the doctrine of this confession. We into poor sinners, the wisest into fools for the sake of with one accord, according to pure understanding, and do not want to deviate from it even a hair's breadth. We Christ, to turn the greatest sinners into pardoned ones, that these sacraments should be served according to the divine word. And is it not necessary for the true unity want to teach it and nothing else. And in order that we and the most fallen slaves of vice into renewed, freed of the Christian churches that uniform ceremonies may learn this better and better, we study, in addition children of God. Now may it be true that our so-called old of the Christian churches that uniform ceremonies to God's directly inspired Word, incessantly in our own Lutheranism, as they speak, "has not the future;" it is instituted by men, should be held everywhere, as Paul Confessions, in Luther's delicious writings confirmed ourselves, if we read 2 Pet. 3, 3-10, it is much more says in Ephesians 4: One body, one spirit. 4: One body, therein, as well as in the writings of all those highly probable to us that the remaining future, until the last day, one Spirit, as ye are called unto one hope of your calling. enlightened and highly gifted theologians who have will be with the scoffers and subverters of all human and One Lord, One faith, One baptism." (Augsb. Conf. Art. 7.) If, therefore, we leave liberty in those middle things, faithfully followed in the footsteps of the Church divine order, and only with the Christians who pull to keep them, or to abolish them, or to change them, so Reformer given to us by God Himself. To speak of together with them. But at the same time we know for certain that Christ's Church will not pass through the progress, and yet to go behind this doctrine, and wish gates of hell. to change and improve it, we regard as

we thereby remain faithful to our old Lutheran Church; But he is just as earnestly careful not to take a Bible if, on the other hand, our opponents bind their passage figuratively or actually, if the Bible itself indicates consciences in this matter as well and retain the old that it is to be understood and interpreted figuratively or orders and ceremonies as necessary, they are thereby unactually. For the one is as much a gross falsification innovators of the worst kind. - and distortion of the Word of God as the other. For

A third double charge against us, as we have example, he that would understand the words of Christ indicated, is this: Some say that our interpretation of "If I cast out devils by the fingers of God, the kingdom of Scripture is a merely literal, spiritless, mechanical one God shall come unto you" (Luc. 11:20), and thus assert that clings to the shell of the letter and does not that God has fingers like a man, could not say that his penetrate into the secret core of the spirit of Scripture. interpretation must be right, since he adheres exactly to Others, however, say that our interpretation of Scripture the words of Scripture, for Scripture itself has interpreted is spiritualistic. The latter mean to say that where, these words figuratively. Finger of God is thus, according especially in the prophets and in the Revelation of St. to the interpretation of Scripture itself, a figurative John, the future of the church is described as a glorious expression for Spirit of God. The same case is with the one in the flesh, we do not understand it literally, as it following passages, "Issachar shall be a legged ass. sounds, but interpret it arbitrarily from an invisible, Gen. 40:14. "Tell (Herod,) the same fox." Luc. 13:32. "I spiritual glory. thy hand or thy foot offend thee, cut it off, and cast it from

While the former, as is well known, is laid at our door there." Matth. 18, 8. "There are some that are cut off, that are cut off by the reform-minded among the Lutherans of the name, cut themselves off for the kingdom of heaven's sake." the latter is laid at our door by the chiliasts who call themselves Lutheran. As far as the accusation of the reform-minded among the Lutherans of the name is concerned, which is found here especially in the so-called Lutheran General Synod, there is no need to defend ourselves against this accusation. If God's Word in any passage, reveals an article of faith in clear and distinct words, and in no other place indicates that these words are to be taken inauthentically or figuratively, then it is manifest blindness to complain of literalism, and to say, and say that we cling to the shell of the letter and do not penetrate into the secret core of the spirit of Scripture, if in such passages we take with the whole Lutheran church the words as they read, in their original, proper sense. On the contrary, if the Reformed, for example, take the clear words of the Son of God in their original, proper sense. On the contrary, if the reform-minded, for example, explain the clear words of the Son of God, "This is my body, this is my blood," in a non-genuine or figurative way, because they cannot rhyme the actual meaning of these words with their reason, they throw away the heavenly kernel that is hidden in them, and remain attached to the empty shell of their own rational thoughts. Scripture, according to 2 Pet. 1:20, is not "of our own interpretation," that is, no man can or may interpret it according to his own thoughts; it interprets itself. He, therefore, who interprets a passage of the Scriptures figuratively, out of the prejudices of his own mind, without the Scriptures themselves requiring it, does not draw out of the Scriptures their heavenly meaning, but carries into them his carnal meaning. But enough of this, since we have already treated this subject in detail at another time, and, as we are firmly convinced, have irrefutably justified the Lutheran interpretation to the Reformed. *) However, as earnestly as a Lutheran

on the question, "Why are the words of institution, ""This is my sorrowful sweat, this is my blood," actually to be taken?"

*) Like the church father Origen did with the passage Matth. 19:12. and therefore really (as he thought, for the sake of the kingdom of heaven) mutilated his body!

**) Here in America, the members of the Iowa Synod, founded by Pastor Löhe and calling itself Lutheran, belong to these Chiliastes.

*) See: "Lutherans", Volume IV. pp. 20-157.

*As there is not the place here to prove this in detail, we refer to an earlier article in the "Lutheran," where we have proved this thoroughly by juxtaposing a large number of Old and New Testament passages. We mean the essay found in Vol. XIII, pp. 84-165, and entitled: "Of the Hope of a Still Impending General Conversion of the Jews."

If the wolves eat straw like oxen, why the basilisks become so tame and harmless, why a small child can confidently put its hand into their caves, etc., it is clear that we are not speaking here of ferocious animals in the proper sense, but that among them cruel and powerful enemies of the Christians are pictured, who, according to this prophecy, shall come to the knowledge of the Lord and thereby turn from formerly fearful enemies of the Christians into intimate friends and dear brothers of the same. Saul, for example, was such a ravening wolf before his conversion, but after his conversion he grazed peacefully with the lambs of Christ on the pastures of the gospel. What, then, do the chiliasts do when, for the sake of their reveries, they reject such an interpretation of these and similar passages of Scripture as a "spiritualistic" one? They do nothing less than declare the interpretation of the Holy Spirit itself to be a perversion and falsification of the Word of God, and contrary to 2 Pet. 1:20, make an "interpretation of their own," and pass off the rapturous fictions of their own spirit for inspirations of the Holy Spirit. Spirit. How dangerous and pernicious the interpretation of Scripture by the chiliasts is, cannot be expressed in words. It calls itself "realistic," that is, it holds fast to the essence of the things spoken of in Scripture, and does not allow them to be spiritualized, that is, spiritualized, thus (!) evaporate; But the chiliastic interpretation of Scripture is rather the grossly sensual and caral one, as was once common among the Jews in Christ's time, for which reason the Jews did not want to know anything about Christ and his spiritual kingdom and its invisible heavenly glory, and for which reason even now the hardened Jews reject the Messiah who has come and are still waiting for another Messiah, who would set up a visible, outwardly glorious, earthly peaceful kingdom ruling over the whole world, as the prophets are said to have foretold according to their "realistic" interpretation. Through the chiliastic interpretation of Scripture, the whole Old Testament as well as the New Testament is robbed of its actual core, which, as far as the Old Testament is concerned, consists in the promise of a spiritually glorious and heavenly kingdom, and, as far as the New Testament is concerned, in the proclamation of the coming of this spiritual and heavenly kingdom. By this interpretation of Scripture, according to which the true realities or essence of goods are not spiritual things, righteousness, peace, and joy in the Holy Spirit, but visible and tangible things, the whole essence of Christianity is denied, and an entirely new religion is put into the Bible. Thus we are also at this third double accusation, which the reform-minded and chiliastes among the

We are not to be accused of a literalist interpretation of Scripture by the former and of a spiritualist interpretation by the latter, but we are to be accused of a spiritualist interpretation of Scripture by the latter.

For by this both unite themselves in the testimony, that,by majority vote. We also want to fight with all our following the interpretation of the Holy Spirit, we have, bystrength and legal means that such unchristian validity of God's grace, fallen neither into one error nor into thethe majority of votes in matters of faith will be warded off, other. The first is that we have not been led astray by theas we ourselves will never submit to it.

(Conclusion follows.)

To the ecclesiastical chronicle.

Three points. Under this heading Harms writes in his June Missionary Bulletin: "Are there still faithful, resolute Lutherans in Hanover? I answer with joy: not only some, but many. That they get to know each other, unite ever more closely in the faithful fight for the church and in so serious resistance against its enemies, and thus prove that the faith is not yet extinct, is becoming more and more necessary from day to day. We must rally around a banner to strengthen us and to give comforting proof to our pious king and the church government that unbelief has not yet triumphed. Even though we are a small army compared to our enemies, we are the ones to whom the Lord has granted the kingdom. The synod system that is about to take place will, as far as human eyes can see, work towards abolishing the pure, full confession of the Lutheran Church, or at least weakening it for the time being, and subjecting the Church to the rule of the majority of votes. Therefore, at the Hermannsburg Mission Festival, I proposed that all faithful Lutherans unite by signing the following three points:

1. We want to remain faithful to the confession of the Lutheran Church as set forth in the Augsburg Confession handed down on June 25, 1530. We can only recognize that church communion as a Lutheran one in which this confession rightly exists and has exclusive validity, and we take comfort from God's Word that this confession, because it is supported by God's Word and power, cannot be impaired or touched by any temporal or spiritual power on earth. For the sole and undiminished validity of this confession in our dear Lutheran Church, we want to use what we are and have.
2. We reject and repudiate with disgust all validity of the majority of votes in matters of faith. In matters of faith, only the Word of God and the confession of our church are valid. And if, out of 1,000 votes, 999 should pass a resolution against the word of God and the confession of the church, this resolution would be null and void, and whoever complied with such a resolution would brand his conscience. As no government can, by coercion, bind the consciences in matters of faith, so no synod can.

3. Since the church property belongs to our Lutheran church community as such, as Duke Ernst the Confessor and the other princes at the Reformation expressly granted it to the Lutheran church community for use in its benefit, we want to do what we can with all the powers we have, and with all legal means at our disposal, to preserve this property entrusted to the Lutheran Church, so that it may continue to be used for the benefit of this Lutheran Church, whose property it is, although we live in the certain belief that the existence of the Lutheran Church does not depend on the retention of the church property. However, church property is also a blessing from God and a pledge entrusted to us, and therefore we must seek to preserve it for the church to which it belongs.

These are the three points to which we want to unite. Whoever, after conscientious consideration, has the joy to join this alliance, let him sign them, everyone who has a faithful heart for our church, be he pastor, teacher or layman. I will then have the collected signatures printed in this paper at each number. God help us. Amen."

Conversion. From various newspapers we have received the news that two pastors who were previously in the General Synod have recently become Papists in quick succession. The first is a certain Otto Schnurrer, a native of Stuttgart, who had studied in Gettysburg and was a member of the Synod of Pennsylvania. He was a "Lutheran" pastor in Middle Village, Long Island, for four years until his conversion, and on August 11, in the monastery church at Fordham, he solemnly converted to the Pabst Church with an abjuration of the Lutheran faith. The other is named H. Zeller, son of a dean at Besigheim in Württemberg, was Schnurrer's pupil and successor in office, and likewise became a Pabst believer with public solemn vows in the church at Winfield, Long Island, on August 16. What would the General Synod people say if suddenly two preachers of the Missouri Synod wandered off to Rome? - But it is not enough that two preachers within the General Synod have recently become Roman; as the "Lutheran Church Messenger" reports, the great advocate of this General Synod, Prof. Dr. Reynolds, has also recently gone over to the Episcopal Church, which, as is well known, still contains many a Roman leaven. From these conversions the dear readers see that it has certainly not been done out of vain belligerence, if we have now for nearly twenty years earnestly testified and fought against the papist doctrines/.

which many preachers and theologians calling themselves Lutheran are now trying to smuggle into the Lutheran church.

Missionary J.M. Schwarz in the East Indies sent a brotherly letter from Majaveram to Pastor W. Hattstädt on April 13 of this year, which the latter has graciously forwarded to us. From this letter we take liberty of informing our dear readers of the following:

"It is highly gratifying that you, beloved brethren, are bearing such earnest and resolute witness in your part against the pernicious evil, by which so many souls are being deceived and seduced, without fear of man or favor. Our Lord Jesus Christ will certainly confess this and let you see a rich reward. Some time ago we finally received several issues of the dear "Lutheraner" and the excellent "Lehre und Wehre," and what I have seen of them so far has filled my heart with joyful thanksgiving to the Lord. The armour which your combatants wear is, to be sure, not of the light and supple kind which carnality is now so fond of, but is steeled in God's armoury; but, though it clink, yet it conceals a heart full of unfeigned love to God and the brethren. It is very refreshing and comforting to see the soundness of heart which is almost universally manifested in your aforesaid periodicals, and especially at a time when even the most eminent theologians find it so difficult to escape altogether from the influence of the whirling spirit which surrounds them. You owe the Lord many thanks for this rich blessing! May it remain with you and your children, and may it continue to flow in the same purity, abundance, and clarity, so that the congregations may be built up on their most holy faith and not be driven to and fro by every wind of doctrine. To the sectarian spirit, of course, a decided ecclesiastical mind and an unwavering adherence to both truths are an abomination; for only when one no longer speaks a certain way, when one breaks off one point after another from the truth, and when everything is stirred together, does he feel satisfied, because it is good to fish in the doldrums. You know this spirit of puffed-upness and selfishness quite well, and you fight against it manfully. May God, the Lord, strengthen you in the struggle and grant you one victory after another, so that many souls may become sober and find the truth that sets us free! The sad conditions under which your new homeland is suffering at present, and by which it is being torn apart, go deep to our hearts. At our last synod, held in February, we exhorted one another. To remember you diligently before the Lord in this time of sorrow. His chastening lies heavy upon your land; may it be recognized as a call to repentance, so that a peaceful fruit of righteousness may grow for the whole land! It is a sad thing that fellow-countrymen should be

The people of the north and the south will recognize His will and incline their hearts towards peace, for it seems to be admitted that conditions as they were before the warbecause of his extremely great stuntedness, then are hardly likely to be restored. May only the North asdefected to the unbelievers, then accepted by well as the South recognize His will and incline theirGroßmann without a certificate, has become a ready-hearts to peace; for so much seems to have to bemade Iowa Chiliast preacher after barely two months, say two months of work at the Iowa University, and has admitted that the conditions as they were before the warsay two months of work at the Iowa University, and has can hardly be restored. May the merciful Saviour lookbeen sent by Großmann to a congregation. Mr. Grossmann hopes that D., who has been so badly and faithfulness! . . Now, dear brother, remember us andprovided for, will now be able to provide for an the work of the mission here diligently before the Lord!unprovided for congregation. If he were now an ordinary We need your intercession and help. I know well that thesynodal inspector, we would say: this is a shamefully Lord has assigned you a field among the heathen in yourconscienceless way of acting, as well on the poor D. as immediate vicinity, and that it is your task to work thereon the poor congregation. But since Mr. Großmann is a because it is day. But do not forget your Lutheranchiliast, we can only say that he has acted brethren among the Tamuls and the poor heathen"conscientiously," for in the millennial kingdom the fight masses around here. Pray for us! May the God of allagainst the devil is easy, and bunglers can well stand grace and comfort and our dear Savior, Jesus Christ, beagainst this enemy; and since a righteous chiliast must soon hope for the millennial kingdom, such preachers with you and strengthen you through His Holy Spirit inyour ministry, so that you may proclaim with the joyfulmay also be employed, who, of course, would not be opening of your mouth the unfathomable riches of God'ssufficient for the current ecclesiastical era, but are perfectly qualified for the administration of a parish let him build up his church; let his kingdom come, and letoffice in the blessed millennium. What, then, in an ordinary Christian would be ignorance and the whole earth be filled with the knowledge of him. Heordinary Christian would be ignorance and will do it, the faithful God! To him be glory and praise forconsciencelessness, in a Chiliastic is wisdom, ever and ever! prudence, caution, faithful use of all gifts, in a word: With our heartfelt greetings to you, to your dear ones"conscientiousness."

and to all your brothers in the Lord, your faithful brother The chiliastes are happy people! B. in Christ JEsu.

J. M. N. Schwarz." **Buffalo.** The Informatorium has lately pointed out, with contemptuous words, that there are preachers in Our dear Röbbelen writes from Gronau under Aug. 5the Missouri Synod who are not educated in scholarly to Mr. Bergmann, among other things, the following: schools and universities, but are practically trained, and "My condition is still essentially the same, i.e. the lastwere formerly in part professionals. Since in the Buffalo stage of my illness has again been kept away by the greatSynod not a few pastors have received at least no love and faithfulness of God and the dear instruments ofhigher education, and were likewise formerly honest His immeasurable mercy, which far, far exceeds mycraftsmen, Mr. Pastor Habel, in his paper, gratitude. Obviously I would have long since been in my"Philadelphia," gives the following original answer to the grave if the help which my untiring benefactors grant meGrabauian Kukuk call: "A good counsel I would give him: had not enabled me to live in complete seclusion andIn order to become useful to his synod, he may first peace. Nevertheless, gradually increasing weakness;inquire of the *) journeyman tailor Schwankowsky: How reminds me, as it cannot be otherwise, that for this life I many yards of liar's cloth does a learned liar need to am and will remain harnessed to the yoke of the cross ofmake a cap? His brother in office, the glove-maker, in infirmity. Especially since last winter, the discharge of pus, his synod could make a leather head-blade for such a has increased in an often quite embarrassing way. Andcap. On it the former Uckermark scribe Rehwaldt might since the cold and windy weather has been almostput the words, ""Not much wise-according to the flesh constant up to now (with a few exceptions, I still heat hath God be. call."" 1 Cor. 1, 26 2c. Or also one of the twice a day), I have still not been able to enjoy summerfollowing sayings: Ps. 52, 4. Ps. 55, 12. Es. 59, 13; C. refreshment and rarely go outside at noon without a28, 15; C. 29, 21. Jer. 8, 8; C. 9, 3. Micah 6, 12. 2 Thess. a2, 11 2c. Then the scholar, who had come far in lying, respirator. The teaching of my children is often quite amight be heard under music from the piper Müller and burden for me, but I thank God that I have still been ablemight be heard under music from the piper Müller and to take care of them. May He continue to mercifullyMusikus Döhler at the command of Captain v. Rohr protect me and take you, dear friend, and all my loved(who, by the way, is the most clever of the buffaloes, ones over there into His gracious, almighty protection inbecause he is not associated with any high these difficult times!

K. Röbbelen."

") Please add the word "former" to each title. (Philadelphia.)

erudition boasts, but is content to want to serve God with the gifts he has received, which no Christian would blame him for, if only he would not treat his confessors like his subordinate soldiers) the cap would be put on. Perhaps also the Mullergessle Schnitze (in my opinion the most pious of the Buffalo ministry) might try to grind Mr. Ebr. H.'s high ideas small, and the postman Grätz bring us news how the work has succeeded. What good Wolläger, Maschhop 2c. They will know what good they can do, but I hope that Mr. Eppling will also be modest enough to admit that he has not attended a university. Yet I do not despise the Buffalo pastors for the reason that they once practiced an honest trade; Peter 2c. was also once a craftsman, Matthew a tax collector or even a customs clerk; only their later college Paul was not so proud as to accuse them of this in a dispute, as the scholarly Hochstetter does, whose name now declares that its Buffalo owner wears his nose high."

Baden. The Volksblatt für Stadt und Land recently reported from the Baden church: "In Baden the parish councils may also elect the pastors, of which right a parish council recently made use by electing a pastor for the following reason: "He is sobering and loosens us up. - The Stader Sonntagsblalt adds: "That is certainly progressive."

Third Missionary Festival in Northern Wisconsin.

The preacher-vacancy in Sheboygan Falls, to which the neighboring friends of the Inth. Mission, along with the military conscription necessities of the previous year, thwarted the holding of a third mission festival here. So it was only after an interruption of one year, on the last 13th Sunday after Trinity, that we had the joy of being able to gather again for our third missionary festival, following the invitation of the hospitable sister congregation in Town Hermann, on the old festival site, which had become dear to all those attending the festival. In addition to Pastor Kolb and the sender, Pastors Ior of Kirchhayn, Engelbert of Racine, Brose of Town Abbott and Keller of Rockland were also present. The number of revelers, besides the most beautiful weather after a cold stormy rainy week, exceeded all expectation. The communities of Sheboygan, Mosele and Wilson, of Town Abbott, Sheboygan Falls and Plymouth and the other branches of the neighborhood had turned out in greater numbers than ever before. In the forenoon 36 carriages were counted, including large omnibuses, which, all almost overloaded, brought in the guests, not including the Lippische, who had only received word of our celebration at noon and still arrived in the afternoon.

The feast opened with song and prayer

then proceeded as follows. Pastor Jox first preached a powerful sermon on Marc. 16, 15 and 16, which, after a long refusal, he had to promise to copy for the good of the Lutheran readers; then followed a well-executed presentation by the Sheboygan Singing Society, which later included three other songs, after which Pastor Brose, following on from the main sermon, described the missionary work of the apostles in a historical lecture. At noon, all the guests were entertained in the open air at a long table, which was not emptied for an hour and a half, and then the singing began again, after which Pastor Engelbert preached a very edifying sermon on Ps. 117. After further singing, the sender, following closely on from his two earlier historical missionary reports, gave a lecture on the life and ministry of the first two missionaries of King Frederick IV of Denmark in Tranquebar, East Indies, Barth. Ziegenbalg and Heinrich Plütschau, and singing, prayer and blessing closed the heart-rending celebration.

Yes, we may testify with heartfelt thanks to God, that was a joyful day of blessing, of which so many of those who were present complained aloud that it had passed so quickly and could not be repeated tomorrow. The two collections yielded K50 for pupils of Pastor Brunn in Nassau and \$28 for the heathen mission. Sheboygan, Wisc. 1st Sept. 1863. A. D. Stecher.

Church News.

After Pastor M. Sommer resigned his office at the Lutheran St. Iohannis congregation in Philadelphia, Pa. due to illness, Pastor Stephanus Keyl, his previous vicar, was duly appointed by the congregation as his successor, which appointment the latter has accepted in God's name.

The Rev. T h. Grüber, hitherto of Perryville, Perry Co., Mo. having accepted a regular call from the two congregations at California and at Iamestown, with the sanction of his congregation, the same, by order of the Venerable Presbyter, G. Schaller, was inducted into his new office there on the 13th Sunday after Trin. by the undersigned. The Lord Jesus Christ crowns the work of this servant of His in his two congregations with rich blessings.

H. Jünger.
Address: Ilov. T'h. Ornhen, Oalikelnjg,, Uo.

On the 10th Sunday p. 1. I have, by order of His Reverence the President Keyl, ordained my son Christian August Weisel, candidate of the holy preaching ministry. He was ordained as an assistant preacher in my congregation, assisted by Pastor Tirmenstein, and inducted into his office. May the faithful Archpastor, our dear Lord Jesus Christ, help him to carry out his holy office in such a way that His Holy Spirit may be heard. His holy name be glorified and praised. His holy name glorified and

and our dear Lutheran church be spread and multiplied. Ch. I Weisel, pastor of St John's Lutheran Church at Williamsburgh, N. A. Address: Usv. 6b. IVOissl, 133 IV^Irvü' 8t. IVillinmsdurZlr, H. V.

On the 13th of Sunday, after Tritt., the 30th of August, the Candidate of Theology, Mr. Johannes Gottlob Walther, cnvsgcbil- d at the Theoretical Seminary at St. Louis, Mo., after having passed the prescribed Eramen well and having received and accepted a proper profession from the German, Evangelical Lutheran Trinity Parish at Wyandotte, Michigan, was ordained to his office by Mr. Präses Fürbringer, assisted by Mr. Past. Lemke and the undersigned, solemnly ordained and installed in his office before an assembled, delighted congregation. - The choirs of the neighboring congregations of Roseville and Waldenburg took an active part in the festivities, and a large number of guests from the congregation of Detroit were present on a specially rented ship.

May the Lord Jesus Christ now also prosper abundantly in the planting and watering of this His servant, and may his going out and coming in be a blessing to the church.

I. A. Hügli. .
Address: kev. ss. O. IVultstsr, IVvaväotte, >Vu)'vo Oo., Uw'a.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, meet at the **Wednesday, October 14, of this year**, at Fort Wayne, Ind. to commence their meetings. The voting pastors do not want to forget to file their parochial reports of the year 1862. " J. A. F.W. Müller, Secretary.

For your kind attention.

Since I will be attending this year's Synod in Fort Wayne, I am prepared to bring a number of copies of Luther's People's Library with me, should one or the other wish to have them. In such a case, however, I would ask you to inform me in the next few weeks and at the same time indicate how many copies of each volume are desired. St. Louis, September 10, 1863. *L . Volkening.

Receipt and thanks.

For poor students: received from Ludw. Seelcmann in Bincnnes, Ind., \$1,90. - by Rev. KLnig in Cincinnati from the lungsraucnverein in his parish Kti.M. - dcSgl. collected from Mr. H. Seim's infant baptism there P3 M. - desgl. from Mr. A. Sch. there kl.OÜ.- at the wedding of Mr. H. Ambrose in CollinSville, Ill. collected PchbO. - collected by P. Biedermann at the baptism of children at the home of Hrn. LüderS in Oesterreich, Mo., L2,15.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo., Oct. 1, 1863, No. 3.

Foreword of the editors

to the
twentieth year of "The Lutheran."
(Conclusion.)

A fourth double accusation brought against the "Lutheran" and our Synod in general is, as we have already recalled, this: Some say that we are idolatrous with Luther and the symbolic books of the Lutheran Church, that is, that we place them next to, or even above, God's Word; others, on the other hand, say that we are enemies and traitors to Luther and the Lutheran Confessions.

As far as the first reproach is concerned, we are not thinking here of the Reformed, Methodists, and others who do not want to be Lutheran at all. That they ascribe to us an idolatrous reviling of Luther and the symbolic books of our church is quite all right. If they did not, then either they must have become Lutherans or we ourselves must no longer be Lutherans. This is what distinguishes a Lutheran, as his very name indicates, from a non-Lutheran, that he recognizes Luther as a completely pure teacher and our symbols as a completely correct confession of his faith, while the non-Lutheran denies both. He who calls himself a Lutheran, and yet considers Luther a false teacher, and thinks that the Lutheran symbols also contain errors, does nothing else than if he foolishly calls himself an Anabaptist.

while he rejects rebaptism. Among those who, strangely enough, accuse us of an idolatrous overestimation of Luther and the Lutheran symbols, we therefore mean some of which it has not yet recognized, some of which those who want to be Lutherans by all means; and this it has not yet recognized, and some of which it has not only the Lutherans of the General Synod, who, as is fought against itself, and thus to found a rejuvenated well known, usually only claim the name Lutheran, but Lutheran Church, or rather a completely new, more want to be Unirte, but rather just those who want to be beautiful, more glorious, thoroughly reformed Lutheran considered the most genuine Lutherans; e.g. Pastor Church. This plan, of course, smiles upon them not a little. In their minds they already see their names shining in the church histories of the future as the names of the reformers of the nineteenth century, whose splendor will far outshine the name of a Luther and all the authors of the Lutheran symbols. For then, they think, the world will see that a Luther, a Melanchthon (even in his best days), and a Chemnitz et al. have only done the easy work of reforming the church out of the worst of it; But they, the Iowans, with Pastor Löhe at their head, were the men who accomplished the gigantic work of transforming the clumsy masonry of the Lutheran Church, which had been laid out wrongly by Luther, into an artfully formed cathedral, lavishly decorated and filled with the rarest treasures, of leading it toward its "completion" and of handing it over to the Savior in all its beauty at the dawn of the millennial kingdom. If now we Lutherans of the Missouri Synod remain cold at the unfolding of this splendid painting of the future, nay, at most smile at these new reformers of the Church of the Reformation as at sprightly builders of a new Babylonian tower,

But this, too, that even those mentioned attack our adherence to Luther's teaching and our symbols as a rejection of the Holy Scriptures, should not surprise us. We should not be particularly surprised at this. These people themselves say that they pay homage to "progress" and "strive toward a greater perfection of the Lutheran Church," that they do not count all the doctrines contained therein as confessions, and in general accept the symbols only in "historical conception." **They have quite taken it into their heads that they are called to first completely reform the Lutheran Church, which, according to their thoughts, has not yet been reformed enough, to rid the Lutheran symbols of the irreligious doctrines still contained in them, as they think.

*) Compare, among other things, what the Iowans have written about this, according to a report in "Lutheran" of last year, page 10 and 11.

**Compare the article in the Iowa Church Bulletin: "Position of the Iowa Synod on the Symbols" of 1858, published in "Lehre u. Wehre" Vol. IV. 61-63.

and if we, as often as they come up with their new little bundles, do not allow ourselves to be disturbed in showing from the symbols and from Luther's writings that all this is un-Lutheran rubbish, then it cannot be otherwise than that this makes a very depressing impression on these heated young enthusiasts for the future. How do they now seek to help themselves? They do not say, "Oh, what Luther, what Lutheran symbols! We don't want to be Lutherans at all! The Lutheran church must be demolished, and we are the people whom God has called to carry out a new building!" No, to speak out so honestly their thoughts would be dangerous! Where would our lowans get the bricks for their new building, if the simple-minded Lutherans realized that these gentlemen did not want to be Lutheran at all, and wanted to found a whole new church? They help themselves, therefore, by shouting to us Lutherans of the Missouri Synod: "You make Luther a pope and his writings and the Lutheran symbols canonical books: you commit idolatry with both. Scripture, Scripture must decide who is right. Leave us unmolested with Luther and your Concordia book, and go with us into the Scriptures, and you shall find in us heroes before whom you must stretch your arms." Now this, of course, sounds quite nice. Who could be a Christian if he did not want to suffer the Word of God itself to be his arbiter?

But first of all, it is a blatant, gross, and knowingly spoken untruth, if the lowans want to say, with speeches like the above, that we do not seek to prove what we teach from Scripture, but only from Luther's writings and the symbols. On the contrary, there is not one truth that we have confessed that we have not proved first of all from Scripture, and not one error that we have rejected that we have not refuted first of all from Scripture. The lowans themselves sometimes expressly admit that we "put the testimony of Scripture first, and let it be followed by the testimony of the symbols, and only then bring the sayings of Luther and others." But then they say that this is only "pretence," for "with the view taken from Luther 2c. and with the conviction that this is the only correct one and can be the only correct one, and with the intention of proving it to be such," we proceed "to read the holy Scriptures"; our way is that of "reading the Scriptures. Our way was that one "first and foremost takes the symbols, the church fathers and dogmatists, and then, with the measure thus gained, also uses the sayings of the holy Scriptures. Scripture." *) Hereby, on the other hand, the lowans clearly indicate what kind of servants and guardians of the Lutheran Zion they are. According to this, they evidently do not go into a Lutheran preaching office until after they have separated themselves from the

They have already convinced themselves of the self the churches are not able to defend themselves against irrefutable correctness of Lutheran doctrine from the invading false prophets, the freedom of the churches is showing from the symbols and from Luther's writings that Scriptures; but first they accept the Lutheran office of lost and they are exposed to the sleight of hand of the preacher, in order first to receive sustenance and leisure false teachers who call this the interpretation of the for the examination of Lutheran doctrine. Then they sit Scriptures. They know very well that if the poor down and study the Scriptures, not "in the conviction that congregations are to "dispute" with the false spirits from Luther's doctrine is the only correct one and can be the Scriptures alone, and are not allowed to appeal to the only correct one," and not "with the intention of proving orthodox interpretation of the Scriptures already it to be such," but in order to examine it afterwards contained in the confessions, they can easily be thrown according to the Scriptures, as they say-if they were into confusion and the jewel of pure doctrine can easily honest, of course, they would say: in order to refute it be taken from them. Our opponents know quite well that from the Scriptures as one already recognized as the content of our symbols is the delicious fruit and prize erroneous, and then to introduce a better one for it. God which our church has borne from "many", "difficult, have mercy on Lutheran congregations which have dangerous battles", and that therefore our symbols preachers who thus play with their oath to the church should serve to ensure that no quarrel can be started confessions and, as I have said, allow themselves to be again within our church over the doctrines contained in provided by the church with office and bread, in order them, and that no unrest and disruption can be aroused. then to be able to examine without care the doctrine they All this our opponents know. It is therefore the symbols, have already invoked, or rather, because they already above all, that stand in the way of their plan to transform consider it to be false, to publicly combat and abolish it and thus destroy the Lutheran Church. That is why they in the church and to introduce a new one in it!

May the lowans, therefore, cry out to the world that not "hope" wrongly that if they have only shaken the the Missouri Synod places the symbols and Luther's prestige of the symbols a little, if they have only made a writings beside, nay, above, the Scriptures. They mean small breach in this fortress, it will finally fall completely nothing else by this, as they themselves say, than that and make room for new symbols of their chiliastic dream we go into the Scriptures with the "conviction" that church. But all this, thank God, we also know. And at the Luther's doctrine "is and can be the only correct one, and same time we know from experience what an with the intention of proving it to be so." With God's help incomparable treasure we have in our "symbols". We owe and grace, we want to and will remain true to this until to their guidance a clarity and certainty of doctrine which our death. Admittedly, it would be idolatry to accept without their guidance, we would never have drawn from something untested as divine truth merely because it Scripture; in them we have found a bond of unity which sifts in the symbols or Luther's writings. But this belongs nothing else could have given us; In them we have found to the very ability to accept a public teaching office in the a bond of unity which nothing else could have given us; Lutheran Church, that one has already examined the they have become a guiding star without which we would Lutheran doctrine according to Scripture and has never have found our way so happily out of the tangle of thereby attained the conviction that it is according to this time; and with them we have gained a standpoint on Scripture, and that one finally also has the intention, yes, which we stand firmly and securely, no matter how high the holy, burning desire, to prove it as such, not to the waves of opinions and "views" may go around us, as abandon one iota of it, to defend it against all attacks, on an unshakable rock. They have led us into the and to fight all opposing doctrines as certain errors. If we Scriptures, and the Scriptures have led us to them. It is would do otherwise, we would already have accepted an not because we put the symbols beside or above the office in the Lutheran church as impostors and could Scriptures that we hold so firmly to them; but because we only administer it as perjurers. will not let the Scriptures and their teaching be taken from

Far from the reproach that we overestimate our us, therefore we will not let them be taken from us either. symbols and Luther's writings idolatrously, it should Papists, Reformed, Methodists, Chiliasts, or even strike us and shame us, it is rather a testimony of our Lutherans who have fallen into disputes, may first "test" enemies themselves to our faithfulness; and far from that our symbols and their doctrines according to Scripture, in reproach preventing us from continuing to stand faithfully order to become Lutherans, or in order not to suffer by our confessions and Luther's teachings, it is rather an shipwreck of the faith in their disputes: we "have" tested urgent challenge to us to become all the more faithful in our symbols long ago, and have placed ourselves at the this. Our opponents know quite well what a formidable service of the Lutheran Church, not so far as or insofar bulwark against the intrusion of false teachers and as, but because we have recognized them according to doctrines our church has in its confessions. They know Scripture; we now recognize for our duty not this, to first very well that if the Lutheran congregations have been test the doctrine of the symbols, but to hold fast to it, to deprived of their confessions, or if they have been made preach it, to speak of its purity, or of its truth. suspect, then they have been deprived of the most powerful weapon next to Scripture.

*) See the quotation from an Iowa synodal report in the "Lutheran" of last year, p. 10. 11. where these expositions are all found verbatim.

"To watch and fight against all who would pervert or a disgrace to place Luther above them? Thus the lowansThe number and growth of these societies is also one of attack them, as against enemies of our church, with thewrite, among other things, that when we Missouriansthe characteristic signs of our time. For, as experience sword of the Spirit, the word of God; in short, to holdcited Luther in disputes among the Lutherans about theshows, not only do the older ones increase in number, what we have. It is much the same with Luther'sdoctrine, we then thought the matter was decided, andbut new ones are also formed, mostly in the larger cities; writings. We hold them in such high esteem notconcluded: "Should not such a highly enlightened man,for, as the children of Adam are after his fall, no human because Luther wrote them, but because we find inthoroughly acquainted with the Scriptures, be better ablepretence and pretension can be so foolish and absurd, them how Luther knows how to prove his doctrine sothan we poor A - B - C - darians in theology to recognizeso ridiculous and absurd, so childish and ludicrous, that clearly, so powerfully, so incontrovertibly, so irrefutablyand say the truth?"(††) So the lowans do not want to beit would not find applause and adherence among these from God's Word, and how to make the heart of every"A - B - C - darians," no little pupils against Luther, fromand those Adamites. This is what, for example, reader who does not willfully resist the truth sowhom they only have to learn, but his teachers andMormonism and spirit-knocking do now, in which, of cheerfully certain of it. The more we have come to knowmasters, who rather have to teach him, "progress"course, the devil and his angels, as the ancient arch-Luther, the more we have become convinced that hepeople, who have long forgotten what Luther, if he weremagician, are especially mixed, indeed, both are was not only an excellent teacher, like many others, butalive now, would first have to learn. Indeed, to beproduced.

that he really was the angel prophesied in Scriptureaccused by such haughty fellows of overestimating, who was to fly through the midst of heaven with theLuther can only be gratifying to us; it shows that by God's eternal Gospel, the Reformer who was not only tograce we are not equally conceited, ungrateful, and blind, discover the Antichrist and open the prison of him to thebut recognize with humility and joyful thanksgiving the gift Church, but also to bring back to her all the old pure,which God has bestowed on his church in Luther and in unadulterated teaching of the apostles and prophets.the doctrine he preached and wrote.

The more we study Luther's works, the more we see As for those who, on the contrary, accuse us of that the great theologians of our church, who all declaredespising Luther and the symbols, they are, as everyone themselves to be poor little disciples of Luther, have,will easily guess, the gentlemen from Buffalo. To defendtold the perfect truth, and that it would therefore beourselves against this accusation is without doubt morelight under a bushel, but puts it on a lampstand; yes, he ridiculous beyond measure if we were to be anythingthan be noted: after we had proved to the Buffaloers from other than disciples of Luther, or even, like the lowans,Luther's writings and the symbols that their doctrine was every Christian should let his light shine among the to claim to be his masters. We see that even enemiesjust as Lutheran as the doctrine of the papists, the former of our church, overcome by truth, have not been able, tried every conceivable art to make Luther and thepraise not him, but his Father in heaven. Christ says that to avoid giving Luther the palm as a theologian,symbols say the exact opposite of what they really say;he who does evil hates the light and does not come to Melancthon writes of the highly learned Papistand since we did not want to accept this, they declaredthe light, so that his works may not be punished; but that Erasmus: "I remember that Erasmus of Rotterdamthat we were despisers of Luther and the symbolic books!he who does the truth comes to the light, so that his used to say: there is no more skillful and better But in honor of the truth we must also report this, whenworks may be revealed, for they are done in God. In the interpreter among all whose writings we have after the pastor Habel, in a colloquium of the Buffaloers atsame way, he wants his Christians to confess him, after apostles than Luther." *) Calvin, after applying theMilwaukie, last year, referred to Luther in the doctrine of the Prophet Isaiah, then continues, "I thought it necessarythe Baun, Pastor von Rohr replied, "In that case Luther to adduce this (example) before all, both because thehas also been Missourian." *) You can see from this that, joyfully, regardless of the fact that in times of persecution same is a recent one, and because it should be morethe gentlemen of Buffalo are only joking when theythis confession will also result in death. He wants a plausible in so excellent a herald of the Gospel andaccuse us of despising Luther and the symbols; theyChristian man to be ready at all times to answer to prophet of God." **) Even the second Calvin, Beza, know quite well that Luther was a good "Missourian". everyone, who demands the reason for the hope that is in him, and to do this with meekness and fear.

(End of dcS conclusion follows in next number).

*) "Neminem esse interpretem dexterio rem omnium, quorum extant scripta post apostolos, Luthero?" S.

Gerhard's Conf. cath. fol. 59.

--> "Hoc (exemplum) potissimum referendum duxi quod cum recens sit, tum vero quod in tam insigni praecone evangelii et propheta Dei magis conspicuum esse debeat." Opp. tom. III, p. 363.

†) "Fait Lutherus vere mirabilis vir, in quo qui Spiritum Dei non sentit, nihil sentit." Tract. adv. Brent. p. 190.

(Sent in by Prof. Dr. Sihler.)

What is the shape of our time, and what future do we have to look forward to?

(Continued.)

Finally, there is one more point to be mentioned, which is neither part of the ecclesiastical and civil community, nor does it belong to the realm of open social relations. These are namely the sacred

††) See "Lutherans" of the previous volume p. 10.

*) Thus Pastor Habel himself reports as an eye and ear witness. See the Matt. of the same "Philadelphia", No. 4. p. 60.

However diverse and multifarious the secret societies may be, they all have in common the evidently antichristic character. They too cry out as if from one mouth: "We do not want this man (and his gospel) to rule over us. For the Lord Christ does not want a secret knowledge and a secret hatred among His people, as if both were something special. His church, and also each individual local congregation, should, according to his will, be a city on the mountain, which does not hide its light under a bushel, but puts it on a lampstand; yes, he wants - although he rejects the self-serving and self-loving almsgiving of the Pharisees as hypocrisy - that every Christian should let his light shine among the people, so that they may see his good works, and indeed praise not him, but his Father in heaven. Christ says that he who does evil hates the light and does not come to the light, so that his works may not be punished; but that he who does the truth comes to the light, so that his works may be revealed, for they are done in God. In the same way, he wants his Christians to confess him, after whom they are named, before men, even before his determined and open enemies, courageously and joyfully, regardless of the fact that in times of persecution this confession will also result in death. He wants a Christian man to be ready at all times to answer to everyone, who demands the reason for the hope that is in him, and to do this with meekness and fear.

But the founders and maintainers of the secret societies do not want this, and the brothers of the order are obedient to them in this. Whatever their name and nature, they do not want to come into the light, as their very name implies; and because, according to the judgment of the divine Word, their doings are darkness, they hate the light of this Word, because it punishes their doings and reveals them as darkness.

Likewise, the members of these societies are far from confessing Christ before men. On the contrary, their whole emergence and existence within the outer perimeter of the church, and in so far as they are gathered from baptized Christians, is an actual shameful denial of Christ and a continual

The challenge of the judgment of Christ, who on the last day will also deny them before his heavenly Father, and will also pronounce upon their heads the sentence: "Depart from me, ye cursed, into everlasting fire, been a man for a long time, and he had been a man who had country, who support their poor, their widows and orphans, their cripples and miserable people, who have prepared for the devil and his angels. For it is an obvious had been a man for a long time, and he had been a man no poor relatives, in brotherly love? Are they not often and well-known fact that baptized Christians in these who had been a man for a long time, and he had been so neglected and abandoned by their own brethren in secret societies enter into brotherhood with Jews, for a man who had been a man for a long time, and he had faith that they are forced to appeal to the support of the example, who are declared and determined enemies of been a man who had been a man for a long time. bourgeois communities in which they live, or even Christ and His Church. And people who still want to be It has been said above that the other motive foreexceptionally, through the intercession of respected called Christians, who also give back and forth to the joining secret societies is the wrong inclination partly to friars, to ask for aid from their communal coffers? church, and even want to be members of an perform works of charity and partly to enjoy them. Now, Unfortunately, God be lamented, this reproach is not ecclesiastical community by partaking of Holy first of all, as to the practice of charity, it is, according to unfounded; for although there are individual Communion - these people have no hesitation, contrary the judgment of Scripture, a good work only when it is congregations that emulate the example of the apostolic to God's Word, to enter into a secret brotherly alliance done in the right way pleasing to God, that is, when the mother church in Jerusalem and take due care of their with Jews, unbaptized heathen and baptized Bible person of the benefactor, as united to Christ by faith, is poor, even occasionally extending their brotherly love scoffers, enemies of Christ and haters of the church, pleasing and acceptable to God; when, therefore, it is beyond their congregation, there are still very few even by oaths contrary to the Scriptures. Is not this an done by faith and in the true love of God and neighbor, congregations in which this happens; For many still lack actual denial of Christ and of the confession of his demanded in the Ten Commandments, and for God's the thorough and powerful preaching of the pure and church, which is a congregation of true believers, born glory. The benevolence of the secret societies, purifying gospel, which alone kindles faith in Christ in of God, and therefore children of God, and truly brothers however, does not bear these marks; consequently their the hearts of penitent hearers, and from this alone is the among themselves before God? And since only the benevolent works are not good works in the sight of good deed of love produced. In other congregations this common faith in Christ and the Holy Spirit unites them God, if, for example, widows and orphans of their former preaching is certainly present, but they are still too in such a brotherly union, is it not contrary to faith in members derive temporal benefit and advantage from young and crude, also used to German conditions, in Christ to enter into an external brotherly union with them; and the more this work is an abomination to God, which, if only for the sake of the constitution of the evidently unbelievers against Christ? And to what the more, for instance, these and those religious church, no real congregational life can form. Others purpose does this happen? Either out of a certain brothers, against Christ and the faith, show their again are accustomed to the Pietist associations from curiosity and folly, to be gradually initiated in such righteousness before God. Germany, in which believers from different and also fellowship into the knowledge of special secret doctrines They look for him in it and think they will find him. unbelieving congregations came together to do the work of the nature of natural and supernatural things handed Moreover, the charity of secret societies is not only not of love, and thereby, as it were, desalinated and spiced down from gray antiquity, or out of a perverse inclination the product of true, that is, Christian love, which extends up their own congregations. partly to practice works of charity and partly also to enjoy freely and unsolicited over friend and foe without a But it is the duty of all congregations and of those them. But both are contrary to the faith of the Christian, request for thanks and retribution, but also not even of baptized Christians described above, who think that and what does not proceed from faith is sin. In the first natural human benevolence, pity, and assistance, which they are at the same time brothers of a secret order, place, as far as this curious thrill is concerned, there is are found in their way even among social animals; for irrespective of their conscience and Christianity, to no higher source of knowledge of divine and spiritual he who has not paid into it, to him or his dependents, strive that all works of faith and charity, e.g. also the things than the Scriptures. What the Scriptures reveal, after his death, nothing is paid out. care of the abandoned poor and sick, be done partly by Christians should seek to "know" ever more thoroughly Now, what do baptized Christians do, also with the individual congregations as such, partly by an and clearly through devout contemplation and regard to the provision of charity, who have not yet association established and maintained on the basis of immersion in the divine word, accompanied by faithful completely cast off the fear of God and His Word and the ecclesiastical confession, be it what it may. - prayer. What, on the other hand, the Holy Scriptures still adhere to the church, and who nevertheless join a If, however, baptized Christians enter into a secret conceal But they resist in faith the impulse and secret society or remain in it? They deprive the church, society for the purpose of enjoying its benefits in the inclination to investigate these divine mysteries, and all and especially their local congregation, which is, after case of protracted illness and infirmity, or of providing the more so the more they trace in this inherited evil all, also a society of wobbles founded by God, of the regular support for their survivors in the case of death, desire at the same time the spiritual arrogance - the means of showing themselves as such to their own and this step is also taken out of unbelief against Christ, in devil, who disguises himself in it as an angel of light and other poor and abandoned people, and turn them to that they thereby rely on men and not on the living God, wants to dislocate them from simplicity in Christ. The associations which the devil has founded contrary to the and clearly sin against the first commandment. For if, for knowledge of natural things, however, in so far as they faith in Christ, and which have only the appearance, but example, a householder, because of too poor and are recognizable - for, for example, the origin of a living not the essence, of the love of the neighbor. It is as if a meager circumstances, had not been able during his individual being is and remains an unknowable mystery man deprived his mother of her means to show herself lifetime to set aside a penny for his own in case of his and a divine miracle - should and can only be attained a motherly benefactress, and gave them to a harlot, who death, it is contrary to the word of God, the Christian by the way which God, partly in the nature of the only wants to show off and flaunt herself, mostly by faith, and the ecclesiastical confession, even to use recognizable things, partly in the nature of the things assuming the glittering appearance of charitable love. that relate to them.

fundamental atheists; for the Scriptures say, "Pull not on the yoke of others with unbelievers," and so forth. Scripture says, "Pull not on the yoke of strangers with unbelievers," etc.; likewise, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," etc. How, then, could a Christian man, without denying the faith, enter into a secret brotherly alliance with those manifest unbelievers, in order to be able to partake of bodily benefits for himself or his own through them? Is not this a shameful lying punishment of the true and living God, and an abominable unbelief? Did not the Father give His most beloved Son, our Lord and Savior Jesus Christ, on the cross to atone for His wrath, out of His great and incomprehensible love for every single sinner? Has not Christ completely redeemed every single sinner from the dominion of sin, death, and the devil, and purchased for him forgiveness of sin, life, and blessedness? Has not the Holy. Has not the Holy Spirit in the Church, through faith, conferred this precious merit of Christ on each individual sinner in Holy Baptism? And how can a baptized Christian man not entrust his own body and life to the Lord, the Triune God, who has freely given him such glorious spiritual goods, unmerited and unasked for, that he may extend his fatherly care to this temporal food and need? This would be an abominable and damnable unbelief, in which the baptized Christian is justly struck with the sentence of the divine word: "Cursed is the man that trusteth in man, and taketh flesh for his arm, and departeth from the Lord with his heart."

So also from this point of view, the entrance of baptized Christians into a secret society and into a brotherly alliance with evidently unbelievers is a work of unbelief, a contempt of the divine word, and an actual denial of Christ and their baptism. They, too, if, after having gained knowledge of the unchristian, even antichristian, origin and existence of these societies, they still want to remain in them out of arrogance, or fear of man, or obstinacy, or care of the belly - they, too, then belong to those who, with their Jewish and other brethren, boldly and insolently cry out, "We do not want this one to rule over us."

Thus we have, as far as the space of these sheets permits, considered the form of our unbelieving times in the sphere of the church, of the state, of social and domestic life, as far as the writer has sense and understanding for this form, or rather deformity. From all sides, then, the cry resounds, "We would not have this one to rule over us." And indeed, there has hardly ever been a time in the outer sphere of the Christian Church when apostasy from Christ was more widespread in all these spheres of life, and when antichristian unbelief was more prevalent.

The fact is, I think, that this would have been even more true on the other side of the sea than on the other side; for over there, especially in Germany, where so many people live closely together in such a small area, and where there are large groups of unbelieving half-educated and illusory people - over there, the antichristian men of radical subversion have an even more fertile field to sow the poisonous seeds of their satanic press than here in this country. Here, on the average, the population of these vast stretches of land is still small; furthermore, a portion of the former immigrants have not yet thrown off the fear of God and his Word as much as perhaps the same number over there, although they are still kept under church control. Finally, it seems to me that there is still more respect for God's word in the mass of the natives and even in the unchurched part, in spite of great crudeness and ignorance in individuals, than there is over there; for through the many and various pamphlets and magazines of the antichrist German atheists, which they spread with great zeal among all classes of the people, there seems to be a far greater malice and enmity against God's word in them.

(To be continued.)

(Submitted.)

The Michigan Synod.

It has been in the "Lutheran" now already repeatedly. It is about time that the same be done against its sister, the Michigan Synod. For just as the latter, in spite of its Lutheran name, is unchurched, so is the latter; just as the former gives rise to trouble by founding opposition congregations, so does the latter.

We cannot hope, of course, that the Michigan Synod will heed such testimony; but this should not keep us from raising our voice of warning. We cannot remain silent when a thoroughly unethical society, such as the Michigan Synod, sails under the Lutheran flag and thus deceives the people. Certainly, even in their midst of honest souls, pastors and listeners, who might be prompted by our testimony to think further; God allows the sincere to succeed. Perhaps even some who were ready to throw themselves into the arms of this mob will be kept back from it.

By submitting now to throw a little light on the Michigan Synod, declares

*The mass of churchless people in this country undeniably stems partly from the mass of colorful, multiform fanatic churches, each of which drives its peculiar little fiefdoms with power, and partly from the often very unspiritual behavior of many churchmen, not excluding us Lutherans. In view of the many fluttering spirits and their loose density of mealy-mouthedness, they then easily come to ask with Pilato: "What is truth?" And if, moreover, they find no righteous godliness and, above all, no true love among the most zealous *speechmakers* and their most zealous followers, this certainly does not make them want to seek the beatific truth among them.

he states in advance that he will proceed purely factually. He takes as a basis their printed synodal report of last year, entitled: "Proceedings of the Third Session of the Lutheran Synod of Michigan and St. held October 4-8, 1862, at Adrian, Mich, 2c." - and adds to it what he partly perceived himself, partly learned from faithful witnesses.

The word "Lutheran" occurs several times in these proceedings; and if all that matters to be Lutheran is to call oneself Lutheran, then of course the Michigan Synod would have to be recognized as a Lutheran one.

But, as is well known, this is not sufficient, any more than merely saying "Lord, Lord," to be a Christian. But whoever looks for other proofs of Lutheranism in the negotiations, looks in vain. They could just as well be the proceedings of a reformed or unirreformed synod; mau would only need to put instead of the word "Lutheran": "reformed" or "unirreformed." *) If this had been done, then one would at least have to concede honesty to the Michigan Synod, then one of its resolutions would also rhyme much better, namely:

"The Baseleroderirgen your evangelical missionary society in Germany to ask for one or more traveling preachers. " p. 6.

But perhaps she is pointing us to her synodal constitution. But let us not throw sand in our eyes with this. Paper is patient, even that on which she has written her Constitution. We do not know whether in it she confesses the symbolic books of the Lutheran Church in the right way; but we want to assume that there is nothing wrong with it, so this does not make her a Lutheran synod. To the formal Lutheran confession of the symbols must be added Lutheran doctrine and practice. What good is it if the Lutheran confession rightly exists in a community, but is denied by its members in practice? The former only shows what it ought to be, the latter that it is not.

And what is the practice in the Michigan Synod? Their practice is thoroughly un-Lutheran. According to their practice, the pastors of the Michigan Synod^are good Union men. Their congregations are what are called mixed congregations. Whoever doubts this may be confidently urged to visit and view some of them once. He will soon find that, besides Lutherans, Reformed, Roman Catholics, Rationalists, 2c. also belong to their congregations, and may be in communion with the Lord's Supper; he will find people who, for instance, freely say, "I do not believe all that is written in the Bible," and yet are considered good, faithful members. Reformed, Freemasons 2c. remain what they are; one does not demand that they should be

*Or has the secretary, under some influence, perhaps made the mistake of putting "Lutheran" instead of "unirt"? D. E.

The people of the former communities renounce their former communities and their errors; they are accommodated to them as much as possible, and therefore also abandon the confession ceremonies.

But these congregations, one might say, do have Lutheran constitutions? This may or may not be so. According to the above, there is certainly much that is not Lutheran even in their constitutions. And if they were really Lutheran, they would never make such mixed congregations Lutheran. The pastors of the Michigan Synod may well try to soothe their consciences when they begin to feel uneasy at the sight of their unruly, crude, unrighteous congregations: the congregation's constitution is Lutheran, the Reformed, the Freemasons, etc., put up with everything, put up with the constitution, and would probably have signed it. It almost seems as if the words of the President in his annual report referred to this: "In a church council meeting I convinced myself that the constitution of the congregation is really Lutheran." p. 3. But with the confession on paper it is not settled.

It is easy to answer the question: Is he a Christian who speaks and writes gloriously of Christ, but denies him in deed? - it is just as easy to answer the question: Is this a Lutheran synod, which, though it uses the Lutheran name in its mouth and on paper, yet by its practice denies the Lutheran confession, yea, uses the Lutheran name as the cover of shame of its unrighteous mischief? "But unto the wicked God saith, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast hated discipline, and hast put my words behind thee?" Ps. 50:16, 17.

On page 1. of the proceedings is a list of the pastors belonging to the Michigan Synod. At the top is President Rev. F. Schmid of Ann Arbor, a well known man, who was called to account a few years ago by the Ohio Synod for unauthorized officiating.

Qualis rex, talis grex. Like the shepherd, like the flock. The Synod could not better indicate the prevailing spirit in its midst than by giving this man the presidency.

At their last synodal meeting he was re-elected by a secret ballot (page 4.); why? because of his theological prowess? we would like to doubt it, since the dear man, with his busyness, does not seem to have found time even to study his mother tongue.

In this directory we also find the name F. W. Spindler, who will be known to the readers of the "Lutheran". Many will probably still remember that he was warned against in year 17, page 19.

We further see from this that the Michigan Synod went to some places, as our Synod already had congregations, e.g. Adrian, Bay City, Saginaw City, Frankenmuth, Sibiwaing - its

He sent the sneak and the angle preachers there and set up opposition congregations there. These opposition churches are not made up of people who did not belong to our churches (although they may have joined later), but the tribe of them is made up of those who ran away from our churches and were excluded, people who did not bow to God's Word, who did not want to put up with its discipline.

How disgraceful the formation of such opposition congregations is, we will show by an example. The congregation of the Rev. Trautmanu saw itself compelled in 1860 to exclude some members who walked disorderly and did not want to accept Christian admonition. They went out to gather a group and to form a congregation, namely, as they said, a congregation in which the preacher was only to preach and not to take care of their doings and lives. After many vain attempts to get such a preacher, they turned to the above-mentioned Pastor Schmid. Out of special love, he was immediately willing and sent them a pupil who had arrived from Basel, without first inquiring how the matter stood. So Mr. Past. Trautmann wrote to him to dissuade him from this unchristian deal. He told him that the authors of this trade were those who were excluded from his congregation, and that it should be considered whether one could help such people, and whether it was also right to send children who owe their education to charitable gifts to a place where God's Word and Sacraments were already available, contrary to the intention of the charitable givers. But Father Schmid did not see fit to reply to this faithful warning. The dear brother from Basel was ordained and introduced by himself.

Such evil is also adorned with beautiful words and phrases, such as: the Lord has opened a door for them, the Lord has blessed their work in his kingdom, they are building up the kingdom of the Lord, they are bringing the bread of life to the hungry 2c. But to those who have open eyes, such men are nothing else than sneaks and preachers. And if it should be objected that the Missouri Synod does the same thing as the Buffalo Synod, we answer, 1, This must first be proved; 2, *Duo oui kLeunt flem, non est idew, i.e.*, 3rd, We point out the proofs which we have given in the "Lutheran" and elsewhere, that we proceed in good conscience in dealing with the false teaching and banishing Buffalo Synod, and we point them out until they are taken from us by a righteous refutation.

Incidentally, the Michigan Synod also shows some benefit to the congregations in question by setting up opposition congregations, a similar benefit that is shown to a place by setting up channels of removal; although, on the other hand, the great harm that is done by this cannot be denied; for it not only makes itself a party to the sins of these apostates, but it also encourages them in their sins.

On page 2 of the proceedings we find the annual report of the President, Rev. Schmid, in which, after a short but delicious introduction, he gives an account of his official business. This report made such a powerful impression on the Synod members that they had to include the following among their first resolutions: "To express to the President, in the name of the Synod, the thanks due him for the arduous administration of his office, and the **perseverance** and **fidelity** shown therein. Page 4.

Since we want to give a true picture of the Michigan Synod, we have to make a short excerpt from this annual report. The readers will be amazed, however, when they see how full of effort the administration of the President was, and what perseverance and faithfulness he showed in it.

Mr. President's official duties were, in fact, as follows:

1. He received a letter from a pastor in March, which he answered.
2. He received a letter from a pastor in May.
- 3rd In May came a letter from Rev. Kühn asking for an honorable discharge; this request was granted him at the conference in Sibiwaing.
- In July the candidate G-, who had been recommended to them from Basel, arrived, and was then "solemnly blessed into office" by him and the secretary.
5. In August, a pastor wrote to him.

In the same month he received a letter from another pastor who informed him that the small groups "to whom he preaches" were small and that his income was not sufficient to support his family. He (Präs. Schm.) "wrote to the first brother the decision of the Ministerial Conference," in which he was promised support.

7th In the same month he received a letter from the church council of a congregation without a preacher, in which they asked for a pastor and agreed to join the synod; he visited the same, preached 2c.

In September missionary G. arrived from Switzerland, sent to them by Basel, whom he then also "solemnly blessed into his ministry".

These are "such the main things" of the laborious administration of the presidency.

However, we cannot go any further without making 2 more comments about this report.

The first concerns the third piece of official

<p>Administration. Rev. Kuhn, formerly a member of the Michigan Synod, now in the East, asks for an honorable discharge, although his elevation was not an honorable one. The President informed the Synod that the Rev. Kuhn's request for an honorable discharge had been granted at the Sibiwaing Conference. No doubt the President was also at the conference.</p>	<p>"And beware of the syncretists; for they seek the temporal things, and are not faithful to God or man." Finally, two curiosities. I. The fourth Committee, consisting of the Rev. Spindler and 2 more Synodicals, make the proposition - "That the Rev. Spindler be! promised the desired support!"</p>	<p>the persecution showed that it was not at all necessary for the understanding of the sermon, because the sermon did not need a text (at least from the Bible). Very well. The man in the pulpit there preached with a tremendous flow, I noticed that right away. It went from his lips like water, yes, like water!</p>
<p>He and the other members of the conference now know the performance of Father Kühn. And yet the conference gives him an honorable dismissal. But at the same time he is publicly denounced in the Synodal Report by the President, saying (the President), "Since Rev. Kulm is now working so remotely from Michigan and in the Synod's district of -, his request has been granted." - Now what does the Synod say to this? Nothing; not a word of displeasure is uttered against such boundless levity, against such abominations. The first committee, on the contrary, which has to report on the annual report of the President, proposes to accept the report and to thank the President for it. And the whole report of this committee was also adopted.</p>	<p>The first ministerial business was a "discussion with the pastors not yet formally admitted to the synod concerning their ecclesiastical confessions. Note: these pastors are already admitted to the synod, only not yet formally, and then one discusses with them concerning their ecclesiastical confessions!</p> <p>As we review this picture sketched out by their own printed proceedings, this is how the Michigan Synod comes across to us:</p> <p>first, as a company of people who, though they do not have the stuff, still like to play synod; on the other hand, we find it to be a frivolous synod, and thirdly, that it is an un-Lutheran, un-Irish society.</p>	<p>But you ask: What kind of sermon was it that did not require a biblical text? Surely it must have been a biblical sermon? Well, there are many things that could be said about it; instead of passing judgment, I will give you and your readers a brief summary of the main points, and then everyone can judge for himself. First, of course, there is the text, which I cannot give (which, by the way, is all the same).</p> <p>The entrance spread about war in general and about the consequences of it. I. The first part was about the battle of Gettysburg.</p> <p>a) The glorious victory. b) Why Gen. Mead beat back Gen. Lee backfired. c) Why Lee was repulsed.</p> <p>II. the second part was a profitable use of the whole.</p>
<p>The other remark concerns the word Basel, which occurs in it, whence it is derived by Rev. can be recommended. Not satisfied with this, the first committee proposes:</p> <p>"To ask the Basel Missionary Society for a traveling preacher n." S. 5.</p>	<p>To the ecclesiastical chronicle.</p>	<p>The victory of our weapons will have the following beneficial consequences:</p> <p>a) The abolition of slavery. b) To make all men free and equal (liberty, equality and fraternity.) c) Mankind will, be ennobled and improved, etc., etc., etc.</p> <p>Between this dramatic performance, however, fell some scenes which I consider myself obliged to include.</p>
<p>What does the synod say to such a committee proposal? Is it indignant about it? Is the committee outraged because of such audacity as to make such an un-Lutheran proposal to her, a "Lutheran" synod? Not a thought of it! She finds it quite appropriate, she only feels compelled to express the proposal even more strongly, she decides to formulate it in this way:</p> <p>"To ask the Basel or any evangelical missionary society in Germany for a traveling preacher or preachers." Page 6.</p>	<p>The Wisconsin Synod intends to establish a seminary for preachers in Watertown, Wis. with the help of an association for America in Berlin. The association already recommends the enterprise in an appeal in the "Neue Evangelische Kirchenzeitung". The Reformirte Kirchenzeitung of Sept. 10 expresses its joy about this, but at the same time writes: "We cannot help but ask, however, whether the above association, which is not specifically Lutheran, wants its messengers and teachers, as well as its gifts, to flow only to a Lutheran body? Among the members of the association we see Unirte and Reformirte, and we therefore assume that the purpose of the association cannot be to serve only one confession of the many Germans in the West. This question is certainly not to be blamed on the Reformed Church Newspaper; thus the Wisconsin Synod will probably later share those messengers and gifts with its sister, the Reformed Church.</p>	<p>Like this:</p> <p>In Part II, Scene 1: About 40-50 people leave their seats and move out the church door before the sermon comes to a close.</p> <p>Scene 2: The congregation departs-partly laughing into their fists, partly highly pelted, and partly highly displeased.</p> <p>Scene 3, Monday morning: Small groups stand on the street corners of the city and rant about the military-political-abolitionist sermon, which was not a sermon of God on Sunday, especially since it had no connection with Christ and His Word, 2c."</p>
<p>From this the dumbest eye must be able to see that the Michigan Synod, which enters into ecclesiastical connection with Reformed and Uniate societies, is not a Lutheran but a Uniate Synod.</p>	<p>Deification of man and blasphemy against Christ. The well-known revolutionary Garibaldi addressed a letter of congratulations to our President on August 6 of this year, in which the former thus addresses our President: "Heir to the efforts of Jesus and John Brown, your name will pass on to posterity with the names of the redeemers" (namely, Jesus and John Brown!) "- This is communicated by the Methodist "Christian Apologist" of Sept. 14 without the slightest censuring remark. One sees from this where fanatical abolitionism, to which the Apologist pays homage, finally leads: to the most shameful</p>	<p>Deification of man and blasphemy against Christ. The well-known revolutionary Garibaldi addressed a letter of congratulations to our President on August 6 of this year, in which the former thus addresses our President: "Heir to the efforts of Jesus and John Brown, your name will pass on to posterity with the names of the redeemers" (namely, Jesus and John Brown!) "- This is communicated by the Methodist "Christian Apologist" of Sept. 14 without the slightest censuring remark. One sees from this where fanatical abolitionism, to which the Apologist pays homage, finally leads: to the most shameful</p>
<p>But, someone might say, is it so dangerous to be associated with an evangelical society? Is the name "evangelical" such a frightening name?</p>	<p>We answer, "Yes, the name is delicious and glorious; there was also a time when Lutherans were called Protestants. But this glorious name has now been usurped by those to whom true and false doctrine are equally valid, who want to unite Lutherans and Reformed. They are otherwise also called Unirte, Indiffercntisten, Synkretisten, Religionsmenger. Such people are joined by the Michigan Synod. We now also apply to them the words of the pious Paul Gerhard, whose songs are still appreciated by the new believers of our time, whose songs are also sung in their (the Michigan Synod's) midst:</p>	<p>Sept. 14 without the slightest censuring remark. One sees from this where fanatical abolitionism, to which the Apologist pays homage, finally leads: to the most shameful</p>
<p>We answer, "Yes, the name is delicious and glorious; there was also a time when Lutherans were called Protestants. But this glorious name has now been usurped by those to whom true and false doctrine are equally valid, who want to unite Lutherans and Reformed. They are otherwise also called Unirte, Indiffercntisten, Synkretisten, Religionsmenger. Such people are joined by the Michigan Synod. We now also apply to them the words of the pious Paul Gerhard, whose songs are still appreciated by the new believers of our time, whose songs are also sung in their (the Michigan Synod's) midst:</p>	<p>Pulpit Politics. In the Reformed Church Newspaper of Chambersburg, Pa. of Sept. 10, a correspondent staying in a seaside resort wrote the following:</p> <p>"Among the well-wishers who arrived here last week was the preacher C., who has a ready tongue and other talents, and was therefore expected to preach a beautiful and edifying and instructive sermon. He agreed to do so, and now it was announced in newspapers and by notices on all corners that the honorable Mr. C. would preach in and around the church on the coming Sunday. Of course I went too, but a little too late to hear the text.</p>	<p>Sept. 14 without the slightest censuring remark. One sees from this where fanatical abolitionism, to which the Apologist pays homage, finally leads: to the most shameful</p>

denial of Christ, namely, to juxtapose the God-man and a criminal like John Brown. Formerly the surest sign that a man was an enemy of the Christian religion was when he placed Jesus of Nazareth and Socrates side by side. Now Christ and Barabbas stand again on the same platform, and although the world and the Christians coupled with it now seem to honor both, yet their true meaning is, Not this, but Barabbam, the rebel and murderer, let him go.

Rubbish to the Pabst Church. Already we have to report another such apostasy. The notorious Pastor Brandt, formerly employed within the Ohio and General Synods, but expelled from the former, has also become a Papist. In Oertel's Katholische Kirchenzeitung it is reported: "To the above-mentioned three converts, who were formerly preachers, I can now add a fourth (Lutheran), who formerly stood in Hazelton. His father was Dean B. at Windsbach near Ansbach, famous for his piety."

Ecclesiastical Charity. A member of Pastor Butler's congregation in Washington, D. C., named Daniel Hall, recently bequeathed H3000.00. to the Gettysburg Institution in his will. The money has already been paid in cash to the treasurer of the institution.

Mission Festival. At the last Hermannsburg Mission Festival (in Germany), we are told, no less than over one hundred pastors, over two hundred teachers, and otherwise thousands of people were present. The enemies of the Christians have always had to be God's sheepdogs to round up His destroyed flock.

Church News.

The parish of Grafton, Wisc. having become vacant by the removal of the Rev. Ahner to Frankentrost, Mich. and this having appointed the Venerable I. H. Werfelmann, since Lutheran preacher at Willshire, Van Wert Co, Ohio, for the repeated drusen, and he having at last arrived at the calling, he was appointed by order of the Hon. Pres. Northern Distr. of the Synod of Missouri, Ohio U. a. St., Dom. 14. po8t 4'iiu.,Sept. 6, by the undersigned, with the assistance of the Revs. Bro. Böling and Bro. Rnff, solemnly installed him in his office.

May the dear Lord give his servant much strength, courage, wisdom, and patience; and may the herd have right sincere hearts, hungry for grace and eager for salvation, so that even in this place his name may be honored.

Kirch hayn, 10 Sept. 1863.
I. H. Jox.
The new address of Mr. D. Werfelmann is: Rov. 4. II. ^VerkelmLiw, Ornktion, Osoulroo Oo., IViso.

After the honorable vice-president of our middle district, Mr. Pastor Husmann, accepted the call to the congregation of Euclid, he was inducted into his new office by me on the 14th of February.

May the Lord God, who lets no one suffer harm for submitting to his will, also give this dear congregation, who let their old pastor go with pain but still willingly, all the more blessing through the hand of their present shepherd!
Addr.: Uov. D. IV. Du8mnnn, Dast-Olovelaml, Ohio.
(not: Olovelnnck-Lnst.)

H. L. Swan.

1.
The Rev. G. Grüber, of Dissen, Perry Co. Mo. having received a call from the Lutheran congregation at Galesburg, Ills. and having accepted it with the consent of his former congregation, was solemnly installed by the Rev. P. Heid on the 12th Sunday after Trin. (Aug. 23rd of this year) he was solemnly installed in his office by Pastor P. Heid by order of the Westl. district presidium. May the Lord crown the work of this servant and messenger with rich blessings.
Address: Dvv. O. Oiulor, Lox 83. OalesburA, Ill.

2.
On the 13th Sunday after Triu. (August 30), Pastor H. Baumstark, having accepted a call from the Lutheran congregation in Aurora, Ill, with the consent of his former congregation in Quincy, Ill, was solemnly installed in his new office by the Rev. M. Zucker, in which the Lord Jesus would make him a blessing to many.
G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio, &c. St.

On the XIV. p. 4rm. (6.'Seht.) was, Mr. Past. C. H. G. Schliepsiek, after the same had, by permission of his former congregations at Staunton, Ills , accepted an appointment of the Lutheran . The undersigned, by order of the honorable President of the Western District, with a commitment to all the symbols of the Lutheran Church, inducted him into his office there. May the Lord bless this faithful servant also here!
W. Bartling,
Address: Rev. O. II. (I. Lelliepsiel.
Bloomington, Ill. ,

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, and other states will, God willing, meet at the **Wednesday the October of this year** at Fort Wayne, Ind. to commence their meetings. The voting pastors do not want to forget to submit their parochial reports of the year 1862.
J. A. F. W. Müller, Secretary.

For your kind attention.

Since the Committee on Printed Matter has instructed me to attend this year's General Synodical Convention on Fort Wayne, Ind. to facilitate a mutual reckoning

I would like to kindly ask all those who have an account with me to comply with this.

Should anyone still wish to have an order executed before that time, please send it to me as soon as possible.
M. C. Barthel.

Indication.

To all who intend to travel to the forthcoming Synod at Fort-Wayne by way of Chicago, herewith serve notice that the Pittsburgh and Fort-Wayne railroad intends to charge preachers, deputies^ and all visitors to the Synod considerably reduced fares. N.B. By 7 p.m. on October 13, all who wish to attend should be in Chicago.
P. Beyer, Pastor.

Receipt and thanks.

For the Proseminar in Germany: received through Pastor Seubl at LincocnncS, Ind. from Hm, Philipp Busch \$1.00. - from Hrn. Gottlob Weise at St. Louis \$1.00.
For poor students:
by Mr. Gottlob Weise in St. Louis \$1.00. - by Past. Böse in St. Louis from Mr. Mich. Schrack \$1.00. - by Rev. Geyer ges. at the baptism of children by Mr. F. Lenz in Carünnville, Ill. 2.00. - by Rev. Th. Mertens in Cham! paign, Ill. \$1.00. - by Rev. Ottman" from his parish.
at New Melle, Mo. (for the Brunn's) \$4.50.
For Mr. Past. Wüstemann: by Past. H. Hanser by Mrs. Joh. William \$1.00.
C. F. W. Walther.

For the budget of Concordia - College in Fort Wayne, Ind.
With heartfelt thanks, the undersigned acknowledges the following gifts of love:
Ans of the Gcm. of the Arn. Past. Stege 1 barrel of vinegar. Out of the Wern. of Mr. Past. Stephan from Mr. Rotenbock sen. 1 Bush. Rye, Bush. Onions, from Hin. Rotenbock fun. 2 bushels. Rye, by Hin. Carl Brckmullcr5 Bush. Wheat, 1 bale of straw. From the Gcm. of Mr. Pust. Hußmann from Mr. Scppel 1 ton of hay. Out of the GsM. of Mr. Past. Bode from Mr. Landrau 1 bag of cork,2z Bush. Wheat, from Mr. Jung iz Bush. Wheat. Ausdeh Gcm. at Fort Wayne from Mr. Lösiner 2 shoulders, Mr. F-. Becker 1 side piece. At the infant baptism of Hm. W. HelfeM Baltimore collected \$4.20. From the communion treasury of the congreg. at Adrian, Mich. 10.00. Bon Hm. Past. Dctzer \$5.00.
F. W. Reinke, property manager.

For the "**Lutheran**" have paid:
The 16 -18 year old.

Mr. M. Zimmer.
The 10th year:
Messrs: M. Zimmer, S. Luft, I. C. Lvbr 7 Er., A Backhaus, I. Branz, Klein 50c., Ernst, C. Gerling, H. Bode F. Döhring Ilscmann, F. Zcnk, D. Wesemann, H. Kuhlmaun, H. Grvnemeycr, I. Schöttle C. Witte, H. Bruggcmann, Past. 2nd I. Müller, W- Tödcbsnsh, W. Hu- ning, L. Stiegemcicr, H. Nicrmann, Marks, W. Lampe, C. Poggeninütler, P. Dieknian, C. Fricke, Brakmann, Mölke/E. Trampe.
The 20th year.
Messrs. M. Zimmer, Past. H. C. Steege \$4,502 Past. A. Lehman" 5 Er., I. Frese, Past. I. F. Müller,,E. Herpolshcimer, N. Nidel, E. Meyer, Past. I. Schwensnv
M. C. Barthel.

Changed address:

Dev . V . Xclwnlnob,
Oonovrdin OolleZo, Dord
Wvue, Inst.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 20, St. Louis, Mo., Oct. 15, 1863, No. 4.

Foreword of the editors to the twentieth year of "The Lutheran."

(End of conclusion.)

A fifth double accusation which is brought against our Synod is this: Some say that we are enemies of all ecclesiastical discipline and order, that we are introducing popular, even mob rule into the church, that we are applying the local democratic principles of the state to the church, that we are trying to flatter the people and thereby make them aim at us, ...that we would abandon the divine rights of the divinely instituted preaching ministry... ..that we would degrade it to a human institution, and the preachers to wretched human servants... ..and make the loose, raw, ignorant multitude the supreme court, and decide by majority vote over and against God's word and order. Others, however, say that our preachers are hierarchs, that they exercise an intolerable priestly rule in our congregations.

Pastor Grabau and his partisans have accused us of the first over and over again, ad nauseam, and the Iowa Synod, which pretends to take up a "position of peace" (!) between us and them, has parroted it. The Iowa professor Fritschel, for example, during his collecting trip in Germany, wrote publicly in the Dorpat - eitschrift about the Missouri Synod: "That they have not taken up the fundamental-

'ning of congregational education by the way of absolute confess." The highest and final judgment is not, as the surrender to the arbitrariness of the congregations to symbols .say, the church or congregation, but "those general validity." Many in the old fatherland have who stand in the holy office of preaching." To them, attributed this and similar slanders to the Buffalo and therefore, "the judgment of doctrine is to be left." "It is Iowa Synods. Strangely enough, however, not only the not for the congregation to judge, or to declare that a un-minded here, but even the Buffaloes have at the sinner is to be held for a heathen and a publican," or to same time reproached us for being hierarchs, that is, for be under ban, but for the preacher. It is not the exercising an intolerable dominion over our congregation with the preacher, but the preacher alone, who has the power and right to institute all manner of

Now how can these two charges, which are so good ordinances and ceremonies in the church. "The sharply opposed to each other, be put together? Nothing congregation owes obedience to its pastor in all things is easier than this. Now there are two kinds of false that are not contrary to God's word," that is, not only in doctrines of the preaching ministry. One is this: That the those things which God's word commands, but also, as office of preaching is a special state in the church, with the secular authorities, if only they are not ungodly propagated from person to person by the ordination of things.) Another false doctrine of the office of preaching, an ordination instituted by God Himself. Only preachers now frequently accepted, is this: God has not actually had the keys of the kingdom of heaven, only they could instituted the public office of preaching, but only administer the means of grace, namely Holy commanded the church to let Word and Sacrament go Communion and absolution. Only they could administer forth. **The** public office of preaching, which is

the means of grace, especially Holy Communion and absolution, validly and powerfully, and whether they could do so depended on whether they were properly ordained or consecrated by a properly ordained person. No matter how pious a Christian may be, he cannot perform works of office, because he lacks the consecration for them, the office; on the other hand, no matter how ungodly a preacher may be, he can perform all holy works validly and powerfully, because the word of God is then "powerful because of the office," "to which the Lord has yet committed Himself.

*All this and more is taught word for word by the Buffalo Synod. Whoever wants to read the proofs of this literally extracted from the writings of the Buffalo Synod, with an indication of the place where the words are to be found, should compare the "tabular overview of some revealed errors of Past. Grabau's "in the9. Jahrg. of the „Lutheraner," or the "Lutheran" published by Mr. Past. Hugo Hanser, "Nahrung für das Informatorium" ("Food for the Informatorium") of 1860, where at least the most important pieces from that overview are reprinted and practical examples are reported, which show how the Buffalo Synod practiced that teaching.

<p>The preacher's office, which was administered by a few men, was only a human ecclesiastical institution, which the church had made merely for the sake of a certain moral necessity and for the sake of order. A preacher was therefore not really a servant of God to the congregation, but only a servant of the congregation, whom the congregation could hire for a year or so and then dismiss again at will, and the like.</p> <p>Between these two "extremes" we Missouri Synod also stand, so to speak, in the middle. Against the first, the papist Lutherans, we teach, according to God's Word and our symbols, that originally and directly not the preachers, but the church or congregation, in so far as it consists of believers, has the keys of the kingdom of heaven or the office of preaching; against the other, the un-minded Lutherans, on the other hand, we teach, according to God's Word and the symbols, just as decidedly, that nevertheless the public office of preaching is not a human-ecclesiastical, but an order commanded and instituted by God Himself, even for the children of God in this life. Against the former, we further teach that the validity and power of the means of grace do not depend on profession, or even on ordination instituted by men, but only on the word being preached purely, and the sacraments being administered according to Christ's institution; that therefore, when the layman does this, both are just as valid and powerful as when a lawfully called and ordained preacher does it; against the latter, however, we teach at the same time that the public ministry of preaching is not a human-ecclesiastical order, but an order ordained by God Himself, even for the children of God in this life:e others, however, we teach at the same time that no one may publicly teach or administer the sacrament without a profession, except in cases of necessity, where, "if this were not done, a man's soul and salvation would be endangered. Against the former we teach, finally, that the highest judgment in the church, according to Matt. 18:17. The church or congregation itself has the right of judgment concerning doctrine, the right of deciding whether a man is to be put under ban, and the right to introduce or abolish ordinances and ceremonies; and that it owes obedience to its preacher only when he can prove that what he commands is already commanded by Christ, the Lord of the church, whose minister and ambassador he is; But against the others we teach that the congregation may not vote at all by majority on matters of faith, doctrine, and conscience, and that it may not decide anything contrary to God's word and the confessions in doctrine, excommunication, ceremonies 2c. If it does so, all this is null and void, and that it owes willing obedience to its preacher, if he teaches, admonishes, punishes it from God's word; if it does not do this, if it rather despises him, if it deposes him arbitrarily, and the like, it is thereby disobedient not to a man, but to God himself, and despises and rejects Christ in its preacher. In short, we Lutherans of the Missouri Synod are as anxious to protect the rights of the spiritual priesthood of all believing Christians as we are to protect the rights of the God-appointed public priesthood.</p>	<p>We are as resolutely against priestly rule as against congregational rule, as against infringement of the freedom of the congregations as against the bondage of preachers.</p> <p>What is the consequence of this? - If we defend the rights of Christians and congregations and attack the priesthood, we are accused of lack of discipline, of applying democratic principles in the church, and of degrading the office of preaching. If, on the other hand, we stand firm when it comes to the rights of the sacred office of preaching, then this is cried out as clerical rule and tyranny. But all that is proved by this is, that in this point also we give the right means by the grace of God.</p> <p>We come at last to the last double charge which is brought against our Synod. It is this: Some say that we are <u>dead orthodoxists</u>, that is, that we press only for pure doctrine, but not for godly living; that we are enemies of a living faith and Christianity; that we want to know nothing of true repentance and conversion, nothing of regeneration, renewal, and sanctification of the heart; We sought only to fanatize people for an outward old Lutheran church system, and then declared those to be the best Christians who were most blindly zealous for it; we taught that nothing was necessary for beatification except that a person be baptized, keep to the orthodox church, attend church services diligently, and go to confession and Holy Communion, and in doing so, be able to be a Christian. Others, on the other hand, say that we are nothing more than a people. Others, however, say that we are nothing more than <u>enthusiastic pretists</u>.</p> <p>We are accused of the former not only by all non-Lutheran sects, but also by the non-Lutheran members of the General Synod here and other "neo-Lutherans" who call themselves Lutheran; in recent times, a preacher of the Prussian Lutheran Separate Church, named Fengler, made a similar accusation against us. Pastor Graubau, however, has repeatedly wanted to label us as enthusiastic pietists.</p> <p>That we are thought to be <u>dead orthodoxists</u>, who base salvation on pure doctrine without a living, reproducing faith and without a new inner life, is doubtless due to various reasons. In part, this is probably because they have only come to know us through our journals, which do not have as their main purpose the cultivation of the Christian life, but rather the exposition and defense of pure doctrine and the combating of the prevailing errors. Perhaps some of these, if they got to know us personally, if they heard us preach, and if they observed our pastoral care and the handling of church discipline in our congregations, and the Christian life manifested in them, would</p>	<p>hopefully judge quite differently. With our opponents in the enthusiastic sects and among the new-mass-ruled people, of course, it is a different matter. They consider as converted and born again only <u>the</u> preacher who in all his sermons is anxious to produce a great stirring of feeling in his hearers, only he who always insists that the hearers must not believe until they themselves have asked for, fought for, and won a certain feeling that they are in God's grace. At the same time, therefore, they consider the most glorious <u>measures</u>, unknown to the old Lutherans, for saving souls: the use of the penitential bench, the Claßmeetings, in which those present pray in turn and publicly confess and circumstantially describe how things stand with them, and the camp-meetings, or rather the so-called prolonged meetings, in which a number of preachers, by ever more stormy penetration of souls in sermons, prayers, and songs, are to conquer the hearers, as it were, by storm, during a series of successive days, and the like. If such enthusiastic new-measurement people hear and read that we preach the law in all its sharpness and the gospel in all its richness of consolation, we point all those who are frightened and crushed by the law to the written and preached word, to absolution, to their baptism, and to the holy communion, and tell them that they are to be saved. But if we point all those who are frightened and crushed by the law to the written word, to absolution, to baptism, and to Holy Communion, and tell them that they should place their heart's confidence in these, as in the divine means of grace, through which God alone offers and imparts grace to all men, then such enthusiasts think that in this way no living Christianity can be produced, no repentance and conversion of heart can be brought about, no living faith can be kindled, no true rebirth and transformation of heart can be wrought, no real sanctification and renewal can be achieved. - But what is brought to light by the application of these new measures for a miserable, insecure, unstable Christianity, sometimes obviously worldly and frivolous, sometimes gloomy, gloomy and legalistic, sometimes quite unfruitful, often connected with an obnoxious spiritual hopefulness, is unfortunately only too evident. But what righteous, deeply grounded, consistent Christians, crucified to the world, joyful in God, rich in all good works, humble of heart, are produced by the old measures, namely, by the preaching of the law and gospel without all human means of confection, by the faithful use of baptism, absolution, and holy communion. This too, thank God, is borne witness to by daily experience, even among ourselves. But as groundless as it is that we pay homage to a dead orthodoxy, just as groundless is the accusation that we are nothing but enthusiastic pietists. It is true that we teach that the mere possession of the confession and of pure doctrine makes no one blessed, but rather that a man, with all his</p>
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It is true that we do not sit Christianity down in a fanatical ester for outward churchianity, indeed, we have the deepest disgust and abhorrence for such Lutherans who "pose" as great fighters for pure Lutheranism, and in so doing show only too clearly that they have never yet experienced a true repentance and change of heart, that they are indeed zealous against false doctrine, but still evidently let this and that sin reign over them; It is true that we do not seek first of all to give a congregation only a completely old Lutheran form; we consider rather the first and most important thing to rouse the people from their sleep of sin and to bring them to true repentance and conversion: but all this we do not do in a sedentary Pietistic way. Not an A. H. Franke, not a Caspar Schade, not a Brastberger, not even a Johann Arndt, although we do not misjudge or throw away the good things they had, but above all Luther is our model in the presentation of the divine word, in the treatment of souls, and in community enthusiasm. But as little as Luther was a dead orthodoxist or a true Iberian pietist, so little are we affected by the self-contradictory double accusation that we are both; although we confess in sincerity of heart that we ourselves certainly see more vividly than our opponents how little we still know the art of rightly dividing the law and the gospel in public teaching and private pastoral care, and that in this art we are nothing but little beginners and pupils, but with God's help (the one more, the other less) on the right track.

We only remember afterwards the accusation often made against us that we were encroaching on other people's territory and that we were ruled by "the desire to conquer," which latter accusation was pronounced by the Ohio Synod in particular. To this we reply briefly, that we do, however, take care, as much as we are able, of those souls, at their express request, who have separated themselves for the sake of false doctrine or for the sake of false bannns, which are notoriously prevalent in their former communities, that we neither participate in separations from orthodox congregations, nor seek to alienate preachers and congregations tainted with false doctrine and practice from their own, but rather keep the geographical parochial boundary sacred to orthodox believers and the personal boundary sacred to false believers. But as to our alleged "desires of conquest," we do have such desires, but none other than that of conquering, where possible, the whole world, not for ourselves, but for Christ, and therefore for the pure gospel and for the church which has it, while maintaining the principle just indicated.

So we can then at the beginning of a

We do not promise to follow a different path in the future than the one we have followed up to now. Rather, we must declare that with our Synod we will continue to follow the path we have trodden, rather than the right path marked out for us in God's Word, on which we already see millions before us who, having reached the goal of their journey, have confessed with Paul: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness." May only the faithful, base God continue, as hitherto, while our numerous enemies revile us as disturbers of the kingdom of God, to bless us more. To Him be praise, glory, and all honor for this here in time and there in eternity. Amen!

**Mission report on
Gabitawigama in Minnesota and Isabella County in
Michigan.**

Since the last Indian uprising a heavy sultry air has rested over our Indian Mission under the Chippeway's. It is still a time of anxious fear for the States adjoining from Indian lands, a time of fuming on the part of the Government against the rebellious Indians, and a time of flight on the part of many anxious inhabitants, fearing at all moments the repetition of atrocities similar to those which occurred in August, 1862. As dear readers have heard, our mission station of Gabitawigama, in northern Minnesota, situated on Rabbit-lake 15 miles from Crowwing, has been entirely destroyed by the Indians for whose benefit it was laid out. Painful as this blow was to us, yet amidst the horrors we were permitted to praise the merciful God, who graciously averted death and destruction from the head of our missionary Clöter and his family. - Some of us may have thought that the complete destruction of the barely reviving mission station Gabitawigama was a sign from God that we should now abandon the mission in Minnesota and call back our missionary, as is also evidenced by the numerous calls that have been made to the missionary since that time; Even the missionary Clöter himself, who carefully followed the events of the insurrection as they unfolded before his eyes, may at times have been close to thinking that such a sign from the Lord was visible during the first time of terror; but already in the first months after the terrible bloody events he had come to the point, in calm consideration of things and in the clear recognition of the divine will, that on December 3, 1862, he had left his Patmos (December 1862). December 1862 from his Patmos (Crowwing) where he had fled and where he still lives:

"I have now spent five years here in preparation (namely, for a mission among the Chippeway's) and now near the

Goals should I spend it all on?! This is hard. "I had made it my life's work to preach the gospel to the Indians, and now I am to tear this from my heart?! How would it be if this event, which has hit us so hard in the past months, only served to thread our missionary cause more expediently. It had long since become clear to me that living alone with a family in the wilderness is a hindrance to the mission in every respect. For once one cannot divide oneself; time is fragmented and strength is lost. Under the conditions here, one cannot do missionary work in any other way than by traveling around. If one wanted to establish a station somewhere in this region in the midst of the Indians (as has often happened and has been abandoned again and again), one would have to have many people and very large means. All missionaries who have been here so far have always had a considerable staff and have needed enormous sums. The missionaries were in such a position that they did not have to take care of anything economic and had their time free. Our mission here has cost little in the last few years, but I have also been tied down in everything. If I were to remain here in Crowwing and make my journeys among the Indians from here, not only would the costs probably not increase, but I would also have the great advantage of freeing up my time. I would then engage in nothing more here in regard to economy than, say, keeping a few cows, and that too only for the sake of my children, as milk is hard to come by."

Further, missionary Clöter writes of June 23, 1863: "In general, no Indian is to be trusted; it is fear alone that keeps the Indians from giving free rein to their bloodthirsty inclinations. The good opinion of the friendly dispositions of the Chippeway's towards the whites received a tremendous blow in the last autumn, for it was then shown what their (as a nation) heart's desires are, and what they would do if no bit were put in their mouths. Our zeal for their conversion need not be diminished by this experience; for we would be fools if we expected otherwise from a savagely neglected and, what is more, much vexed people. For my own part, I do not bear them any grudge for the misfortune they have suffered, but wish with all my heart that I may soon be in a position to repay them for their evil. Admittedly, there are now great difficulties in the way of our mission, but we do not want to give up hope. The difficulties mentioned are the following: On the one hand the insecurity here in Crowwing is still as great as on our former place of residence and on the other hand I am still too much hindered by domestic business, since I still have a rented apartment for three dollars a month and therefore have no well.

I would have to dig a well, which would cause someAccording to the government's estimate, each claimant Mr. Dole and Superintendent Thompson would soon costs, because it would have to be 40 feet deep andloses about 30 percent), but even for this the Senate has reach an understanding with the Indians. However, this everything necessary for it is hard to get. So I have toneglected to give the necessary instructions, so that in hope failed, as the Indians were stubborn and did not fetch all the water I need for housekeeping from theno case may we expect payment until the Senate is want to enter into any negotiations, but continued their Mississippi for a mile, not to mention the wood and otherseated again and takes the matter in hand anew. The robberies. Their camp was on the other side of the things. At present it is almost impossible to get men for8,500 dollars in gold, which were taken from the Indians Mississippi, and from here we could hear their war servants and maids, even if one wanted to pay thein the last payment to pay the indemnity claims with their dances quite clearly. Since the Government highest prices. Labor from the Indians cannot beown consent, were appropriated by the government, Commissary Niebts was able to do anything, he left, counted on at all, for they may work even less than theand the poor families who were robbed have not leaving the arbitration of the matter to your military. The negroes; but if they ever stoop to work, they expect anreceived a cent of it. Something good, however, has danger was now very nabe for Crowwing, and we were immense wage. - An even more serious obstacle torecently happened on the part of the government; for advised to get the family out of the way. We had making and presenting a certain plan of a newenergetic steps have been taken to suppress the therefore to set out again, and chose Belle Prairie for a missionary activity is the pending transfer of the Indianswhiskey trade, which had reached a staggering height. place of refuge, as I had some acquaintances there to other regions. Last spring a treaty was made with theMost of the main whiskey dealers have fled the country; with whom I hoped to find lodging. We remained there Indians, under which they ceded their presentonly one was seized and transported to St. Paul. The about ten days, during which time Governor Ramsey reservations in exchange for a 10-year extension of theirlaws against the whiskey trade are now very strict; let us and some other gentlemen came up and made such annual pay, and for a general reservation, includinghope that the good effect will endure. - At the present peace with the Indians that no punishment was Leech-lake, Bakegama, Winnebago-L. and Caß-lake.moment I can do nothing but study, which is very awarded them for their multiple and shameful The government has undertaken on its part to build anecessary; but unfortunately I lack books, so my work is robberies; on the contrary, they were promised the full road to the center of this reservation, to fence in saw andvery monotonous. I, as well as my wife, could easily get payment of their yearly money, and in addition they grist mills, to clear 400 acres of land, so that the sameover our lack of everything that belongs in the house, if received 6 cattle and flour. Not even Holein-the-day the will be free of smamps, to enclose and rebuild it, toonly I still had my books, poor as they were. It would be chief, from whom everything started, and who had procure for each chief (and there are legions of them) aa good plan if a colony of German Lutherans were to given the most bloodthirsty orders, was punished. One good house with furniture, and finally, after all this issettle in this area, in order to provide a base for the hastened, as mau said, to make good or bad peace done, to remove the Indians to the new reservation atmission; I also knew of an extremely suitable place for with the Chippeway's, as one had then one's hands full the expense of the governor, and to provide them withthis, ready to move into, with roads, bridges and a to deal with the Sioux. That the shameless frauds of food there for six months. For all this 3600, say 3600sawmill, 7 houses, a nearby and good market, fertile the officials at least made a good excuse for the dollars are appropriated, perhaps just enough to buildsoil, in short, everything desirable. This is the Granite appearance of the Indians, is not subject to doubt. The half the road. One can hardly believe one's eyes whenCity area on the Platte River, about 30 miles north of last agent (he disemboweled himself on his escape one sees this written in the deed on parchment. InSauk-Rapids. Not a soul dwells there at present, and the from here to St. Paul) has, according to his own return, as the newspapers report, they were able to putplace is liable to ruin unless immigrants come soon. confession, practiced more than half of the Indian 1000 dollars in greenbacks per man into the hands of allExpect to see industrious Germans." money into his own pocket. - According to the news we those who were involved on the part of the Indians Praise and thanks be to the Lord that He has given our have received, everything on our place is ruined and (chiefs, interpreters, etc.), so that they would keep quiet Miss. Clöter, in the difficult situation in which he finds there is not the slightest thing left that would be worth about such manipulation, which money, of course, soon himself, has given him such a confident courage, such keeping. Even my books are all destroyed, torn and became not water but whiskey in the hands of the easily sober deliberation, and such a self-denying heart that stolen. Some samples of them have been found among deceived chiefs and so on. Of course, the Indians in he gladly exposes himself to all dangers and sufferings the Indians. The real guilty robbers were the Leech-general are very upset about this and have threatened for the sake of his missionary work, that he is willing, Lake (Pillager) and Gull-Lake Indians. The Mill-Lake, all those involved with death, as already the unfortunate even under the most discouraging experiences and Rabbit-Lake, Sandy-Lake, and Bakegama Indians did Aiajoagisbig (chief of the Rabbit-lake Indians, the same under the greatest difficulties, to continue to carry the not keep it with Holeinthe-dap; they only stole with it one who helped Miss. Cloeter to escape, and saved the gospel to the poor heathen, whether he might not win where they thought it was at common cost. The life of him and his own. Note by Past. Sieversz) atoned some of them to eternal life. Perhaps it will be welcome property lost on our station is not mission property for it with his life. That, under these circumstances, the to the dear readers to follow him in his individual alone, but our personal property, pretty much all we execution of the treaty is rendered as good as experiences since the autumn of 1862. had." impossible, is plainly evident. In the above treaty, 20,000 He writes about it himself from Crow-wing on Crowwing, Sept. 30, 1862. dollars were also set aside for the payment of claims for September 22, 1862 something like this: "We are not altogether out of danger from the damages against the Indians, (but these amount to "At Fort Ripley we had at first, as you know, found a Siour here. They are at Ottertail Lake, and only two 20,000 dollars in actuality, among which is also the claim refuge. But as it soon became unbearable there (the days ago captured a party of travellers, among them of our mission, whose damage through the destruction quarters were overcrowded and no provisions to be an Englishman, Dr. Lohnte, who had been with us of the station must be estimated at 2,300 dollars, so that had), and also my wife and children became seriously several days on his way through. Another party of therefore ill, we determined to return to Crowwing, in the hope that travellers, who were behind those just mentioned, saw the the same captured by the Sioux.

capture, and escaped here happily, having covered more than 70 miles on foot from 4 o'clock in the afternoon until the next morning. The Chippeways also, notwithstanding the peace made with them, have again sacked a place Georgetown, and taken away a whole train of goods, belonging to the Hudsons Bay Company. The general voice is that the Indians are to be driven away from Minnesota and farther northward.

- The English Government is much happier with the Indians, because they know how to handle the matter much better. It does no good to talk against the practice of our government; the latter seems to see the harm itself, but it will not and cannot change anything. Your Commissary said: *I know there are certain absurdities which we cannot overcome* U. s. w.

"I have rented a house here for the time being, so that I can be on hand when the Committee ascertains the damage done. Ours amounts to 2800 dollars. How much we will be reimbursed is a question. As the above sum includes the Mission's and my personal property together, it will require some discussion afterwards.-- Our children are still not quite well; they are afflicted with a kind of dysentery that is very persistent. The worst of it is that we have no medicines.-- We are longing to be well again; it is especially a great privation not to have a single book." All my "written things," documents, etc., are also lost."

Crowwing, Nov. 15, 1862.

"Up to now we have lived on the proceeds of our two fillies, one of which has been sold at 60 dollars, the other at 32. It was a pity to sell them at this age, but the necessity drove us to it. Now we are at an end with the money we got out of them and we are already in debt. I had to buy \$35 worth of woolen blankets to provide only for the bare necessities, as we were only able to save some insignificant bedding when we fled from Gabitawigama. Everything is very expensive at present; our horses cost about 75 cents a day, as hay and oats are very high in price due to the purchases for the needs of the fort and the neglect of the harvest. I have not yet found a buyer for our horses; everyone would like to have them, but there is a lack of money here today. - Our compensation sum will, I hope, be decided this week. We will get nothing for our place with the improvements that have now been made worthless for us; we will have to be satisfied if we get paid for the cattle, the harvest, utensils, and so on. Winter has been in full force for several days, but we do not yet have enough snow for sledding. The Mississippi is frozen over in many places, so that one can pass it on foot. We are all well again, praise God, with the exception of one child,

which, in consequence of the continual colds, suffers persistently from fever. - I have been in our square again lately; it looks as if the "infernal hosts" had been there. Everything that gave way was smashed, organ, sewing machine, tables, benches, windows, doors, etc., books carried off and torn up, all other things stolen, our wonderful harvest cleaned up in the cleanest way possible.

Crowwing, d. Dec. 3, 1862.

"The annual Indian payment is over, and the indemnity matter decided for the present. There were several gentlemen here from Washington, besides Agent Foster and Superintendent Thomson, to settle this matter. The Indians have acknowledged the compensation for our loss, and (with the exception of the chief Hole-in-the-day) have themselves requested that it be paid. In addition to their blankets, etc., they have accordingly received only half of their annual monetary payment; the other half has been retained to cover the damage they have caused. All that remains is for the matter thus settled to be confirmed at Washington, and to effect this confirmation our joint administrator, Mr. Morril, will leave for Washington in a few days. For his administration in kind he will receive 25 per cent of the money to be paid out. We have agreed to this and thus had to bite into a sour apple, because otherwise we would have had to risk losing even more or even everything. - After deducting the expenses, we will hopefully still have 1200 dollars in damages, which, of course, is by no means a complete compensation for the loss. Towards the end of January the money is provisionally promised to us. -

"At our present place of residence, Crowwing, I have been offered a suitable house with 4 town lots belonging to it for the very moderate price of 500 dollars. The house is of suitable size for my family and strongly built. It could hardly be built new like this for 800 dollars. The 4 lots have a good garden fence; but the soil is poor and unfortunately no well has been dug. - As far as books are concerned I have nothing but a few pieces that I have picked up. As soon as I know where I stand, I intend to acquire books.- We have much to suffer for lack of "beds" in a bad house."

Crowwing, 26 Feb. 1863.

"We have been 'on the whole' healthy, thank God, and the exceptionally mild winter has made life considerably easier. Here in Crowwing life is very monotonous; there is almost no one here except whiskey dealers and whiskey drinkers. My only address is the old Catholic priest Tierz, an Easterner by birth and about 74 years old. He visits me from time to time and there are often heated debates, as he reveals his errors quite openly. The house I wrote about in the previous letter I rented for 3 dollars per month.

"From the Chippeway's at first one does not fear any special hostilities here, although the thing with them is not quite right, alone the Sioux lie like an alp on the land. Some seem to think it a small thing to drive out the Indians, but they will be very much mistaken. Minnesota, with its tangled landscapes, lakes, "thickets," swamps, is just the proper place where a few Indians can make a successful fight against a large army. Think of the Seminole - war in Florida. They will not come out on the open prairies to unequal combat, but will roam about in small parties, raiding, robbing, and murdering the unprotected settlements, and then retiring to their inaccessible lairs. The Siour know that they have no hope of mercy, and therefore they are desperate; they will go to work with the greatest cold-bloodedness and cruelty. - We up here are of course exposed to a sudden attack at any time, especially if the government would like to insist on their intended expulsion of the Chippcway's, because they form a natural defense against the Sioux, especially as long as we are on good terms with them, while in the opposite case they could easily make common cause with them. If the expulsion of the Chippeway's has opened their land to the Siour, they will probably take advantage of the opportunity and settle there, as no region in the world would offer a safer place of refuge for Indians than this one. - So much seems certain that the Indian war will be much more serious than is often believed. Our claims for compensation look bleak. There is great danger that we will be deprived of the entire sum; then, of course, we would not have been deprived both by the Indians, who were willing to compensate for the damage done and whose money was retained for this purpose, and by others (the government officials). - I have now sold the horses; I could not obtain the forage. I travel'd to St. Cloud for the purpose, where I received HI 15.00 for both horses and a yoke of oxen. The buyer undertook to winter the yoke of oxen. When I returned, I had to get wood. Since there is only one man here who is engaged in making cord wood this winter, and he already had his hands full, I had no choice but to cut my own wood, which is quite difficult here, since you have to walk a long way to get it. I had to do with it for about 2 weeks. Since then, that is, since about the beginning of this month, I have been in undisturbed possession of my time. I have therefore set about the Chippeway language again in earnest and with good courage. The task is difficult, that is certain, mainly because of the lack of vain literature. Only with the utmost diligence can this language be thoroughly learned. - If we are not driven out again...

I hope to make journeys among the Indians in the coming summer. To the Lord be the cause!"	We have our ecclesiastical papers and, more recently, our political papers, which are under the direction of to others, and to talk about them. Then one still wonders how unbelief comes into the house and heart! Such a
Crowwing, June 23, 1863.	Christian and gifted men. We have our ecclesiastical papers and, since more recent times, also political proceeding is about as if a man put a small fire to wood, and then poured seven cups of water on it, and it should
"We are, as you see, still dier in Crowwing, papers and, since more recent times, also political	proceeding is about as if a man put a small fire to wood, and then poured seven cups of water on it, and it should
that most wretched of all wretched abodes of men. Wenewspapers, which are under the direction of Christian and then poured seven cups of water on it, and it should	intend to stay here as long as you can, because I wouldand gifted men: but what about them? For the burn; or if a man wants to split rocks, and after every
like to be as near as possible to the Indians, as a furtherecclesiastical papers at least some pastors write now	blow on the block he puts seven iron hoops around it, distance would tear me too much from all connectionand then, and so many Christians keep them that they he should be able to do something. -
with them. - There have been enough war cries so far,bear themselves; but for the political ones almost only	But perhaps I am accused of exaggeration; for, say
but no actual war yet. The Sioux have again murdered athose write who are appointed to do so, and just enough many, the political papers write nothing at all about	few whites, but our whole great costly and well-fed armypeople read them to keep them going for a while. In religion, as they almost always declare from the outset.
has not, to my knowledge, killed a single Siour since theshort, with us everything costs money and money again, You are right, my fellow-Christian, they write nothing	opening of the campaign in the early part of the year.and all kinds of sacrifices; but when the year is over, littleabout religion; before they could do that, they would first
Here we have no particular cause to fear a raid. - Theor nothing is done. What do the unbelievers do? They	have to understand something about it; but they write
Chippeway's seem to be <u>ashamed of their</u> last year's	spend nothing on schools; for if they build any, they firsteverything against religion, and there they speak of
conduct; but it is not certain that news of bad luck in arms	swatch carefully to see whether they recover what theytheir own, therefore they also understand this
on the part of the Northern States will revive their hopes	cost. Nor do they easily build churches in which puremasterfully. The proof of this is just at hand. There lies
of carrying out their bloodthirsty rapacity, for that was	unbelief is preached. They have tried with newspapers,today's newspaper, the Sunday paper of a "decent
their Chief <i>Hole-in-the-day's</i> idea last year, that now was	the sole purpose of which was to teach apostasy fromnewspaper," still on top. In it (to read it in Hebrew, that
the time for him to shear his sheep; as he expressed	God, but as nothing came of it, they left it at that; and yetis, from the back, for almost every one has some Jews
himself in broken English: " <i>The Government is broken</i> ,"	they flourish and draw the masses after them. How doesworking for the "great fraternization") there are no less
Man	this happen? One would like to find an explanation forthan 11 balls and concerts, along with a theater, to
ou might want to advise the Indians to work and to	this in the fact that the heart of the natural man is alwaysrecommend to the reader. These newspapers are kept
civilize them; but this is quite impossible, for they do not	a natural ally of unbelief, and that therefore the task ofby the fathers, and the sons, daughters and servants
want to work in our sense. They cannot be won to work	making it completely subservient to the devil is easy toread them; and then one is still surprised that the youth
in any other way than by renewing their inner man	solve. But is not the word of God also a light that breaksno longer goes to church and yet no longer wants to
through the Word of God, from which the change in their	through darkness, and a hammer that can break rocks?stay at home. - Further on, a report is given of a trial
outer way of life would then follow of its own accord. So	How then, that is the question, do the apostles ofbefore the police court, and the judge, who wants to
many methods have been tried to accustom the Indians	unbelief and their disciples begin to make the powerfulpreserve the validity of the law, is taken to task, while
to work, and they have sometimes succeeded for a short	blows of the word of God as invisible to the masses, andthe advocate, who tried to intimidate the judge, is highly
time, but only for a short time; afterwards things have	so darken the bright light of the gospel, without cost andpraised; certainly not in harmony with the doctrine of
usually become worse with them than they were before."	trouble? Yes, this is just the point in which the childrenour most holy faith: "Let every man be subject to the
(To be continued.)	of this world are wiser than the children of light, the pointauthorities 2c." Still before this is found a passage of a
	in which we Christians, to put it mildly, let our foolishnessmost bawdy novel, in which a damsel in love plays in
	shine forth. With our help, or at any rate through ourman's clothes, and, as a true man, takes a knife in hand
	negligence, the unbelievers have got the press almostto make one who recognizes her pay for this mischief
	entirely and exclusively into their service. In it they nowwith his blood; all this certainly not in honor of the words
	preach continually: Tolerance! And many a book ofof God, "A woman without discipline is as one 2c." Prov.
	paper they fill throughout the year with horror stories of11, 22. and, "Do not avenge yourselves." Rom. 12:19.
	Christian intolerance and unkindness, and with warningsFinally, right on the first page, there are insipid jokes
	against the same. Christians read this, too, and at lastand moralisms of our "civilized times," e. g.:
	believe it so firmly that they no longer consider it merely
	a wrong to read and support such newspapers, but even
	a wrong not to hold them, and a forgiveness to warn
	against them. In this way the schoolbooks of unbelief
	come into the house in the shape of daily, weekly, and
(Sent in by k. P. Beyer.)	monthly papers; young and old read them and draw
"The children of this world are	wisdom, i. e., insidious, deadly poison, from them.
wiser than the children of light in their	Whereas one goes to church a few times a week to hear
Sexes."	God's word in passing, one spends just six or seven
	times as much time with such an ungodly paper to read
	the newspaper.
Unfortunately, this must remain true. One need not	
believe it at all, for one can see it with one's eyes and	
grasp it with one's hands. To give an example: We make	
every effort, expend strength and health, money and	
goods, to dampen unbelief and lead the people to God;	
and what success do we have? That unbelief still	
remains, dominates the masses, and on top of all this	
suspects and ridicules our sacrifice. With heavy money	
we build churches and Christian schools, grammar	
schools and seminaries, all to the end that the devil's	
kingdom may be diminished and God's kingdom	
increased; but to what avail? From congregation to	
congregation, almost throughout the whole country, a	
cry of distress is heard from the Christians.	

Now, Christ, open your eyes for once and then say for yourself, what are these prosaic verses butit his actual task to introduce German songs into the poisoned arrows, which are prepared for and printed on those who still have a shred of reverence for and love of God's Word? And Christians read and pay for such hellish despatches, after they have prayed, "Hallowed be thy name. Thy kingdom come unto us," and thereby again promote the devil's kingdom in and out of themselves. But why this? Because they have once heard or read that in the nineteenth century one must be tolerant in the world. But what do the unbelievers do, who drive this doctrine into the people? Yes, they are wiser than the children of light. Not a penny nor an hour do they spend on a religious leaf. They would think you a fool if you came with your ecclesiastical paper, and urged them to sign it, because they must be tolerant. Tracts that are given to them they do sometimes accept, as the "Sonntagsblatt," which lies before me, also confesses; but not in order to read them, but because one can always use old paper. And is not this procedure quite wise in its way? For once they do not want to become Christians; they are enemies of the faith, so they also keep at bay what does not suit their purposes. Well, I think one should also learn from one's enemy; so let us at last also become so wise that we no longer pay the devil his apostles. We can manage without their wipes now, if we only want to. But if they put them in our pockets or under the doors of our houses, we want to deal with them just as wisely as they do with ecclesiastical tracts. "All paper can always be used."

(Submitted by P.ast. Lochner.)
Walking through our hymnal.
(Continued.)

No. 37. Now sing and be glad.
Usually, Petrus of Dresden (his family name was Faulfisch) is considered to be the author. He was for a time Johann Husten's assistant at Prague, then later in 1409 withdrew to his home town of Meissen, then became a teacher at the Latin school in Dresden, where he was expelled in 1412 for the sake of teaching, and finally took over the rectorship in Dresden.

*Our sender is certainly quite right when he separates those excerpts from his Sunday paper "Höllendepeschen"; unfortunately, however, we must confess that if the political papers which the Christians in his vicinity read do not contain anything worse, then the devil still walks quietly and piously with him. In the political papers, which many Christians here daily devour more eagerly than they read, there are still quite other grudges. In them the devil preaches his gospel of hell so unsmilingly that a respectable heathen family man among the ancient Greeks and Romans would hardly have let such papers into his house, let alone paid for them with money. And not to let such accursed leaves be taken, Christians now regard as a piece of their "Christian liberty," and to discountenance such leaves, as a proof of "disloyalty!" So then, praising God's judgments upon ungrateful Christians, it is now time to say with Christ, "But this is your hour, and the power of darkness."
D. R.

Zwickau, where he died in 1440. He was the first to make church. Whether he is the author of the above song, however, is doubted.

In its original form it was one of the Mischlieber, of which there were several in those days. Mixed songs are those that are half Latin, half German, as the reader can see from the first verse in its original form:

In dulcei júbilo
Now sing and be glad! Our heart's delight Lies
in praesopio And shines as the sun ülatrix in
^remio: Alpha es et O:

A German arrangement is found in the Nuremberg hymnal of 1676, and there is also one by Praetorius. Which of the two is ours, I am not able to determine.

The melody dates from the 15th century and thus, like the text, belongs to the time before the Reformation, but became the property of the Lutheran Church in 1535 through inclusion in the Klug'sche Gesangbuch. It is full of the mild glow of Christmas joy and therefore fits this jubilant song about Christ's birth like a glove. How soon it is learned, how gladly sung by young and old!

How many a dying man, who sang the song diligently in life, has joined it in dying, and has passed away with the words of longing: "Eia wären wir da!" and: "Lralio ms to," i.e. "Zeuch mich hin nach dir!" When, for example, N. Antonius Aerger, pastor of the church of St. Andrew in Brunswick, realized that his end was near, he began to sing: "*In dulci júbilo*, now sing and be glad," then, in the midst of mortal pain, he repeated the words: "*Trahe me post te*" (Show me to you) several times, and, finally, while having the door opened, he cried: "Now I want to go home, I want to go home, give me the walking stick, here!" Whereupon he passed away blessedly on January 2, 1643, still singing this song, which his family had intoned.

No. 38. O princely child of David's tribe.
Poem by M. Philipp von Zesen, born 1619 in the village of Priorsau or Pirau in the Electorate of Saxony situated at the Mulde and died at Hamburg 1689. He was a private scholar and writer, in addition member of several orders of poets and finally founder of such an order.

Among his songs, however, this is the only one that has come into general church use. It is a homage to the newborn Prince of Peace from David's tribe. Characteristic is the third verse, which addresses Jesus as the "hope of the exiled" and asks:

Thou most beautiful manna show thyself to the poor and the exiled.

Obviously the poet alludes to that incident in the life of David, the progenitor of Christ, of which it says in 1 Sam. 22:1 and 2: "David went from thence into the cave of Adullam. And when his brethren heard it, and all his father's house, they came down unto him there. And there were gathered unto him all manner of men that were in distress, and in debt, and of a grieved heart: and he was chief of them." Whoever, therefore, as one desponding of his righteousness and strength, as one poor and in debt in spiritual matters, and as one persecuted and driven out of the world, adheres to this prince-child and his refreshing words, will have to enjoy his exaltation as much as those of David's exaltation, by which also they came to honors and dignities (1 Chron. 11:15, 20. and 2 Sam. 23:13.); for, "If we forbear, we shall reign with them" (2 Tim. 2:12).

No. 39. O Jesu Christ, dein Kripplein i't.
Although every verse of this Christmas carol, which is deservedly so popular, is taken from one or several sayings of Scripture, there are two Scripture words in particular which Paul Gerhard made his guiding thought. One is the word Joh. 1,1-3. and 14: "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through the same, and without the same was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth." The other is the word Hebr. 2, 11, 14-18: "For they are all of one origin, both he that sanctifieth, and they that are sanctified. Therefore he is not ashamed to call them brethren. Forasmuch then as the children are of flesh and blood, he was made a partaker of the same, that through death he might take away the power of him that had the power of death, that is, of the devil, and deliver them who through fear of death were all their lifetime servants. For nowhere does he take the angels to himself, but he takes the seed of Abraha to himself. For this reason he had to become like his brothers, so that he might be merciful and a faithful high priest before God, making atonement for the sin of the people. For in that he hath suffered and been tempted, he is able to help them that are tempted."

The melody is completely in keeping with the character of the song. It is by Johann Crüger, whom the reader already knows from No. 20. (S. Luth. Jhrg. 19. Pag. 3.) It appeared in the Dresden Gesangbuch of 1656.

(To be continued.)

How God Answers Prayer.

Johann Jost, or "Hanjost" as he was called for short, lay ill. He had been frail for a long time, for he had once fallen down in the barn and could only walk with difficulty on a stick.

He went to church diligently, probably three times on Sunday, and during the week as well. He could earn nothing at all, so for the sake of mercy he was clothed and fed by a landowner. His night's lodging, however, was in the cottage of his parents, who had long since died, and which was now occupied by relatives. One morning this Hanjost could not help himself out of bed, so miserable had he become overnight. His housemates do not look around for him and his brother does not miss him either, for Hanjost did go on journeys once in a while, and even if they were not far, e.g. to the Count, who lived only an hour away and gave him 5 Sgr. every time he came, his legs and his crutches always needed days for such a journey. So now he lies abandoned and forgotten in his chamber in the shepherd's cottage. How long I do not know, but it has been so long that hunger tormentss him tremendously and makes him more and more dull and miserable. In his distress he prayed to him who feeds the young ravens that he would not forget him. And he heard him, and wonderfully granted his request.

In the same village another man lay seriously ill, named Johann Heinrich, called "Hanhen" for short. This was a nefarious man. Since his confirmation, no one had seen him at the Lord's table or in church. He had roamed around on the farms and even set a winter pile on fire out of revenge, and in the end he had not only tended the pigs in a foreign community, but had also lived like cattle. They had brought him home from there sick and miserable. This man could not be put to bed. They made a litter for him on the ground and covered him with a woolen blanket. He rotted alive, and that from the bottom up. There was no thought of repentance or conversion. The pastor, who visited him and wanted to speak to the weeping and gnashing of teeth, had threatened to "beat him on the head" with a stick, which he held next to him on the street. A mild-mannered woman is hoarding this misery. She thinks that he has been a godless man all his life and is worth nothing, but he is now in need. She would like to refresh him, and says to the maid, "Marie, take this fine roll and this stick of butter, and bring it to the sick man." "Hanhen," she wanted to say, for she could not have known that Hanjost was ill, but the Lord knew it and had heard his prayer, and turns the word on her tongue, so that she must say, "to the sick Hanjost." Marie hurries away, and only when she returns and tells how poor, sick Hanjost has wept his bright tears of joy, that the dear Lord has heard his prayer, and let the good woman say the most beautiful thanks, does she realize her error, and remembers that she had promised herself

but immediately says, and has stuck to it, "This has come from the Lord, and is a miracle in our sight" (Waldecker Sonntagsbote.)

Church News.

After Pastor H. Kühn of the Lutheran Zions congregation near Wüshire, O., had been duly called and had accepted this calling with the approval of his former congregation in Zanesville, O., he was inaugurated into his new office by me on behalf of the Reverend President of our middle district on the 15th Sunday after Trinity. May God grant him grace to water and nurture the noble seed already scattered and sprouted there, and to sow much new seed for the blessed harvest.

Address: kov. 8. Xuelm
^Vilsliire,
Van Wert 6v., Ohio.
G. H. Jäbker.

Receipt and thanks.

For poor students:

received through Rev. Böse from Mr. F. Bockermann in St. Louis 81.00.-through Rev. St. Keyl in Philadelphia from Mr. Ferd. Kahl81.00.-through Rev. Hahn in Benton Co., Mo., from Mr. P. Goltzen 85.Oll. and from Wittwe Meyer 81.00.-from Mr. M. S. in St. Louis 85.00.-through Rev. Saupert in Evansville, Ind. from the Women's Association of his parish 813.10.-through the same from Mrs. Döngcs 81.00.

For the proseminar in Germany:
by Rev. Saupert at Evansvillc, Ind. from the Woman's Club in fine parish 812.00.

C. F. W. Walther.

Received:

MW For the German ev. - lnth. Hospital and Asylum.

By Mr. Past. Hattstätt, in the Northern District - - 8 4,00 " " Mich. Schrack, Ziens-D istrict in St. LouiS 1.00 by Mr. Past. Büngrer from an unnamed person in St. Louis 7,00 by Hm. Wilh. Mayer, New McIle, Mo. 15.00 by Mr. Pastor Saupert, Evausvillc, Ind., by Mr. Fr. Bnschmcicr \$1,70 by Mr. Ludwig Küster255 4,25 by Mr. I. P. Gottschalk on the baptism of children hei Mr. Mr. Langbein, Mcmphis, Tcnn. collected 3.00 L. E. Ed. Bertr a m, Cassirer.

Received:

For the college debt settlement fund in St. Louis:
Bon Miss N. N. by Mr. PaF. Mcnnickc, Rock Island, Ill- 8 1.00 from Miss M. Mattgelsdorf by the same>>,50 from Miss M. Müller by the same>>,50 from the community of Mr. Past. Heiuemann in Trete. Will Co, Ill. 8.50 by Mr. G. Äopplingcr in Droight, Ill. 7.00 To the synodal treasury of the western districts... From Wittwe Heuer in Addison, Ill. 10,00 ,,, Mr. Past, List in New Orleans, La. 2.00 " of the congregation at Altenburg, Perry Co, Mo. - 10.00 " of the congregation ofMr. Past. Bilh. LafayetteCo., Mon. 5.45 of the DreicinlgcitS Distr. in St. Louis, Mon. 9.50 " Immanuels-Distr. 10.40 from the comm. in New McIle, Mo., Collecte on Harvest Festival 6 ,90 from Mr. Teacher Große in St. Louis 2,00 To the college maintenance fund: From DrcicinlgcitS Distr. in St. Louis, Mo. 11.00 " Immanuels Distr. " 11,00 Collecte d. Gcm. d. Mr. P.. Cock,Benton Co.,Mo. 8,00

For the general presiding officer:
! Vond. Gem. d. Hr. P. Wagne, PleasautRidge, Ill. 5,10 To the Synodal Missions-Casse:
Subsequently by the school children of Mr. Teacher Jung in CollinSville, Ill. 0.66 from the school children of Mr. Teacher Ulrich, St. Louis, Mo. 2,00 by the schoolchildren of Mr. Teacher Hermann in Kick, Ill. 3,00 by KnutKnuthcnTur through Mr. Allwardt, St. Louis 3.00 by Mr. G. Lögler, Roanoke, Ind. 2.00 from the Trinity District in St. Louis, Mo. 225 From the church in New McIle, Mo. 230 by the schoolchildren of teacher G. Bartling, Mattcscn, Ill. -3.0a by Mad. Studing in St. Louis, Mo. 1.00 For college construction in Fort Wayne:
From Mr. H. Ohlendorf in New McLean, Mo. 1.50 For repair from Fort Wayne Seminary.
From Mr. Fried. Stünkel, Lafavette To., Mo. 1.00 by Mr. Werfelmann seu. in Thoruton Station, Ill. 2.00 For the community in New York:
Subsequently received from the congregation of Mr. Past. Fick, CollinSville, Ill. 5.00 by Hin. Past. Heinchniann in Trete, Will Co., Ill. by W. Siefger K3,<B; I. Zinsen and G. Brauns G 2,00; A. Lücke, Ph. Willharm, H. Wüsteufeldt jnn., F. Nacke, W. Rinne, O. Meier G 1,0">; O. Dohmeier, H. Müller, C. Steege, C. Harmcning, F. Grupe, (8. Wilkcuiug (All,50; Mrs. Wüstescldt, W. Arkenberg, E. Homcier, H. Harmening, Mrs. Koller G 0,25; F. Heitmann 0,10, 17,35 of Mr. W. Schadewitz in the 2nd Division of the 16th Army. Army Corps in the Pioneer Department, Corinth, Miss. 2,10 L d. R o s c h k e.

The undersigned further express their heartfelt thanks for the receipt of the following gifts of love for the nrichkauf of the Lutheran DreieinigkcitS-Gemeinve U. Ä. C. in NcwYork: Don k. Hcidt'S congregation, Pcoria, Ill. K 20,90 .., "Weyrl'S " Darmftadt, Ind. -- - l5M ..,Fnccke 's "Indianapolis, Ind. -- 10i,5l> .., Fritzcc'S " Adams To., , ,> - -oil,00 " " Wambsgans' „Allen To., "---- 5i,bl) " „ Werfclmann'S., Wills'l're, O. 22.00 " " Zagel's „Allen To.,Ind. MIO „,Sibler 's „Fort Wayne, " 600.00 " Hr". Heine, New Bremen, Mo. 1.25 " „ Wcisling O 25 " " Brown 'IM " Wittwe Warnhold O ,50 „ Mr. Th. v. Wurmb, St. Louis, Mo. > - 5.00 " U. Hahn s Parish, Lake Creek, Mo. 82.25 " „ John' "" „ 10,00 Wagner's PleasantNidgc, Ill. >> 7o.00 „ „ Gräbner'S " tz-t. Cbarles, Mo.->-45 ,00 „ „ Fuck'S " CollinSville, Ill. 50.00 " of ImmanuclSgemciude in Lt Louis, Mo. -- 1.00 " p. Hoppe'S ParishNew Orleans, La ->-7035 " Dctczr's " Defiance, O. 6..... 50 " Kuntz' " Cumhcrlaud, Ind. --1500 " Swan's " Cleveland, O. 00.32 " Hngli's „ Detroit. Mich. 69,Oll " Biltz's „ Cooks Store. Mon. --> 20,25 Bauer'S „ „Minden,,Ill. 5. 00 " „ Löber's „ Tbornton Station, Ill. 56.00 " „ „Niethammer's „ „ Notenderg, Ill. 6..... ,75 " Hrn. Mever, Provisv, Ill. 6 ,45 " ? . Hattstätt'sGem „,Monroc, Mich. 6 .28 „ " Rcisiuger'S " Peki", Ill. 1>,00 " „ „Friedrich'S,,Hnntington, Ind. ---> 25.00 „ „ „Oestermeyers " Pomeroy 35.50 „ „ „Seucl'S „ Biuecunes,,Ind. 1,0ll " Mr. Ncimcrs 1..... .00 " Mr. Noschke in St. Louis, Mo. 70.00 „ „ ? . Taib'S community, Sugar Grovc, O. -> 28.60 „,„Engelder 's "Olcan, N. A. 40W "" Rupprecht'S " Liorth Dover, O.38,00 „,„Schumann 's „ „ KkNdallville,,Ind. -->15.95 „,„Bcrrnrenthcr 's "Whites Corner, N.A. 12.75 " "Hoppe's " New Orleans, La. --2 ,50 " „ „Bcsel's „ Chariton Co., Mo. -35. 00 "Hcitmüller's " Elyria, O. 17,25 " Hattstätt's " Monroe, Mich. 100 " „ „Gotsch's " MempbiS, Tenn. ->-18^0 „ „ Rolf S., „ Cumberland, Ind. >> 6,10 " „ „Gotsch'S " „Olcan, N. A. 2.25 " „ „Saupert's " Evanöville, Ind.43.75

In the name and on behalf of the Ev.-Luth. DrcieinigkcitS-Community the Trustees: Friedrich Dinkel. F. W. Gorsegnrc. Mathias Meyer. M. Wm. Willens.



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(Sent in by Rev. C. Metz.)

What should drive us as Lutheran Christians to recognize ever more vividly, ever more faithfully, the pure teaching of divine Word that we have through God's abundant grace?

Among the gifts of grace that God once bestowed upon His Church 300 years ago through Dr. Martin Luther and his miraculous work, one of the greatest, one of the most blessed and glorious is without a doubt that it has once again regained the pure and truthful teaching of the divine Word. For a long time poor Christendom had languished under the pressure of the Roman tyrant of the Church; it had been enveloped in clouds of innumerable errors, covered with the high debris of false idolatrous worship; through the work of the Lutheran Church Reformation the whole hitherto concealed secret of wickedness was unveiled, the Roman Pontiff was exposed to all the world as the Antichrist, all sources of the beatific knowledge of consolation and freedom were rediscovered; Through the work of the Lutheran Church Reformation, the dark clouds of error were dispersed, the debris of idolatrous worship was removed, and the Lord God made His eternal Church shine forth again in the full splendor of His pure Gospel. Not since the days of the apostles had such a blessed and glorious visitation of God's grace dawned upon the whole world. Now

Christians learned again the right way to salvation and It has come to the unworthy, we too have become could walk it with joyful hearts. A thousand troubled and partakers of all the benefits, the abundance of which shattered souls drank new life from the well of the gospel God once poured out on our fathers 300 years ago. We of God's grace; after they had sought rest and peace in still have the gospel pure and clear and the sacraments vain in their own works, they came through Luther's of God unadulterated, and that is our glory and our teaching of justification by faith alone in Jesus Christ crown as Lutheran Christians, even if our Lutheran without the work of the law, to the blessed divine church has so little appearance and prestige in the eyes certainty that they were pardoned, reconciled children of of the world. We have the pure doctrine in our God, set free through Christ's blood not only from all the confessional writings, in our catechism, in our delicious statutes of the world, but also from the curse and hymnals, in the many wonderful edifying writings of our compulsion of the law. They experienced in their hearts faithful old teachers. The pure and saving Word of God the power and might of true faith; they learned to worship is proclaimed to us Sunday after Sunday in proof of the God in spirit and in truth; they learned to do right works Spirit and of power, so that we have no lack of any gift. pleasing to God, which faith produced in them as its Yes, so it is, we are blessed Christians, pardoned by noble fruits; they felt in themselves the power and God before thousands and thousands! But how? Do we impulse of the Holy Spirit. In short, a people was born to recognize it? Does the fire of thanksgiving and first the Lord God like the dew from the dawn, the church was ardent love burn in all our hearts? Is it our highest joy transformed by the Reformation into a garden of God, and delight to hear the word of life, and is no sacrifice the fragrance of whose blossoms still wafts over us as too great, no burden too heavy, no time too much? And fresh as the morning belly of eternal life. And how much do we also hear rightly, so that we receive the word and toil and labor and fear and sweat, yes, blood and tears, keep it in a fine good heart and bear fruit in patience? did it cost until the full truth of God from the holy Are we earnestly concerned that all false teaching and Scriptures was restored to the Christian people, and the false teachers be steadfastly resisted, and do we pure doctrine was placed on the lampstand for salvation! willingly and gladly bear shame and disgrace, ridicule All the powers of hell and earth rebelled against it. And and contempt for this? Let us strive with all fervour and O we, even upon us faithfulness that the model

O, how the true burning love for the purifying, beatific however valiantly he may fight against all manner of sins "Take heed therefore, beloved, lest, through the error truth of God has become so rare in Christianity today, and vices, does he not also take heed of the danger from of wicked men, ye be seduced together with them, and and the holy zeal for pure doctrine, as it was once found false teaching, does he not also guard himself with all escape out of your own stronghold." Finally there is the in apostolic times and in the age of the Reformation, has earnestness against seduction by false prophets, all this apostle John, this man of the most intimate love and grown cold in so many! Indifferentism, indifference to is of no avail to him, he began in the spirit and in the flesh gentleness, by his zeal against false doctrine he shows religion, is the basic trait of our time; some say that of unbelief or delusion he ends. "We are to beware of himself to be a real thunderbolt: "Beloved, saith he, everything is the same, whatever one believes, while false prophets," open our eyes and ears, walk in constant believe not every spirit, but try the spirits whether they others at least do not want to know anything about any fear and trembling of God, that we may not be blinded by be of God: for many false prophets are gone out into struggle or dispute over false doctrine and error. The fair appearances, deceived by smooth words, and the world;" and in his 2 epistles he commands, "If any prophecy of the apostle Paul is more and more visibly entranced by fog and lies, but grasp firmly and ever more man come to you, and bring not this doctrine, receive coming true, as he proclaims in 2 Thess. 2:10, 11: "For firmly salvation and the right scriptural knowledge of him not at home, neither salute him. For he that that they received not the love of the truth, that they might salvation. Let us remember that not all that is preached saluteth him maketh himself partaker of his evil works." be saved; therefore God shall send them strong error, is the word of God, that not all who are called pastors are But why this unanimous warning, this relentless that they should believe the lie; that they all might be true pastors, that not all who wear a choir robe are true heartrending zeal? - Nothing is more easily lost than the judged who believed not the truth, but had pleasure in preachers; let us have trained senses and become more Word of God. Let any one depart from it only in one unrighteousness." A stream of thousands of false and more capable of discerning right from wrong, good essential piece, it avenges itself, and with giant strides doctrines has poured forth, swelling ever more from evil, truth from lies.

it goes on. God is a strong, zealous God, and he is threateningly, roaring ever more furiously. Who is a But what are false prophets? A prophet in the sense right to be zealous about his words, which are the Christian, who really carries his soul in his hands, and of the New Testament is a man who is to preach God's supreme sanctuary on earth. "I look upon, saith he would not, in view of all this, take all the more to hear word, show the way to heaven, and proclaim the counsel there in the prophet Isaia, the wretched, and the when Jesus Christ calls out to the members of the of God unto salvation, as it is written in the holy brokenhearted, and the fearful of my word." Woe orthodox church on earth: "Hold fast that which thou scriptures. False prophets, then, are those who do not therefore to whom any word of God in the Bible does hast, that no man take thy crown from thee?" Who has interpret the word of God, but enter into it and refute it; not make the whole world close, that he cannot but recognized that the confession of our Church, as the who do not explain it, but pervert it; who do not open up submit to it with mind, reason, heart, and will! - Nothing banner of the victory of all God's children, has been its sweet core of consolation and life, but take it out and is more tender than the pure and alone beatific woven from the beginning out of the golden threads of shut it up; who either dismiss it or add to it False prophets doctrine of God; one step to the right or to the left, and the Word of God, has been drenched with the hot tears are those who do not offer the clear water of life, but mix the narrow way is left, one dusting of grace, and this of countless confessors and dyed with the blood of many, their poison with it, who do not offer the clear water of eye of life and grace drenches, yea, closes. "Know ye martyrs, and has not wanted to become ever more life, but mix their poison with it; who do not bring the not," cries the holy. Paul exclaims in the first Epistle to faithful, full of love and devotion, full of earnestness and bright heavenly light, but cloud and darken it by their the Corinthians, that a little leaven leaveneth the whole ardor for the same? - Therefore, so that we may become darkness; who do not give the pure bread of life, but, as lump? It is true when Luther says, "He that rejecteth ever more capable of fulfilling our high task as it were, put indigestible stones into it; who either grossly one article of faith, rejecteth them all, and maketh all evangelical Lutheran Christians before God and man, or subtly foster and spread the darkness of unbelief or that he doeth otherwise good, reprehensible." For the and learn to fight ever more faithfully "for the faith that the darkness of superstition. False prophets are those doctrine of salvation is a golden chain: if one link is was once given to the saints," let us consider with one who touch even one piece of sacred Scripture, who lost, the whole chain is of no use; it is a divine edifice another in God's name: overturn even one article of the Christian faith, who reject of eternal thoughts of God, which no finite spirit can

What should drive us as Lutheran Christians to even one doctrine of salvation. And now our Lord Jesus fathom, no creaturely mind can comprehend; take out recognize ever more vividly, ever more faithfully, the Christ warns against these in that passage, and so one stone and the whole edifice must collapse. jewel of pure doctrine of the divine Word entrusted to us earnestly and heartily that it must move even the most And now false doctrine, is it anything innocent, by God's abundant grace? obtuse - and all the holy apostles do the same as with indifferent, harmless? The blind world thinks so;

The first and most urgent reason for this is because one mouth. Apostles do the same as with one mouth. wretched half-Christians talk so: but what says Christ, Christ and his apostles have earnestly and emphatically There stands the holy apostle Paul. Now I exhort you, the mouth of truth, the fountain of all wisdom? He saith, commanded it. brethren, that ye take heed of them which divide and "Beware of false prophets, which come unto you in

To whom does not the last Sunday Gospel, the cause offence, beside the doctrine which ye have sheep's clothing, but inwardly they are ravening Gospel of the Eighth Sunday after Trinity, still ring in his learned of us, and depart from them. Rom. 16, 17. Yes, wolves." So, no matter how much pretense of zeal for ears like a thunderclap? There the Savior cries out to us, with fiery zeal he fights against all false teachers and God and piety false teachers may spread around "Beware of false prophets, who come to you in sheep's says Philipp. 3:2, "Behold the dogs, behold the evil them, no matter how much they may possess a true clothing, but inwardly they are ravening wolves!" So no workers, behold the cutting in pieces," breaks out into the angelic eloquence, no matter how great deeds they matter how sure a man may be that he has come by thundering word Gal. 1:9, "If any man preach any other may perform before the eyes of the world, they are, in repentance and faith into the narrow way of life. gospel unto you than that which we have preached unto their inmost nature, ravening wolves; by what they

you, let him be accursed." There stands the holy. Apostle proclaim to be the truth of God unto salvation, and yet Peter, this man of action and power, warns in a whole is not, they tear up immortal souls, lead them into vain, chapter against false seducing teachers, and closes his and make them to be the source of all wisdom.

2nd Epistle with the words-

Corruption and damnation, they shut the door of have taken? - The warning against false prophets and and sent them Moses as a prophet and savior, they heaven, they trample on God's word and truth, they false teaching resounds like a thunder through the whole would have perished beyond repair. God had mercy on blaspheme the holy and true God. Therefore all false of the Scriptures. This thunder should resound in the them; he brought them out of the house of Egypt with a doctrine, what is it but a roar of the infernal wolf to ears of all Christians, but how many are there who listen strong arm and an outstretched hand; he rained down scatter, a lie of the devil to murder and blind, a cancer to this warning and who increasingly have a burning upon them miracles of love and fire; he revealed to them that keeps on eating away at everything, a plague of heart and an unquenchable zeal for pure doctrine and his holy and righteous will; he gave them the right hell to poison incurably to perdition? - the right worship of God! Alas, this is how it has ever worship, so that one might have thought that all Israel

Is it not then our most sacred Christian duty to been in the world. Let us take a look at sacred history. should now cling to God with all loyalty, serve him with search, search, and study God's Word without ceasing, How great was God's good deed that he took pity on man all zeal, and let his word and revelation be his shining so that we may be freed more and more from all error, immediately after his sad fall into sin, revealed himself crown and his highest glory before all nations! But what see through the whole counsel of God for our salvation and his will to him through the Word, and thus showed ingratitude and inconstancy among the vast majority, more and more clearly, recognize more and more him the way of life. It would have been right for men to what forgetfulness of God and hardness of heart! - The clearly the connection of the revealed doctrines of esteem this heavenly treasure of grace all the more greatest part of them is cast down in the wilderness. salvation, and be able to distinguish more and more highly, to guard it all the more carefully, and to be imbued Finally, under Joshua's leadership, the people of God clearly the pure doctrine from the false? Must we not with the most scrupulous timidity, not to deviate from it took possession of the promised land of Canaan. The then strive more and more earnestly, as the apostle even a hair's breadth; but what happened? After God heathen nations had to be exterminated, because the Paul writes to the Ephesians, Cap. 4:13,14, "That we had blessed our first parents with children, they faithfully measure of their wickedness and abominations was full. may all come to the same faith, and to the same and earnestly inculcated in them the doctrine of salvation As long as Joshua lived, Israel served the Lord his God, knowledge of the Son of God, that we may be no more, and the promise of the seed of the woman, but in spite kept his teachings and worship, and did what pleased children, to be weighed and swayed with all manner of of all their toil and labor, Satan succeeded in filling Cain's him; but no sooner had Joshua closed his eyes than the wind of doctrine, through the craftiness of men, and firstborn heart with hatred against God, with aversion to old fickleness was again the order of the day: however deceit?" Yes, indeed, the more urgently the Lord warns his word, so that he became a fratricide, defiantly much God punished and chastised, Israel could not us in his words against all false doctrine, the more trampled under foot his eternal salvation, and carried refrain from courting the idols of the heathen and again sweetly he entices us and calls out to us: "If you abide away with him his whole generation to destruction. After and again lightly throwing God's word and in my word, then you are my true disciples and will that, the church of God flourished beautifully in the house commandment to the wind. The time of kings came. In know the truth, and truth will set you free," the more this of Seth and his descendants under the rain and sunshine David Israel had a king under whom the voice of the should and must drive us as true Lutherans to learn to of divine preaching, but hardly had six generations sunk prophecy of Jesus Christ resounded brightly and recognize this infinite weight of pure doctrine ever more into the grave and the first millennium of the world had sweetly, the word of God came to be honored in all deeply, to preserve its supplement ever more faithfully, passed, when the weeds of the devil had almost places, and the beautiful services were celebrated with joy. The church of the A. T's. celebrated its heyday. But

Yes, the great ingratitude and the habitual devoured the wheat of God; everywhere there was nothing but sin, vice, lies and blasphemy; Noah, with his how soon this time of prosperity was over. No sooner forgetfulness of God of the world should and must preaching of righteousness, was a preacher in the had the people of Israel been divided into 2 kingdoms, move us to this. wilderness; only eight souls had remained faithful to God than more and more apostasy had come. The Lord sent

O, how blind and perverse is the world in the spiritual! For the possession and enjoyment of the vain, and his word. The flood came and the earth was one prophet and one preacher of repentance after the futile, and the fleeting, it devotes all its time, cleansed from the hellish seed of sin and error by this another, "though the light of the promise of Christ break strength, labor, and effort; for the possession and terrible judgment of God. Now one would have thought forth brighter and brighter," neither the preaching of the enjoyment of the eternal and heavenly, it cares nothing! that Noah's family, which had experienced both God's law nor of the gospel was properly heard and taken to For the treasures of earth, the trotters of vanity, she wrath and grace so powerfully, would be the seed of a heart: both the kingdom of Israel and the kingdom of sacrifices everything, she almost consumes herself, for church full of pure doctrine and sincere godliness. But Judah came to an end with terror. When the Jews for the treasures of heaven, for the truth to bliss, she does alas! how soon both Ham's and Japheth's families returned to Canaan from the Babylonian captivity, they were as it were born anew, but alas! how little did they bring forth righteous fruits of repentance; ingratitude and not toil. What covers, fills and adorns the poor body, is idolatry, and sank into the arms of paganism. God called forgetfulness of God marked anew all their steps and of divine teaching, which, after all, cannot be bought Abraham to be the keeper and guardian of his word, the footsteps. From the time of Malachi, the last prophet, with any gold and silver of earth. How many of the bearer of the promise of Jesus Christ. But in his father's things went downhill more and more, and when Christ world's children call the zeal for the truth intolerance house, too, idolatry had gained the upper hand, so he was born, Israel had largely become a self-righteous, and fanaticism, the quarreling of the orthodox against had to leave and become a stranger and pilgrim in the dull, spiritually full and carnally minded generation. The all error quarreling, but for a few thalers or for a bit of Promised Land. How faithful Abraham was as a testimony of the prophets did not move them, the law of worldly honor, for the dear "I," they can start and preacher of righteousness, how exemplary Isaac was in Moses with all its thunders did not frighten them. John have heard God's word year after year, and behold! enduring and suffering, in being quiet and waiting, how the Baptist, this promised Elijah, appeared and raised they are still stuck in the old rotten delusion, "it is all the untiring Jacob was in making his house a house of God and in keeping his large family firmly with God and his his voice like a trumpet. Jesus Christ, the long awaited same, whether Catholic or Protestant, whether unadulterated word, the children of Israel had hardly Messiah, the faithful Saviour, the good Shepherd, the Lutheran or Reformed, we all believe in one God," made their home in Egypt when they had become fond only begotten Son of God followed, with blissful lips he how? is it conceivable that such staggering Christians of the idolatrous abominations of the Egyptians, and if proclaimed the good and gracious will of God, pleaded, can even tolerate one sermon of the divine word with the Lord God did not punish them with severe enticed, warned, punished 3 years. open minds, with hearts eager for salvation. chastisements, they would have to leave the land.

And he was not weary all the day in stretching forth his hands unto a disobedient people, which walked after his thoughts in a way that was not good. What was the reward Israel paid him? "Crucify, crucify him!" they cried out over him; he who is the way, the truth, and the life, they would not. Nevertheless, even to these murderers of Christ and enemies of God, the apostles brought the gospel of peace after Christ's ascension. Who would not have thought that now Israel would finally come to its senses and Jerusalem would become a place of life and the fear of God? But it did not come to pass - continued in their blindness and hardness of heart; they would not hear, they would not see, they would not convert, therefore grace passed them by and - forty years that were left to them only served overflow the full measure of their sins and judgment upon them. Jerusalem was destroyed and laid waste, and the blinded Jews were scattered by the hand of God's wrath into all the countries of the earth and away as slaves. And so the Jewish people is still today a warning sign for us, from which we should learn to adhere with greater faithfulness and timidity to the revealed word of God and to hold fast the entrusted word of heavenly teaching without wavering, if we do not want the same judgments and wrath of God to come upon us.

And how has the pure doctrine ever fared in the time of the New Testament? Through wicked ingratitude of light from heaven has been extinguished again again, through indifference and neglect this jewel has disappeared again and again. Let us look at the Orient where once, in the early days of the Christian Church, the most flourishing Christian congregations were to be found: the Christian temples, these homes of the pure, bright-sounding Gospel, have sunk into ruins, and the Turks are ploughing and ploughing, where once the most blessed hymns and songs of praise resounded to the Lord Jesus Christ. And what has become of Nom, where the Lord had gathered a church whose faith could be spoken of in all the world? It has become a dwelling place of Antichrist, a city of all abominations and idolatry, doctrine and unrighteousness, he is also no longer a Christian, knowingly and wantonly he acts against God's papacy, did it not arise out of apostasy from God's Word, out of indifference to pure doctrine, and was a judgment word and stubbornly persist in their errors; Against his of God upon ungrateful Christendom for not accepting and retaining the love of truth? - And now, when through Dr. Martin Luther the pure Gospel and the right worship had come on the scene, his constant ever more bitter complaint was that of the ingratitude of his Germans, And what he lamentingly and warningly prophesied as the prophet of Germany, has only too much come true. Truly! with the sad disruptions and divisions Luther's death until the Concordia formula in 1580, with the hustle and bustle of Pietism, which over

The fact that the Lutherans forgot and pushed aside Our whole soul depends on the teaching of the divine Word! Or what is it by which alone we can walk firmly and securely on the "narrow" path of life, overcome all temptations and fears of the devil, the world, and our own flesh, by which our whole Christianity is founded as the Reformation one of God's greatest miracles. How? by repentance and faith in a pure heart - the unshakable gospel of peace after Christ's ascension. Who would not have thought that now Israel would finally come to its senses and Jerusalem would become a place of life and the fear of God? But it did not come to pass - continued in their blindness and hardness of heart; they would not hear, they would not see, they would not convert, therefore grace passed them by and - forty years that were left to them only served overflow the full measure of their sins and judgment upon them. Jerusalem was destroyed and laid waste, and the blinded Jews were scattered by the hand of God's wrath into all the countries of the earth and away as slaves. And so the Jewish people is still today a warning sign for us, from which we should learn to adhere with greater faithfulness and timidity to the revealed word of God and to hold fast the entrusted word of heavenly teaching without wavering, if we do not want the same judgments and wrath of God to come upon us.

It is true that there are many righteous souls who will certainly be saved, even among the unbelieving Christians from complete spiritual rot, walls that are communities or sects. But these are only those simple about to crack, pillars that support and sustain the vault of heaven of the holy church? Church? It is the faithful, upright confession of God and his word that they, with earnestness and unbending severity, therefore remain in the false fellowship out of weakness themselves and in others. And finally, what is it that enables us to confidently close our eyes in the last hour and enter the dark valley of death? It is the right hearing and doing of the word of God - the pure, clear gospel of Christ, that is the right defence and weapon, the right unbeliefing community, even hates and heres the rod and staff, the anchor that does not break us, even if death opens up before us like an unfathomable depth of the sea.

Therefore, dear fellow Lutherans, to whom much is given, God will also require much! The jewel of pure doctrine that is entrusted to us is worth more than the whole world with all its treasures and glories. Woe to him who becomes cold and indifferent to it, who turns away from it in unbelief and impenitence! Away with all orthodox may never become our slumbering pillow, on which we finally sink into the sleep of death! Let our motto be and remain: "Thy word, O Lord, is a right doctrine. Holiness is the ornament of thy house for ever." Amen. -

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Mission Report
via
Gabitawigama in Minnesota and Isabella County in
Michigan.
(Continued and concluded.)

Also the missionary Mießler's effectiveness is a new-creating and hope-sowing one.

As the last report about him stated, he was down with a long illness in the summer of 1862, and during this time, since he, like Missionary Cloeter, was all alone, he was able to accomplish very little in terms of actual missionary work. The Indian uprising did not extend into his peaceful county, but the inhabitants of this county were in a constant state of excitement, especially because of the fear of being included in the ranks of the warriors who were to march against the Southern Confederacy. Let us hear the lucid report of Miss. Mießler from the beginning of the present year:

"In my last report, the missionary friends were reminded of the necessity of building a church, and at the same time it was proven that such a building was entirely in accordance with the wishes of many Indians. In order to meet this need as quickly as possible and without great expense, I considered it appropriate to have a small log church built for the time being, as it was not possible to do otherwise at the time because of the great distance. In the late autumn of 1861 the building was begun and completed except for the interior decoration. Just about the same time, when we were in the process of building, it happened that the Agent of Indian Affairs, in accordance with a petition addressed to him by our Indians for the establishment of a school in their midst, decided that one of the teachers already employed, who was standing idle on the market for lack of pupils (the Indians had all gone hunting), should start a school among our Indians. Since there was no building available for this purpose, the agent asked me if I would temporarily let him use our church for the school until he was able to build his own schoolhouse. This, of course, I allowed to happen. As soon as the necessary benches were made, we consecrated the little church to the service of our God. The school also began at the same time. Now we still lacked the bell, which hung mute and unused on the Bethanian tower. It is easy to see that this was necessary enough for us, given the great distance of the Indians from the little church; and the Indians did not lack Bitleu to bring it here quite soon. Soon this wish was fulfilled. Under the direction of the schoolmaster, a high scaffold was erected and the bell hung. As it had been used in Bethany for school and church, so also here. Oh that it would always call many to hear the divine word!

"Because the Indians still do not abandon their fathers' habit of spending the winter hunting in the deep jungle, I could not count on many listeners at that time, but their numbers gradually increased until at last the time of sugar-making called the wild hunters back to their homes, where our little church was then filled every Sunday. At Easter I had the pleasure of hearing the first

Baptism in the new church. Unfortunately, with this day 10, 20, 30 years ago and further back, there were only my effectiveness ceased for a long time, as it pleased the small Indian tribes everywhere? This was the custom of good Lord to afflict me with a protracted illness. During their fathers. These individual small tribes consisted my illness I was visited from time to time by individual mostly of relatives, of descendants of a few tribal Indians. Some of them expressed a hearty desire for the families united under one chief. This custom the Indians preaching of the divine word, which they lacked, while had to renounce in consequence of the last treaty with Andre was driven more in the Indio manner by purely the government. It was also the custom of the Indians earthly considerations. The good Lord heard my poor to settle exclusively at rivers and lakes, for the sake of sighing and turned my illness back to recovery, and so easier progress. The primeval forest with its savagery with God's help I was able to preach again for the first and the waters rich in fish have always been the food time on the 13th Sunday after Trinity to my Indians about sources of the Indians. Hence the proverb: ""The red the grace of God in Christ Jesus. Unfortunately, the man is born for hunting and fishing, but the white man number of listeners was not as large as it had been in the for work."" The latter, living near the water, the Indians beginning, as many had already left for the autumn hunt. have had to give up in accordance with that treaty, while Later I was forced to stop the public services for a while, on the other hand they have been relegated deeper into because the departure of the Indians for the winter hunt the jungle than they would have liked. It is therefore not became more general than ever before. At first, the main surprising that one often hears complaints about the cause of this general uprising seemed to be the bad and unusual situation of their land. And so many enlistment for the military, as arrangements had been other things could be mentioned which make living here made to enlist the Indians like the whites. From time to time unpleasant for them, and which, I fear, will gnaw away time threats were made that the Indians would take at the prosperous development of the mission like a revenge on the sheriff and county clerk, and in fact the destructive worm. One thing, however, I must mention, later appointed commissioner for military conscription, a circumstance which makes the Indians look with who was already convicted of greed and swindling fearful foreboding into the future; I mean the among the Indians, is said to have never gone out without conspicuously great mortality of this poor people in this weapons. When, as a result of this threatening call, more place. Is it the climate, or is the situation of the country detailed instructions were obtained from the governor, to blame? I do not know. But it is a fact that the mortality turned out that it had never occurred to him to enlist the rate here is remarkably high, and fills the Indians with Indians for military service or to force them in any way. anxiety as often as they remember the former years The Indians, however, are still scattered in the jungle and when it was not so. It will be sufficient to prove this will probably spend a long time there because of the striking fact by a single example. While since the remarkably high prices of the furs. When will the time existence of the mission in Bethany, i.e. since 1848, not come when the sons of the forest will stop following in the more than 20 persons had died there, as far as I know, footsteps of their heathen fathers? When will they, for the a few days ago no less than 31 deaths were counted sake of the kingdom of God and their own blessedness, from the same small tribe, which hardly comprised 100 begin to dwell and abide where the Word of God can be souls in Bethany, since its resettlement here, which falls preached to them and brought near to them?! May the between the years 1856 and 1859. As proof of the merciful God, in His long-suffering and goodness, have anxiety with which the Indians look to the future, an mercy on this poor, degenerate race, and awaken in them Indian woman who reported the death of a child to me a hunger, not for perishable bread, but for the heavenly a few days ago responded to my remark: "Many of the manna, for the living Word of God, which abides forever! Bethanian Indians have already died since they have - Before I close my report, I must touch on one more been here" by stating the exact number of those who point. This is the great unwillingness of the Indians to live had died. She also mentioned that there were 4 burial here on their present reservation. This unwillingness may grounds within the reservation and that there were well be in part the reason why they are often absent from already many graves on each of these grounds. So it here for long periods of time. But what can be the cause seems as if the days and years of this people were of this unwillingness? One could cite many causes. For numbered, as if they were inexorably hastening towards one thing, it is the custom of the Indians to live together their end. Oh that it would consider, in this its time, what in small tribes under one chief. Where did it come from serves its peace! Oh that it would buy out and make use that before of the time of God's gracious visitation!"

About the Indian boy Philipp, who had been attending to make the long journey to church on foot. This is how it came about that Missionary Mießler had to suffer from fever for so long and had to stop the public church services. From the frequent visits and inquiries of individuals as to when these services would resume, he took great comfort in knowing that there were truly souls in need of salvation among his parishioners, of whom he could hope that the seed of God's Word would fall on a good land. - Also in this last summer Miss. Mießler was again afflicted with a period of fever, which interrupted his official duties for a short time. Unfortunately, the Indians were not much to be met with at their abodes last summer either. An abundant yield of berries in the woods lured them far away, and supported for this year their old hant passion of roving. - For the missionary Mießler in particular, this is an unfavorable time to hold school among them, as the government has recently appointed a teacher for the Pine River Indians to hold the English state school, and the appointment of this teacher has been very disadvantageous for our mission. For a half Indian, at the same time a Methodist preacher and interpreter, obtained the school position; a school specially established by the missionary would now have little or no popularity. - For three years more the Government of the United States, under its treaty with the Indians of Michigan, has to take care of school and other matters: when this time is expired, the missionary hopes to be able to establish a Christian school among the Indians, undisturbed by the agents of the Government.

Some of our Pine River Indians have a desire to return to Bethany, but there is not much to be said for this desire. In the background lies their dissatisfaction with what is there, and the desire for change. Since the government has now provided them in Isabella County with 80 acres of land family by family and also with a mill, blacksmith shop, etc., they should be satisfied with that, better fill their time by working and get comfortable with respectable farming.

With regard to external matters, it should be mentioned that a barn was erected on the new mission site last year; preparations are also being made for the construction of a new dwelling house, since the missionary has been making do with a small log cabin. Since the land on which our mission buildings stand came on the market last summer, the missionary paid the government 200 dollars (excluding 6 dollars land office fees) for it (160 acres on the Chippeway River) from the mission treasury. It would be desirable that 10 more acres be cleared, both for the sake of healthy living and to provide pasture for a horse and two cows. The land is very fertile, and this year's prospect of a good harvest promised to be well worth the previous clearing costs.

Thus, dear reader, you have again an idea of the present state of our missionary work among the Chippeway's of Minnesota and Michigan. Let us thank the Lord from the bottom of our hearts that he has graciously presided over our mission until now and that he allows our quiet work among the Indians to continue. May He grant to our dear missionaries and to us the fullness of faith and love, that we may know the glory of our calling to bring the preaching of the gospel to the heathen! May He especially grant to His laborers in His vineyard among the Gentiles wisdom, perseverance, self-denial, humility, and patience, and also to work as much good as is possible in the souls both of the Gentiles and of those already converted. May the words of the 126th Psalm be a comfort to you and to all of us:

"When the LORD shall deliver the captives of Zion, we shall be as those who dream. Then shall our mouth be full of laughter, and our tongue of praise. Then it will be said among the nations, 'The LORD has done great things for them. The LORD hath done great things for us, and we shall rejoice. O Lord, turn our prison, as thou dost dry the waters at noon. They that sow in tears shall reap in joy. They go forth and weep, and bear noble seed, and come with joy, and bring forth their sheaves!'"

Note: In the mission report of the 18th year of the Lutheran, a confusion of persons had crept into No. 7, which is corrected herewith. It was stated therein that Miss. Clöter had invited an understanding and sociable Indian to his house in order to learn the language better with his help; he had also come; but unfortunately it soon turned out that he was suffering from a syphilitic disease and therefore he had to be taken away from the house quickly. This was a mistake, and did not apply to this Indian, but to another who had been temporarily admitted to the mission house the year before, and who had proved so dangerous to the welfare of the house by his contagious, disgusting disease. The above understanding Indian, on the other hand, named Turtle, arrived at Gabitawigama at the end of the year 1861, admittedly late from Wabonabosagaigan-Lake with his family, and was quite a harmless man, not even taking payment for his services, but only with his own, by his good appetite, tidying up proficiently among the potatoes and grain that had been harvested. During the winter of 1862, Miss. Clöter with the same industriously at language work, and with his aid made good progress. Although the Indian was not able to give any grammatical explanations, the missionary could always have the living language before his eyes through him. He read the New Testament with him, as it was published in the Chippeway language, and the Turtle showed great interest when the missionary explained some things to him. By the way

Here, too, it turned out that the above translation, no matter how well it is read, is hardly understood by a Chippeway in Minnesota, not even according to the wording. Apart from the frequent Ottawa dialect, with which this Bible is transposed, it relates to the right local language about as the German Bible translations before Luther did to the Lutheran. For the Michigan Indian, by the way, it may be more intelligible than for the Minnesota Indian.

Ferdinand Sievers, D- Z. President of
the Mission Commission.
Frankenlust, in September 1863.

(Submitted.)
Travelogue.

Requested to do so by several members of the Cleveland Conference, I am providing here a brief report of my activities and work in the military hospitals in the Southwest, for which I was commissioned by the above-mentioned Conference at its meeting in Cleveland this year. After a long wait and mostly useless negotiations with Governor Todd at Columbus, Ohio, I finally left, with a letter of credentials from his Honorable President Wyneken, and several letters of introduction to General Rosenkranz and several physicians at Nashville and Murfreesboro, which had been sent to me through Pastor Mees' efforts by Dr. Smith in Columbus, I left Columbus on the first of Sept. and after auditioning at Cincinnati with Rev. King and receiving a box of books and the money collected for that purpose, I arrived at Louis-villc the next morning. Provided by Dr. Newberry, *Secretary of the U. S. Sanitary Commission*, with a letter of admission to the above-named hospitals, I commenced the work I had been ordered to do in Louisville, and afterwards continued it in Nashville and Cairo. Pastor King took it upon himself to visit Camp Dennison.

On the whole, the time of my activity was a somewhat unfortunate one, since shortly after a battle another door would have opened for me. In particular, however, the advance of the armies and the daily expectation of a battle had not only set everything in motion at the time, but had also brought about an almost feverish excitement throughout the military and even in the hospitals, all of which stood in the way of my work.

The external furnishings of the hospitals and the physical care of the sick, as far as I have seen and as far as my poor judgment goes, leave little to be desired, with the exception of incompetent and unconcerned physicians. But it is all the sadder with them in spiritual and religious matters. Dost. are employed almost everywhere, but as far as I became acquainted with these gentlemen, they have hardly understood their office in the least, and make it easy for themselves beyond all comprehension. Their

schüft consists largely in circulating all sorts of newspapers and daily literature, in holding Drn^ermoetinZs every few days, at which, out of two or four hundred, perhaps ten to twenty persons attend, and occasionally in a *speech on the character of the Pentateuch*, (as one announced such) or in a *speech* which has for its object, to show how important it is for sick soldiers to behave politely towards their chaplains, about which a gentleman, a Presbyterian preacher of the old school, peroriated to me a rather long passage which he considered very excellent, from a *speech* he had recently delivered, but which is too mean to be communicated here. In short, as far as my observation went, Christ, the Crucified, is preached there only sparsely or not at all. I met only one local German chaplain, and he was, as I partly heard from others and partly saw for myself, a frivolous subject, and a Catholic at that.

In view of all this, it cannot be otherwise expected than that the sick, as far as it depends on the chaplains are generally in a completely degenerate, most sad spiritual condition. It is true that English chaplains praised me most highly the spiritual care of the hospitals, saying that no former army had ever been so well cared for as ours, in which the hospitals have been transformed into *reading rooms*. But this boast is only a proof of their own blindness. I could do nothing with preaching. Orders made for preaching services were thwarted again by marching orders received. And in the hospitals the great majority are not seriously or fatally ill. These sick people usually have a passport given to them in the morning, with which they wander about the city during the day, or encamp around the outside of the hospitals, and are difficult to bring together to hear a sermon, since they already know what is usually coming. Also, these kinds of people are the most inaccessible to the Word of God. In addition, one comes into contact with the employed chaplains, who immediately invite one to a *prayer meeting*, which I did not want to do, since I was convinced that this was not the right way to do something.

I confined myself mainly, though by no means exclusively, to private instruction and conversation with the seriously ill, mostly of German, but also of English tongue. For although the great majority of the patients are not seriously ill, but merely tired and collapsed from their exertions, the number of the fatally ill is by no means small; and if one wished to treat them only to some extent according to need, one would have to spend several weeks in a city like Louisville or Nashville, in each of which there are over twenty hospitals. Now among these I found stubborn opposition to my exhortations and teachings in only one, indifference in several, and in quite a number, so far as

The eyes of men can see the ready and cordial reception of the same. Even unbelievers threw away their own righteousness and wanted to know nothing but Christ's merit and righteousness for the forgiveness of their sins, and some thanked me with tears for my visit. Some who were evidently nearing the end, and who were tormented with fear and uncertainty in great anxiety, I succeeded, by God's grace and repeated visits, in so comforting them with the perfect merit of our Saviour, that they confessed with tears of joy that now they could die happy and blessed, and in this certain hope we took leave of each other. I also found that several of them really read the books distributed to them diligently, and that especially the English had the little prayer book for soldiers with them on guard duty in front of the hospitals and read in it.

On the whole, then, it is to be hoped that through God, who gives prosperity, this little work has not been entirely in vain. Of course, it is not possible to lead thousands and thousands of sinners to Christ, as some might think. Here, too, faith must be exercised, and hope must be based on God's promise that his word will not return empty, but will accomplish what he sends it to do.

Those who are driven by the love of Christ to do missionary work will certainly find a rich, productive field here. And besides, we owe it doubly to our Lutheran fellow believers, of whom I met a significant number, not to abandon them in their distress, but to seek them out faithfully and to offer them the comfort of the sweet gospel on their journey through the dark valley of death.

If one could do something further in the manner thus begun, then now, after the recent battle, would be a time when it would be especially necessary and when one could also do the most. If, however, the means were not lacking for this, which, however, made it truly shameful for us to have to confess it, since the false believers of the Ollri8tian Commission also raise the means for a similar purpose, then it would be possible if someone could be found who would say: Here I am, send me! To petition the President for the appointment of a German chaplain in Louisville or Nashville, who could at least take care of the Germans in all the hospitals there, without coming into contact with the English chaplains or interfering with their ministry.

May the merciful God grant us all the right Samaritan love in this great affliction which has affected our land, to help and save where we can, so that while Satan's harvest is atrocious, the dear Saviour, if he esteems us worthy of it and takes our weak service, may by the same also gather of his own into the dwellings of peace. Amen.

Pastor Eirich,
Zanesville, Ohio.

Mission Feast.

"Behold, how good and how sweet it is for brothers to weave together in harmony. As the precious balm which poured down from Aaron's head into all his beard, which flowed down into his garment, as the dew which fell from Hermon upon the mountains of Zion. For there the LORD promises blessing and life forever and ever." Ps. 133. The truth of this sweet word of God was abundantly experienced by our congregations from Watertown and Lebanon, when their members gathered in large numbers for their annual mission feast on the 16th Sunday A.D. in our church. It must have been pleasant for all the guests of the celebration that such a large number of brethren gathered together in harmony in this very place. Especially beneficial, however, was the delicious balm and refreshing dew which the Holy Spirit, from the public sermons, let fall upon the sore and dry hearts, and thus made it true that where brothers gather in unity around the divine Word, blessing and life prevail. Indeed, it was a lovely and beautiful feast. Pastor Strafen's sermon on the first petition: "Hallowed be thy name," must have gripped all believing hearts and filled them with a hot desire: Help us, dear Father in heaven, that your holy word may be preached purely and loudly in all the ends and places of the earth, that it may be rightly believed, that it may be lived by many of God's children, and that your name may thus be sanctified. The historical lecture of Pastor Lochner about the mission among the Pomeranians by Otto of Bamberg must again have filled all believing hearts with praise and thanksgiving to God that he had done such great things among that people and had so gloriously sanctified his name. The excellent performance of some songs by the Watertown Singing Society also contributed in no small measure to the exaltation of the feast. After the aforementioned congregations had been so abundantly blessed by God on that day, and had also "offered Him a small sacrifice of K 42, 20. by raising a collection," each one went back to his place, certainly carrying the living conviction in his heart: "Sieve, how fine and lovely it is that brethren weave together in unity 2c. But to the Lord our God be praise and glory for that day of blessing. Amen!

Leb au an, d. 6. Oct. 1863.
G. Link.

The Lutheran - Calendar

for the year 1864,
edited by Rev. Si' K. Brobst, of Allentown, Pa. has again appeared. The arrangement of the same, as to form and contents, is the same as that hitherto popular. The price is: 1 copy 6 cents, with postage 8 cents; the dozen 50 cents^ with postage 60 cents; the hundred \$3.50, "Ut postage \$4.25; the thousand H30.00.

Receipt and thanks.

For the proseminary in Nassau: received from Mrs. Pastor Nosinalde Hoffman" in Wausau, Wis. kl.00.-From Pastor Bergt in Archibald, Fnllon Co., O. r3.00.-By Mr. Las "er Meier in Fort Wayne, Ind. rjN.M.-By Pastor Voigl in Staunten, Ill. collectirt at his inauguration there W,65.

For poor students:
byPastvrl. I. Hoffman" in Wausan. W>p. 50c. -Collected by Rev. Purkdardt on Mr. H. Ducnsing in Dun- den, Ill. ZtM. - By Paff. Franz Schmidt in Kankakee Co, Ill, on the baptism of children bci Hni. Heinr. Garbs collected Z2, I5. and by the same on dcr infant baptism at Hrn.

Will). Ianke 81.00. -by Hnr. Wilh. Schaber at Columbia City, Ind, 82/0. -by Rev. Schwersten at Neu- Bielcfld, Mo, from Mrs. Friste 85.00 -by Rev. Wolff of the church at Sandy-Crerk, Mo, 82.75.

For Mr. Pastor Röbbelen:
by Pastor lüngcl 81.00. - By Pastor Voigt in Staun- ton, Ill, collected at the baptism of children by Mr. A. L. Schnaare there 84.15.

For Mr. Pastor Hoffman" in Hesse:
By Mr. Cassirer Meier at Fort Wayne, Ind. 8l.00.
C. F. W. Walther.

To the general presiding officer's travel fund:
received from Mr. L. (?) in the parish of Mr. Past. Kähler at Dwight, Ill. 83,00
from Mr. Chr. L. in St. Louis 5.....,00
Fort Wayne, Oct. 9, 1863. E Wnaken

Received:

For the college debt settlement fund in St. Louis:
From Mr. Past. Th. Mertens, Champaign, Ill -- 8 1,00 by Mr. Birkner in New York 25,00
by Mr. Rev. Hattstädt in Monroe, Mich. 3.50
from the Virgin Islands Creed of the Trinity District in St. Louis, Mo.11.60

To Synodalcasse Western Districts:
From Mr. Teacher Erk in St. Louis, Mo. 1..... .00
from the Zion congregation of the Rev. Hoppe in New Orleans, La.-20,00
by Hrn, Past. Hopve himself 1 , "0
by Mr. Teacher Coozelmann, New Orleans, La. -- 2,10 from Mr. Teacher Beyer. Altenburg, Perry Co., Mo. -- 1.00 from Teacher Winter there 1.00
from the community in Altenburg8..... ,33

To the college maintenance fund:
From Mr. Past. Th. Mertens, Champaign, Ill. ---- 1,00 " Hrn. Past. Fick's congregation in CollinsviUe, Ill. 10,W " an unnamed person there 1.00

For the General Presidency:
From the cross congregation of the Rev. HollS, St. Clair Co, Ill. 5.00

To the Synodal Missionary Fund:
By Mr. Sickmann, New Bremen, Mo. 100
by an unnamed person in CollinsviUe, Ill. 100

For inner mission:
From Mr. Past. Jick'S congregation, CollinSville, Ill -- 8.80 For repairs and improvements to the school property of the synod at Fort Wayne.

Bon Hrn. Past. Th. MertenS, Champaign, Ill. 1.00 For the congregation in New York:

By Mr. CaSpar Gehner, Washington, Mo. 1.00 By Mr. Past. Th. Mertens, Champaign, Ill. 1.00
Ed. Noschke.

Annual Report of the Agent of the Lutheran Central BiLeIgescüschB in St. Louis on the Distribution of Bibles and "New" Testaments from Michaelmas 1862 to Michaelmas 1863.

Revenue and Expense.	Full dy Bibles.	usual dear New Test.	- Altenburger Old New Testing. Test. B. I.	Summa the - Exemplar
Stock from last year to Michaelmas 1862.....	340	368	9 2204	2921
Intake r				
New" T "fertilize from Germany	1094'	574	26	1694
Summa. . . .	1434		3o 2204	4615 70
Output r				
Of these, from Mich. 1862 to Mich. 1863, ver.				
spreads, resp, sold by the agent.....	694	427		2169
Given away by society.....	1	27		13
Through the branch club in Collinsville, Ills.....	14			
***** Perry Co., Mo	45			
***** Staunton, Ills	5			
***** St. Charles, Mo.....	6	i		6
***** Chicago, Ills.....	52	20		*25
***** Carlinville, Ills.....	8	7		
***** NidgePrairie,Mad.Co.Ill. 17				36
***** gives away.	1			
By Mr. Colporteur Bollinger in St. Louis.....	21	12		15
By the same given away.....	1			
Summa ...	865	493	20228	1606
Remains in existence as of.	569	449	15 1976	3009
St. Louis, October 7, 1863.		L. E. Cd.Bertram, Agent.		

Jahres-Nechniling der ev.-luth. Central-BibelgcsellA zu St. Louis von Michaelis 1862 bis Michaelis 1863.

Intake:	
Balance at the end of last year	234.79
Monthly contributions from members in St. Louis	142.05
Contributions from branch societies, namely: in CollinSville, Ills8 ,20 "Columbia, " 10,00'	
"Amazed, "	14.00
"Chicago, "	14.39
"Altenburg, "	5,00
Collects at Bible services in St. Louis	86,
For Bibles and ordinary wills sold117307
" "	Altenbura
New Testaments	385,00
Old "	45,25
Summa	82118,30

Issue:
For the purchase of bibles, ordinary testaments and old testaments. Old Testaments. .1713,31
Borrowed funds repaid85.00
Extra expenses, (operating costs) 88,65 1886,96
Remains stock: K231.34
St. Louis, October 4, 1863. I. T. Schuricht.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. 15th Nov. 1863, No. 6.

Sermon

on the twentieth Sunday after Trinity, hatched by
Prof. E. A. Brauer at the Synod at Fort Wayne, and put in print by
resolution of the Synod.

Text: Matth. 22, 1. 14.

Prayer.

Gracious, merciful God, how wonderfully you take care of poor, lost people. We have deserved punishment, curse and death because of our sin, so you arrange a wedding for us and invite us to be the beloved guests, even the chosen bride herself. We are not only to be rescued from the abyss of sin and ruin, but also to be raised to eternal joy and glory. If only we hear the invitation, accept it, and come to the wedding. O dear Lord God! open our ears, that we may hear, believe, and come; keep us from the delusion of Satan, that we may not take the food of the faithful of this world for our wedding, and despise the heavenly wedding, hardening our hearts and ears against the invitation; but as thou givest us the wedding, give us also a believing, bridegroomly heart, and a wedding garment, that the eternal heavenly Bridegroom, the Lord Jesus Christ, may be ours and ours for time and eternity! Amen.

In Christ Jesus, beloved listeners!

Terrible is the fall of man, the tearing away of the child and men loved darkness rather than light," "he came into from the Father, of the creature from the Creator, the his own, and his own received him not," and Isaiah mistrust and coldness of heart toward God, who is love himself laments with deep sorrow over the chosen itself, and the inclination and trust toward the devil, the people: "An ox knoweth his master, and an ass his liar and murderer from the beginning, terrible is this master's crib: but Israel knoweth it not, neither do my falling from holiness into iniquity, and from blessedness people hear it. The strong-armed man cannot prevent into damnation. But it is even more terrible that the his prey from being snatched from him, and the kingdom merciful God, in marvelous wisdom, takes counsel for of God from being established again on earth in the the salvation of men, and carries it out in unfathomable midst of the devil's kingdom, but there are always only a love, giving his dearest, his Son, the precious crown of few, a few in proportion to the great number of people. his heart, to death, in order to save lost men and make Mass of lost who find the way to blessedness, accept the them blessed, but the majority of men do not want to be call of grace, take hold of salvation. "The way is broad, saved, do not want to be made blessed, they want to be and the gate is wide, that leadeth to destruction, and and remain in sin, in damnation, with the devil. It is true many there be which go in thereat; and the way is strait, that all sin is madness; men want their happiness and the gate is narrow, that leadeth unto life, and few through it, and yet it is their misfortune, for it remains there be which find it," thus saith the Lord; and in the same: "Sin is the ruin of men;" but the top of delusion, of closing words of our text, in which he briefly sums up the madness, is unbelief, the rejection of God's help, the same, he says again, "Many are called, but few are pushing back of the Father's hand, which wants to save chosen." The same thing which is clearly taught us in the fallen man. And one might doubt whether mankind is these words, the Lord Jesus shows us figuratively in the really so deeply broken, so much in the power of the parable of the king who made a wedding for his son, but prince of darkness, if the Word of God did not so clearly which wedding is shamefully despised by the invited set before us this dreadful fact and testify: "The light was guests. The wedding must be very in the world, and the world is

delight, contempt make our hearts tremble. - We consider:

The parable of the despised royal wedding,

and direct our attention:

I. To the wedding.

II. to the contempt of the same.

The king who gives marriage to his son is God the Father, the son who gives marriage is our Lord Jesus Christ, the guests who come to the wedding are the members of the Christian church. Who is the bride? The Christian Church, the Christians, it cannot be at first since they are invited by the messengers not as bride but as guests .for though, as we shall see hereafter, the Church is guest and bride at the same time, yet by the bride here is meant first and foremost the human nature. The personal union of the divine and human natures in Christ Jesus, ras is the wonderful marriage. As by marriage and nuptials man and woman become one flesh, so by the union of the divine and human natures becomes one person, Jesus Christ. Only that in human marriages two persons are united into one flesh, but in Christ's two natures are united into one person. Just as the marriage union is indissoluble, so also the two natures in Christ are indissolubly united to one another except that the marriage union ends with death, but the personal union in Christ is not dissolved even by death but rather lasts for all eternity. As the bride partakes of the honor and goods of the bridegroom, so human nature, through this union, is given truly divine and infinite gifts; so that in this way poor human nature which through the devil had been trampled into deep mire, is at once torn out and set on the eternal throne of majesty on high. As often old family enmities and quarrels are settled by the marriage of children among themselves, so by this marriage the reconciliation of God to mankind is accomplished, and the old enmity blotted out, "now is great peace without ceasing, all mischief is now at an end." As by a marriage between the heir of a kingdom and a dethroned king's daughter, the latter is restored to the possession of a kingdom, so by the union of the Son of God with human nature, this poor beggar woman has regained the inheritance of the kingdom of heaven, which she lost by the fall. As, at last, betrothal precedes marriage, so the Old Testament promises are betrothal to the time of God's incarnation, as, then, the Son of God expressly says in Hosea, "I will betroth myself to thee for ever; I will confide in thee in righteousness and judgment, in grace and mercy." O what incomprehensible condescension, humility, and love of the Son of God, that he would not

Wetaketh a bride from angels, but from the human race, that he hath, as the apostle Paul expresses himself Heb. 2:16: "Not the angels, but the seed of Abraham taken unto him."

Although the bride in this marriage is first of all the human nature, the church, the faithful, is not excluded but rather included as the bride of the Son of the King, one, for she is pleasing to mine eyes," i.e., as he expresses it in Jeremiah, "I have ever loved thee, therefore have I drawn thee unto me out of goodness," faithful. In many places, therefore, the Scriptures call and in Proverbs Sal. "My delight is with the children of believers the bride of the Son of God. Thus the apostle Paul writes to his Corinthians, "For I have trusted you to a man, that I might beget a pure virgin of Christ." When John the Baptist saw the faithful gathered around Christ, he said, "He that hath the bride is the bridegroom," John the Evangelist saw in one vision the Church under the twofold image of the holy city and the bride: "I saw the holy city, the new Jerusalem descending from God out of heaven, prepared as an adorned bride unto her husband." The holy Psalmist also says of the Church, "The bride standeth at thy right hand in precious gold." Here again the infinite love of the Lord Jesus shines forth, which cannot be comprehended, explored, or thought out. In order to bring this closer to our understanding, let an example from the Old Testament give us some guidance. It is said of Samson: "He went down to Timnath, and saw a woman among the daughters of the Philistines: and when he was come out, he told his father and his mother, saying: I saw a woman at Timnath among the daughters of the Philistines; give me nnn the same to wife. And his father and his mother said: Is there not then a woman among the daughters of thy brethren, and among all thy people, that thou mayest go and take a wife of the uncircumcised Philistines? Samson said to his father, "Give me this one, for she pleases my eyes." As in other plays, Samson is a model of Jesus Christ in this one. Samson could have taken a wife out of the daughters of his brethren, but he takes her out of a cursed people, given up to destruction. The Son of God could have had in heaven, from the heavenly people of God, from the holy angels, the most beautiful, purest bride, but he would not take a wife from them, but to us, to clasp us, to draw us to his heart, to kiss us, from men, from a vain cursed generation given over to corruption. If Christ had chosen Brant from the human race, when it was still in a state of innocence, it would not be so much to be wondered at, though the inequality between Creator and creature is still extraordinary; but that, after we have become servants of sin and enemies of God, that the Son of God should be the Brant of the human race, he should have chosen a bride from the human race, and not from them.

The fact that he takes Satan's whore as his bride is beyond all thought. We might well think that the heavenly Father would have said something similar to what Simson's father said: Why dost thou choose thee a bride out of the human race, are there not the heavenly angels? But the Son answers, "Give me this one, for she is pleasing to mine eyes," i.e., as he expresses it in Jeremiah, "I have ever loved thee, therefore have I drawn thee unto me out of goodness," and in Proverbs Sal. "My delight is with the children of men." The father would like to reply: But she is dead in sins. The Son answers: I will make her alive. The father: She is cursed by the law, she belongs to wood. The Son: Oh, Father, give her to me! I will redeem her from the curse of the law, I will become a curse for her, I will die on wood instead of her. The Father: She is a prisoner of Satan. The Son: I will free her from the power of darkness and bring her into my kingdom. The Father: She is mine. The Son: I will reconcile her to thee; give her to me; I have loved her evermore. The Father: She has so many debts. The Son: I will pay them, I will give my soul as a ransom for her. The father: She is so silly and foolish, so weak and feeble. The Son: I will be her physician, her strength and power, her wisdom and understanding. The Father: She is so ugly and shapeless, from the sole of her foot to the head there is nothing healthy about her, she is full of wounds and welts and boils, she is all stained with sins, she lies in her blood. The Son: Oh, Father, I have always loved her, give her to me, I will wash her from sins with my blood and I will cleanse her with the bath of water in the Word, I will put on her the garment of salvation and I will adorn her with the robe of righteousness. - Oh, how great it would have been if the almighty, majestic Son of God had only turned his grace towards us rejected people, all fear and sorrow would have vanished as if with a blow; but in addition to grace there is love, and what a love! Not an ordinary love of brothers and sisters, not a love of parents, and what higher love could the sinner possibly desire,- but a longing, yearning bridal love. The heavenly Bridegroom reaches out his hands to us, to clasp us, to draw us to his heart, to kiss us, to speak the words into our souls: I am yours and you are mine! - She must accept the courtship, she must believe the bridegroom at his word, she must believe his love to be true, to be truly earnest. Of course, this is not possible with human strength; it would be difficult for a poor human maid to believe it true and real if a high, rich king desired her as a bride and if she were to share in his honor and his glory.

<p>How could it be possible for a sinner to believe with all They do not take the time to think calmly about the his heart that the Son of God, the King of kings, the invitation and the wedding, they accept their business only something indifferent, insignificant, useless, but Almighty Lord of heaven and earth, loved him so completely. They have already given away their hearts, they consider it the most harmful and dangerous poison. fervently and bridefully? But when the Holy Spirit kindles they already have a bridegroom, that is the field and the The forgiveness of sins for the sake of the bloody death this faith, so that the sinner, who for his sins can expect handicraft, and when the field yields quite a lot of wheat of Jesus Christ alone is blasphemy and injustice to them, only punishment and wrath, begins to hear these words and the handicraft yields a good and ever-increasing Christian freedom is bondage, the honor of a Christian of love, begins to believe them to be real truth, what profit, they feel so happy and contented that they are is shame, the light is darkness, the Prince of Peace is a blessedness then fills the heart, what wedding joy always celebrating weddings, what need is there of troublemaker, the Son of God is a devil. The gospel comes into the soul! Now the bride dares to take the another wedding? The Psalmist calls them, "People of cannot do otherwise, because it is the word of truth, than hand of the bridegroom, now she too begins to speak of this world, who have their portion in their life," and St. to reject and condemn all wisdom, honor, godliness, love: Jesus, my joy, my heart's pasture, Jesus, my Paul, "To whom the belly is their god, and their glory is power, as foolishness, shame, powerlessness, and sin, adornment! Lamb of God, my bridegroom, nothing else put to shame, of those who are earthly minded." They even of the most intelligent and best natural men, and to on earth shall be dearer to me than you. O Jesu, Jesu! care only for this world, and in this world they shall have place all wisdom, honor, joy, peace, power, strength, Son of God, my brother and throne of grace, my highest only their part; with death their part is gone, and in blessedness, and holiness in Christ alone. But this the joy and delight! Thou knowest that I speak truly; Before eternal life they have no part. Their God, their belly, dies world does not want, it cannot stand; it also wants to be thee all things are as clear as day, And clearer than the with them, and their little earthly honor becomes something, and therefore wants to tread down and sun; Heartily I love thee for all: Nothing on earth can or shamefully disgraced. It is understandable that they are destroy itself that which it so nakedly strips and makes may become dearer to me. Thou art my righteousness, very seldom church-goers and communion-goers, but nothing. Hence the scorn, persecution, and death of the my ornament, my strength, my wisdom, my salvation, they do it now and then, for they want to be decent, messengers who preach the gospel. How have these my peace, my life. Now the Bride stands at the right honorable people. If it is said to them that their neglect incensed despisers tormented Loth, the righteous soul, hand of the Bridegroom in precious gold, in true faith, in of the Word and the sacraments shows them to be from day to day with their unrighteous works, revolted heartfelt trust, in heavenly joy. By His side the Bride also despisers of the heavenly wedding, they are quite against Moses, and greatly afflicted him, sawn Isaias in now becomes glorious and mighty, and proud and unwilling to admit it, and usually let themselves be heard pieces, stoned Stephen, crucified Peter, beheaded Paul, defiant against all enemies; what does sin want! herthus: It is not a question of going to church and taking burned Polycarp, cast Ignatius before the lions, roasted Bridegroom's righteousness is like a sea that passes communion, but of righteousness and respectability; Laurentius on the grate. The apostle Paul speaks of the over all sins and sinks them into the deep. When sorrow, they are as good as and even better than those head- treatment of the servants sent by God, who after all shame, poverty, despondency, distress, and death hangers and pious people. These respectable people came only with the message, "Come to the wedding!" come, she grasps the hand of her heavenly bridegroom think that the kingdom of heaven is a kind of workhouse thus, "Some have suffered mockings and scourgings, more firmly, presses herself closer to his side, looks him and virtue factory, for they have not a spark of light in and bonds and imprisonment; they have been stoned, in the face, and says: "If I have only you, I ask nothing their Pharisaic heads, that the kingdom of heaven is like hacked, pounded, put to death by the sword; they have of heaven and earth; though my body and soul languish, a king who made a wedding to his son, otherwise they wandered about in furs and goatskins, with want, with you are always my heart's comfort and my portion!" For would understand that a Christian goes to church and affliction, with miseries; they have walked in misery in she knows that his comfort, his riches, his glory, his life, the Lord's Supper as gladly and longingly as a bride goes the wilderness, in the mountains, and in the clefts and are incomparably stronger than all the sorrows and to her bridegroom, to hear again and again of the love of holes of the Erve." One should have received these miseries of this earth. - Behold, dear brethren, this is the the Son of God and the invitation to the wedding. Their messengers of peace with supreme joy, so persecute marriage which the king makes to his son, and to which God is the great God Mammon, who can get them them; one should have called upon them to proclaim all men, both Jews and Gentiles, are invited. Now it through better than the poor man of Nazareth. Christ's their message from the housetops, so make them dumb; would be utterly incomprehensible how anyone could love and righteousness, forgiveness of sin, life and they bring life, so make them dead. - refuse this invitation unless he knew that faith is not for blessedness, these are things to them, as you cannot "When the king heard it, he was wroth." These everyone. They do not believe, therefore they do not live by, so you cannot buy a field and gain and set aside scribes, councillors, husbandmen, and merchants have come. Unbelief is the real cause of the scorn of the capital. What marriage! Enough waizen and good credit, committed many sins, about which God has cause to be wedding, and this let us consider secondly. that's heart's joy, that brings happiness to heart and angry; they have stinted, cheated, hated, lied, stolen, home. You see, shameful, disgraceful unbelief, that is etc., yet the king overlooked this for a while, and called the real state of mind of these cursed decent despisers them again to the wedding. But when they despised the invitation, mocked the servants, persecuted them, killed of the royal wedding. But another class of manifest despisers give much them, there was no more patience, there began the fire further. Our text says, "But some took hold of his of wrath. The laughter of the diligent and decent, as well servants, and kneaded them, and slew them." Who are as the wild and malicious despisers in Jerusalem, has they? They have no field or handiwork, so we must look finally become dear. God sent out the armies of his for them among the scribes, priests, counsellors, vengeance, they encamped around the city; they could advocates, and doctors; they are the high spirits, the dismiss the messengers of peace at the doors and Pharisaic self-righteous and works saints, the wise and chase them away, these armies stand like iron walls; prudent, the scientific and philosophers, they could reject the friendly wedding invitation, they must hear the murderous cry of raging soldiers,</p>	
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II.

There are open despisers and secret despisers. Of one kind of open despisers it is said in our text, "They would not come," and "but they despised it, and went away, one to his field, the other to his handiwork." These are decent, industrious people; they do not rant, rave, persecute. They have only something else on their minds, and something more important to them; they can spare the time...

Till the rulers roar unto them, and the her; quakes; with the messengers of the gospel they have had no mercy, so they are ruthlessly slain by the messengers of the night; they have not tasted the marriage feast, so their bodies shall become a meal for vultures and ravens. "The king killed these murderers and set fire to their city."

Finally, there is a third kind of scorners, those are the secret ones, the hypocrites. They come to the wedding, they look like Christians, they have the appearance of godliness, the appearance of faith, the appearance of righteousness, therefore they cannot be rejected by the servants, they slip through, they are among the crowd of Christians; but inside they wear the foul garment of their own righteousness. They are, as a rule, secret servants of mammon, or they are in some other hidden service of sin against conscience. If a faithful pastor suspects that such a one might not be in the right position, and if he attacks him, he knows how to talk his way in, for he has learned to speak the language of Canaan well. But what does it help him, the king, who has eyes like flames of fire, before whom everything is revealed and discovered, who examines hearts and kidneys, who judges the circle of the earth with righteousness, goes in himself to see the guests. What will he answer when the king approaches him and says: "Friend, how did you come in, and yet you have no wedding garment on?" Will he then be able to speak: I have gone to church, to confession, to Holy Communion, I have held my home services, paid my dues, given alms, etc.! His stained skirt, his faithless heart, his unchanged mind, his perverse way of life, all testify against him, and block his mouth; however much he might otherwise have been able to justify himself and defend himself with an insolent brow, now he pales, the word dies on his lips, "but he fell silent." - "Then said the king to his servants, Bind his hands and feet, and cast him out into the uttermost darkness; there shall be his weeping and gnashing of teeth." This is the punishment of his appalling hypocrisy and insolence. Unbound at heart, unrestrained he asked to live, "Let us break their bands, and from us cast their cords" has been, with all hypocritical piety, the secret activity of his spirit, therefore he is now beaten into buildings he can never get rid of. He has loved darkness and hidden things, and laughed secretly that he deceived the servants and exchanged the faithful; now he is cast out into utter darkness, and the laughter becomes eternal weeping and gnashing of teeth. O, it is terrible, to feign dear long life here, and fall into the hands of the living God there!

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Beloved hearers, this exposition of the despisers of marriage is also written for us, should serve as a warning to us. Though openly

We are not likely to find such contempt in us, so we must be all the more careful that the secret contempt does not beset our hearts. We can easily become cold and full, weary in our faith and sure of our sins, self-righteous and worldly; we may seem to be alive, yet we are dying or even dead; we go to a wedding, yet we have no wedding garment on. Therefore I will briefly show what the wedding garment actually is, and then call the attention of the dear Synod members to some parts of it. When the apostle Paul says, "As many of you as were baptized have put on Christ," we learn from this that Jesus Christ Himself is the garment of Christians, which, if they believe, is already put on them by God in baptism, as children of heaven, guests and brides of His Son. Christ, then, is the wedding garment, and indeed the whole of Christ, both according to his righteousness and merit, and according to his spirit and life. God must therefore see in a guest at the wedding both the righteousness of His Son, which is grasped through faith, and the life of His Son, which is revealed in the fact that the Christian, as long as he lives here, daily takes off the old Adam, the sin that always clings to him, and daily puts on the new man, so that the image of God gradually shines forth more and more in him, something more and more like Christ is worked out in him, Christ gains more and more form in him. Thus, for example, we recognize in Jesus Christ a heartfelt desire for the establishment of His kingdom: "I have come to kindle a fire on earth, and what would I rather it were already burning." Thus he speaks, and something of this spirit, of the fire of the struggle against all false teaching and all evil living, of the burning desire for the coming of the kingdom of God into one's own heart, house, congregation, synod, must also, dear deputies, of our synodal congregations, How beautifully adorned are such deputies who have a warm heart for the kingdom affairs of their heavenly King and Bridegroom, who, because they are united with him and have his merit and righteousness through faith, now also show divine zeal as the fruit of this union. How ugly are the lukewarm and the lukewarm-the Lord Jesus was not lukewarm! -

Another time the faithful Saviour says: "This is my food, to do the will of my Father, and to finish his work. It was a hard work, the patient acceptance of a weak and agonizing death, yet he does it gladly, as gladly as if a hungry man should take food. Something at least of this hearty desire for the work must also be found in the servants of God, the preachers and school teachers. They have a hard life, with much unpleasantness. but it is a matter of bringing people out of the kingdom of darkness into the kingdom of Christ.

To lead, it is necessary to lead the bride to Christ, and a hearty conduit to accomplish this work must be the soul of their prayer, their preaching, their pastoral care, their chastisement and their consolation, their intercession for the school children, all their teaching, and all their discipline. A preacher and teacher who has not only learned by heart that the King's Son has made marriage, but who also truly believes that he has made the marriage with him, has nothing more to do here in the world, knows no more delicious work than to invite others also to the wedding; this work is his food. Other professions have more appearance, more honor, and more profit in the world, but preachers and teachers who are believers know and have a very different honor and profit, of which the world knows nothing. O, how already are preachers and teachers in such nuptial adornment. And how ugly are those wretched wage-earners to whom their actual office is a burden and only their salary and income are food, and who, if they could only find a good opportunity, would gladly take up another business that yields more money. What does it help them to be able to say that they have the right faith, that they go to church and communion, and yet they have a hypocritical heart? - I also want to call attention to another thing that is a special device of the devil to defile the ministers of the church, that they may be cast out of the marriage into darkness. Here in America the disease of neichwerdenwolleus prevails, diseases infect, especially if one is very inclined to such diseases himself and has the Anstockungsstvff in him. The congregations are becoming more prosperous, and preachers and teachers are gradually beginning to be better off; but it is strange that instead of becoming more contented and more grateful in their hearts, the opposite often happens. A preacher and teacher who means well has it very sour, and yet he does not come equally far with his parishioners, who have houses, fields, flourishing businesses, live well, get more and more honor, for the world has respect for worldly goods, and can leave their children a nice portion; On the other hand, such a poor pastor and schoolteacher, who has only to huddle along in the world, cannot keep up, has no house and farm of his own, and can put nothing aside for his old age and his children; and before he knows it, the devil has done it to him, and discontent, worry, displeasure, and grumbling sit in his heart. Oh, good for him who quickly comes to his senses, kicks the old serpent on the head, puts out the eyes of faith, and remembers who he is, a betrothed to the Lord Jesus, and what he has, all that Jesus has. O, how beautifully adorned are poor teachers and preachers, who have hearts contented in Christ, free from care, full of joy, who must confess with the disciples, in answer to Jesus' question, "Have ye ever lacked?" in truth, "No, Lord! Never, none!" And who know assuredly,

when their last hour shall come, and the Lord shall ask Catholics and Protestants. In all these sad times the said: Have you already been to church? The enemy: again: Have you ever lacked, you must answer again: congregation of Hermannsburg had the rare good These are pewter ones; you must have silver ones also. O, faithful Saviour! No, never none! - But how ugly are fortune to have a faithful shepherd, whose name was Where are they? Give them out. No, says the faithful those miserable banchpfaffen and bellyschnmeister, Andreas Kruse, who became pastor in 1617 and died in pastor, I will not. Where hast thou hid them? You shall who have the improvement of their place, as 1652. His successor Paulus Boccatus gives him the not know. They have condemned the brave man to drink Hanptbestrebt of their life, at heart, and who are driven testimony in the church book: "Faithful as gold, pure as with the Swedes. This terrible punishment consisted of about with everlasting strife, envy, and displeasure!) - silver. Egg, thou pious and faithful servant, thou hast taking a man to a dunghill, tearing open his mouth, putting a piece of plywood in his mouth, pouring dung dear preachers and people, and that is love for one been faithful over little, I will set thee over much." For down his throat, and then kicking his bloated belly until another. The Lord Jesus says, "By this shall it be known years the church at Hermannsburg was closed to him. he either gave up the ghost or confessed. Already one that ye are my young men, if ye have love one to Then he moved with his congregation into the desert and he holds the pastor Kruse brought to the dunghill. There he another." Now this is not the heathen love, in which we held services there. In addition, all the neighboring prays before with loud voice: "Lord Jesus, have mercy love only our lovers, but the Christian love, in which we pastors had died of the plague, been killed, or been on me. Then the captain lieutenant complains, he says: love with forgiving, bearing, excusing, kindly, cordial, chased away, so he also took care of all these churches, No, this man shall not die by the Swede's drink, after the fervent love even our enemies, who tread on us, offend and he did this for 25 years. He had a good support in gallows with him, he shall hang. Arrived here he is asked us, and injure us, and really do us wrong; preachers and an official pastor, Andreas Schütter, who died in 1643 again: Where are the church utensils? He says: I will not teachers must especially set the churches examples in and is buried in the churchyard at Hermannsburg, a man tell you the place. So the order is given to carry out the this love also. Or should anyone think that after God's own heart, who faithfully stood by his pastor sentence. Before death he kneels down and prays also quarrelsomeness, cantankerousness, unforgiveness, and often hid him in his house for weeks. The pastor did for his enemies, that God may not impute this sin to unkindness, bitterness, secret hatred and envy are a not only conduct services, but also protected the silver them, but may give them grace that they may convert. wedding garment at the wedding of the meek and altar vessels from the robbery of the enemies. The silver When he had climbed the ladder and the noose was heartily humble Jesus Christ? - ones were used during communion, after which the already around his neck, a tall man stepped from behind Are you, dear brethren, now heavy of heart, for who church servants placed pewter ones on the altar instead. a tree, unseen by himself, and watched everything. At can say that he never lacked love, that he was never But they did not want to tell a lie, for the pewter utensils the same moment, people from Hermannsburg came sick with envy and bellyache, that he always had hearty were not made to deceive, but had already been there from the other side and waved a white cloth; they had joy and zeal for his office? O! remember the first part of before. And so it went on until the year 1633, when Duke from the church utensils. How had they found them? They our sermon. As true as the word of God endureth for George gathered an army and marched out against the thought: Surely the pastor buried them in the deepest ever, and is, and shall be, so true am I now in this hour, emperors. His men were brown with eagerness to fight, room of his house, in the cellar. But where? This is how as I proclaim the word unto you, the messenger of God, and the duke was glad. The enemies stood at Nienburg they discovered it: they poured out 5 or 6 buckets of sent unto you to invite you to the wedding; now and Hameln. When they saw the duke approaching, they water in the cellar, at first it stood for a while, then therefore lay aside the stained skirt of your flesh, and retreated as far as Oldendorf in Hessenland, where the suddenly it contracted in one place and quickly shrank. clothe yourselves in the everlasting, perfect duke seized them in this month, June 1633. His faithful Ha, ha, they think, here the earth is loose, there they lie righteousness of your heavenly Bridegroom. He is asked him: What is the battle cry to be? God be with us! buried. They dig up and find the church tools. When the coming soon and will take us home to the eternal replied the duke, and with that we bravely set out on the pastor sees the tools in the hands of the enemies, tears heavenly wedding! Amen. Yes, come, Lord Jesus! enemy. Soon they were so terribly beaten that they fled come to his eyes. But what those people had hoped Amen. on all sides; 50 enemy flags and 20 cannons remained would save his life did not happen. The tough captain- imperial generals, Merode and Gronsfeld. The former lieutenant still wants to let him hang. Then that tall man was wounded to the death and died at Nienburg. comes out from behind the tree, it was General Gronsfeld, and says: "You want to kill the man who prays Gronsfeld fled with such haste that he lost his rapier and for his enemies in death and cries for the church utensils of this year, there is a report of a missionary festival Pen-but. These the Duke took to himself, and they were and not for his life? Let thou be at liberty. The pastor which was celebrated this year in the open air on the to be his share of the spoils. On this flight the imperial stretches out his hands to the general and asks: Ah, so-called Galgenberg in the hub of Herrmannsburg, forces passed through Lüneburg under the most horrible General, the church implements! He answers: I cannot Among others, Pastor Harms and his brother, Pastor in atrocities". Among these, the document tells of a give them back to you, they are a booty of my soldiers, Müden, preached a sermon on the sad situation of the captain-lieutenant, named Altringer, who came to the but life is given to you. The congregation of Hanoverian Church. From both sermons we would like village of Hermannsburg and plundered, also entered Herrmannsburg needed the tin utensils for a long time, to share some things with our readers. the parsonage and asked the pastor what he had to until silver ones were purchased again after the end of Pastor Harms from Hermannsburg finally spoke the give? I am a poor man, he replies, you can open all my the war. Then Kruse remained pastor here until 1652. following: boxes. They do so, and ten shillings is all they find. In He also kept the saying in his heart: "Hold what you you have and so on. It was during the Thirty Years' War, must have church utensils, too, out with them! The have. Follow that. which raged in Germany from 1618 to 1618, between pastor replies And, beloved, we have cause to set such examples the the heard how the

Apostasy is getting out of hand, here especially in our country. The synod of clergy and seculars is coming up. What can be expected from it? Most of them have now faith in God and the devil; they want faith warfare everywhere. Will not the majority of the synod consist of unbelievers? What resolutions will be passed there? All efforts will be directed to this: The Lutheran confession is to be abolished. But the believers will say: We want to remain in the faith, we do not want to accept anything else than what is pure doctrine according to our confessions. Then they will say, you do not want to submit, you do not want what most of them want, you are rebels, away with you from your churches and schools, out with the church utensils! Of course we must go hunted, but not sooner, we do not want to be hunted even so willingly, but 3 points are what we want to hold on to unchangingly:

- 1) We will not yield one jot and depart from our Augsburg Confession.
- 2) We do not want to have anything to do with a majority of votes in matters of faith, but the Scriptures alone are to be authoritative and decisive.
- 3) The church property, churches and schools, etc. belong to us; we are in the right and want to preserve our rights by all lawful means. We know well that without the church property the Lutheran church as such does not cease, but without the confession it is no longer, and we must not let that go under any condition. But in order to be strong, the faithful must unite among themselves. Even if we are robbed of it by force in the end, we still have a good conscience and have kept the saying: "Hold on to what you have, so that no one takes your crown. -

(Conclusion follows.)

The English Lutheran congregation of St. Paul U. A. C. in Baltimore, Md., consisting of 14 members who are able to vote, among them 4 fathers of families, has urgently requested me to ask our synodal congregations for a contribution towards the building of a small church. I am very happy to do so, because I am doing a great service to both the needy and help-seeking English and our German synodal congregations. For if the request is granted, as I have no doubt it will be, then, God willing, that congregation in a large city, where false Lutheranism is most shamefully on the rise, will receive a church house in which the pure beatific Word will be preached and the holy sacraments will be administered according to Christ's institution. Sacraments will be administered according to Christ's institution, and we, who with a cheerful heart reach out to our dear brethren, will well and securely invest the earthly blessing that God the Father offers us for eternity, and in these uncertain, perilous times will not need to worry.

We do not have to fear that moths and rust will eat it, or that thieves will dig for it, but when we are about to die, we can take comfort in the fact that we have secured a good capital for all eternity, which bears abundant interest and will never be consumed, and which the devil and his companions must leave alone; he cannot touch it. Moreover, we also have the happy consciousness that we are helping to establish a spiritual hostel, into which the Lord gathers the children of Germans and Lutheran parents, who, however, no longer speak or understand German, and thus withdraws them from the danger to which they are exposed in their homeless wandering on the part of the infernal wolf. And what sincere Lutheran Christian would not gladly risk his little possessions to prepare such a good hostel for his own children! For however distressing it may be, we must not conceal from ourselves the fact that our descendants will come, even if only after a few generations, and will have to hear and learn God's Word no longer in the German but in the English language. Well then, let us help those who need our help now, and the Lord will also help us at the time when we need it for our children. For he that hath mercy on the poor liveth unto the Lord, and he shall repay him with good things, Prov. 19:17: but he that stoppeth his ears at the cry of the poor shall cry, and shall not be heard, Ibid. 21:13: but where the love of God is shed abroad in the heart by the faith and knowledge of our Lord Jesus Christ, there is no need of much suasion, but it is said, The love of Christ constraineth us therefore. The dear congregation will well know that this English congregation was formed about 7 years ago from the congregation of Pastor Keyl in Baltimore. They were first under the pastoral care of the dear, gracious and excellent Pastor Miller, whose untimely death is deeply mourned by the dear congregation and all who knew the dear brother personally. For a short time they were served by Pastor Wetzel and then by Pastor Schmidt, who was prepared for the ministry at our seminary in St. Louis. Since Mr. Pastor Schmidt had been called away by the Norwegian Brethren as professor to their theological institution, and since some of the most prosperous members had also left the congregation, the remaining two years have been spent in reading services in the school of Mr. Pastor Keyl. "Since the departure of Pastor Schmidt," wrote the dear brothers, "we have been standing as a deserted herd without a shepherd, and this is too lamentable and too saddening, and we would not like to spend it again because of our children. We would like to dare to do everything in our power, so that when we one day, according to God's will, pass from this time into eternity, that we ourselves may be saved, and that we may leave our children a church where they may learn and hear the pure Lutheran doctrine in their mother tongue, and where the

Holy Sacraments are administered according to Christ's institution. There are enough English churches here, and they are magnificent on the outside, but what about the teaching on the inside? May God have mercy! God's will is that the gospel should be preached in all the world, so he also wants it to be preached in all languages, and the American language is not excluded from this, and we do not give up hope that the good Lord will still gather a small group in this city that asks for the true God and for his word, and that we will also get more Americans to join us if we get a better place where we are not so hidden." "We do not externally belong to the Lutheran Synod of Missouri. ----- Lutheran Synod of Missouri, Ohio, &c. St., but yet we have One Head and One Beatificator, JEsum Christum, whom we desire to have preached purely in our language, as He is preached in the German Ev. Lutheran Synod of Missouri, Ohio, &c. St. And the apostle Paul writes Gal. 6, 9-10, that we should do good mostly to our fellow believers. Because we also want to be and remain fellow believers of the German Synod, we ask 2c." . . .

The dear brethren have now bought a building site on a road for \$2500 and would now like to build a church on it with our assistance for about \$3000. They hope to get a preacher from the seminary in St. Louis, and at the same time they have the prospect that the dear congregation of Mr. Pastor Keyl in Baltimore will also help them to build. Well, I hope, beloved brother, that we will not think long about it, but in God's name reach freshly and cheerfully into our pockets, draw out a proper contribution and send it either to our respective treasurers, who can then send it to Baltimore when they have larger sums with each other, or directly to No.!!! Zeünmli-elier, Xo. 286 Larre 8tr., Lultiworo, or to Ilov. N. 20 L'rner 8tr., Dalumors, Nä.

Committed to the faithful God and Lord! Fr. Wyneken, Pr.

To the ecclesiastical chronicle.

Demoralization of the troops. One of the secretaries of the American Tractate Society reported the experiences of his 15-day stay in the Cumberland Army in a lengthy essay, from which the "American Ambassador" of November reports, among other things, the following: "Despite all that has happened for the spiritual welfare of this army, I must believe that its character is gradually worsening, and depravity is increasing daily. This conviction has forced itself upon me against my will. A proof of this is the great number of apostates from their former Christian confession in every regiment. A chaplain said to me: "Tell the congregations, when you go back, that you are going back to the church.

We have come to the conclusion that the kind of that our American cause will certainly get here through Christianity that now prevails in many places cannot stand the urge of war. For such days we need apostolic Christianity, apostolic martyrdom. Send us men who have the core of it in them." Drunkenness reigns in this army to a conspicuous degree. Not, of course, as long as the men are on duty, for that is prevented by the rules of war, but everywhere where there is no compulsion in the way. Whatever excuses may be given for this, the consequences are frightening, and if things are not stopped, more victims will fall to drink than to the bullets of the enemy and to disease. Drunkenness is followed by nefarious speeches as faithful companions. In railroad carriages and inns such a torrent of blasphemous expressions pours forth that a devout Christian wonders how a zealous God can bless an army that so terribly abuses his name. But as ten righteous men would once have saved Sodom, so there are men in every brigade who stand before the rift and overcome with their prayers. On these prayers, and on those baptized in the homeland, rests our hope that God will spare the wicked and not make a complete end of our country. I am sorry to add that lewd speeches are shamelessly rampant, and bad books are in the hands of young men who have been carefully guarded against such things at home. May God hear the prayers of their parents and save them from ruin! So far, however, I must fear that in this, as in other respects, things have gone downhill. How can it be otherwise, since so many of our officers set a bad example in every respect? I have traveled on railroads hundreds of miles with such. Fortunate enough that some of them left the army."

Our dear Brunn writes to us on October 1, among other things, as follows: "The situation is still such that the funds given so far have hardly sufficed for the institution here; I still urgently wish to find participation here in ever larger circles in order to be able to expand the activities for North America more, I do not lack people whom I could send to you every year if only I had more funds, likewise the institution here could easily be expanded still further if only funds were available The appointment of a preacher for me has been protracted this year, since our Nassau State Government wanted to regulate our hitherto completely unorganized relationship with the State, and has always delayed it, but now a law is to be published at the earliest, containing the necessary provisions in this regard. But in 8 - IV days I will have a replacement in our dear Pastor Wüstemanu, who really wants to move here for the winter. This is an infinite joy to my heart, not only because of the possible relief of the work, but especially for the sake of the fellowship with him and the whole support of the church.

that our American cause will certainly get here through Wustemann. American cause here through Wustemann, My nine new pupils have been here since July 1. They all give me great joy and I cannot praise God's grace enough, when I think of the various quarrels among the pupils earlier and the expulsions of individuals, which caused me so much pain in the first year, and now I see my new pupils all united in the most perfect love and harmony and not a single one who is not worthy of my complete trust. Some of them are quite excellently capable people. - Externally, the Lord has also helped quite visibly until today; my treasury had once melted down very much, as you will have read in the Pilgrim, but the Lord always helped again. I was even able to send a young man from Würtemberg to America as a school teacher in August, who contacted me personally just as their pastor Weyel wrote to me urgently asking if I could not find him a teacher, and so I was able to satisfy his request right away and let the young man from Würtemberg travel from Bremen on August 17. As far as the school teachers' seminary is concerned, I read in the Lutheran how there is also a lack of people there. The only thing that is always lacking is the tiresome money; money, then I could send you people to my heart's content. The two seminary directors in Hanover and Mecklenburg are our friends, faithful men of faith, with whom I already spoke about the matter last year; namely 80-100 aspirants each apply there annually for admission, of whom only about 20-30 can find admission in the seminaries mentioned; many, among them certainly also quite capable ones, are turned away. If there were only one call, there would undoubtedly be enough people who would be willing to go to America. Therefore, if the I. If only the brothers in Fort Wayne succeeded in creating funds, then with God's help their school teachers' seminary could also be better supplied from here. If something can still be raised in America for our work here for your Synod, then you see that only the means are needed to be able to do more and more for America. In any case, I hope to send you a small caravan again next year, if the roads are not blocked.... On the whole, things are beginning to become a little clearer here and there. You begin to see the extremes and steer them in. On September 17, at a meeting in Wies, Baden, I had the great joy of seeing my theses on preaching and church government unanimously accepted by Pastors Hein, Feldner, Frommel and Frischmuth. On October 22 there is to be a large pastoral conference in Berlin. Unfortunately I cannot go, but the brethren mentioned want to represent my theses there (these are not the sentences printed by Münkels, but others, shorter and more narrowly formulated). - Pastor Hoffmann in Gedern in Hesse is still hard pressed by his state government; yet his congregation is so small, hardly 18-20

Souls, that we have seriously considered whether it would not be advisable to call this so faithful and righteous Lutheran man to another field of work, where his beautiful gifts and strengths could be better used, while his few people could easily join our Nassau congregations. I have often wished Hoffmann over to you. In doctrine he stands perfectly clear and pure. - Pastor Münkels is being won over to us more and more decisively. On the other hand, we have lost our old friend Ehlers; he recently declared himself completely against us in the doctrine of preaching."

Notice.

The general synod having assembled at Fort Wayne, resolved to establish an assistant teacher's office for the theological seminary at St. Louis, the electoral college has nominated two persons as candidates for the said office, viz. 1. Mr. Georg Andreas Witte at Baltimore, Md. and 2. Mr. Emil Schultz at Bay City, Mich.

In making this known to the public, the electoral college takes the liberty at the same time of reminding itself of Cap. V. B. § 4 of the Synodal Constitution, according to which the teaching staff and each congregation within the Synod has the right to present a candidate for the office in question, and calls upon the persons and congregations concerned to make use of this right without delay.

Any notices pertaining thereto are to be sent to the undersigned within the next few weeks.

St. Louis, Mo. the 13th of November, 1863.

On behalf of the electoral college: Theodor J. Brohm, Secretary.

Friendly Reminder.

The following pastors would like to send in their parochial reports immediately.

1. from the western district: the pastors of St. Louis, Baumstark, Beyer, Birkmann, Eirich, Herd, John, Küchle, Lehmann, Heinr. Meyer, M. Meyer, Moll, Schliepsiek, Rösch, Wehrs, Wunder, Voigt (of Staunton.)
2. from the middle district: the pastors: Bauer, Eirich, Husmann, Köstering, Oestermeyer, Reichardt, Saupter, Steger, Wambsganß.
3. from the northern district: the pastors: Hahn, Horst, Kolb, Link, Müller, Sievers, Steege.
4. from the eastern district: the pastors: Bernreuther, Ernst, Kähler, St. Keyl, Muckel.

At the same time, I hereby request my esteemed correspondents to write on letters to me either all the first letters of my four names or the number of my letterbox (Letterbox 1253). This is necessary if

letters intended for me should not, as has already happened several times - also quite recently - come into the hands of a Roman namesake of mine living here and be opened by him.

Pittsburgh, Pa, 9 Nov 1863.

J. A. F. W Müller.

I'vettorbox 1233.

"Santa Claus."

Two lovely songs with melody and pianoforte accompaniment were recently published under this title by Mr. August Wiebusch and Son in St. Louis, Mo. The first song contains "des Weihnachtsmanns Gruß, Einladung und Abschied," (Santa Claus' greeting, invitation and farewell), the other is a song for the children waiting in the closet for Christmas presents. Both text and music are by Pastor M. Weg e. Especially in families where there is a pianoforte or melodeon, and where one can therefore accompany the singing with one of these instruments, this poetic-musical gift is suitable as a Christmas present that will certainly bring great joy. The songs and melodies are just as original as they are appropriate to the childlike mind. We can only recommend this first musical product from our circle to the public. It comprises three sheets in high folio with a green cover. The layout leaves hardly anything to be desired. The price is 25 cents per copy and 2 cents postage.

Receipt and thanks.

For poor students:

Received with hearty thanks through Rev. H. Schmidt itt Elk Grove, Ill, from Mr. W. Meyer "as an offering of thanksgiving for the happy delivery of his wife" \$5.00.

C. F.W. Walther.

With thanksgiving and joy to God and the benevolent givers, I certify the receipt of the following gifts for poor students and for the seminary building budget:

by Hrn Past. Lcbmaun of Phil. Merz from his parish: Kl. baar, for the Scminar budget.

from Mr. Lange of the Dreiciuity District, St. Louis, 6 Bnshcl of potatoes.

by Mr. Twenhoser from Mr. Past. Baumgart's Gem. 3 shoulders and 3 side stücke.

from Mr. Gardener Kühnekc of Mr.?. Ha man's Gem.: 2 barrels of potatoes, 1 bushel of peaches, z bushel of red grapes,

Bussel Onions.

by Mr. Past. Clans for poor students: by Mr. Sickmann, from his Gemeinde, S3., by Mr. Klauenberg from there K5.

by Mr. Past. Hamann to cost money for the Brunn'- schrn Zöglinge P5.

by Mr. Past. Wagner to cost money for the Brunn'schm Zöglinge L5., collected on the child baptism of G. Sch.; by H. R. Hl- in the seminary hanshalt.

from Mr. Philipp Ellinger from the Kreuzgemeinde of Mr. Past. HollS: 2 Fuhren of apples; from Christ. Steindruck da- selbst: 1 Fuhre Aepfel und 1l> Krautkopfc.

by Hrn. Past. F. M. Hahn from his wife mother: 4 pairs of stockings, for poor students, two pairs of women's stockings and 2 pairs of stockings for student Lohrmann.

by Mrs. Past. Böse of the Women's Association in the Zion District 12 shirts, 1 pair of cotton stockings and 4 handkerchiefs.

of Mr. Heinz sen. from the community of Mr. Past. Claus: 10 bushels of potatoes and 2 bushels of apples.

from the gmeiude of Mr. Past. Wagner: 38 bushels of potatoes, 38 cabbage heads, 3 pieces of cabbage, bushels of dried apples, z bushels of beans; baarlk2.50.

dnrch Hrn. Past. Biedermann for maintenance of the Brunn'- schcuby Mr. Georg Löchlcr- in Mr. Past. Fridrich'sWem. 5,00 nirsch Hrn.

Zöglinge Kll.75 harvest festival collecte of his Gemeinde; Zl,35Past. Lindemann on Hru. Bogcl's Kiud-

collected on the infant baptism of Mr. Kastens; 0,55 gcs. on the infanttanfe gvsammclt2.31)

baptism of Mr. Geith; H4,55 gcs. on the wedding of Mr. Wallmann. son 3 Unnamed in Hrn. Past. Schäfer's Gcm. G Z1 3,00)by Mr.

from the millers Kalbfleisch and Lange here 8 barrels of flour andPast. Scholz:

23 sacks of bran. from Iran Barbara Schmidt 0 ,25

from the congregation of Mr. Past. Evers \$15,35 for thefrom Mrs. ,, p. 0 ,25

maintenance of Brunn's pupils, namely by Mr. Büscher! \$2, A. Sassefrom dear women bercin 0, 20

\$1,60, C. Wclge, F. Schradrr, H. Norden- F. Dettmer, A. Begemann, F from Mr. Past. John in Auausta, Mo. 2,00

WolterS and F. EberS G Pl, H. Welke 75 Ctö., H. Ebers, Wfrom Mr. Past. John in Auausta, Mo. 2,00

Brüggemanu, H. Brügge- mann, W. Meicrboff, Ch. Lcmberg, H.by Mr. Deeg, Sabiua. Mich., namely

Qpvcрмаun, C.! Wolter Jr. G 50 CtS., P. Fetdeke and N. Lt. G 25 CtS.of Mr. I. Third- -1 ,M

dnrch Hrn. Past König vom Frauenverein seiner Gemeinde i 6by Mr G. Loger 100

Bnscnhemden, 7 Unterhemden, 6 Unterhosen, 6 Handtücher, 0 Paar 2,00

wollene Socken. L. E. E. Bertram, Cassirer.

By the Norwegian Past. Hagestad of his norwegi! shy parish at

Rush-Niver, Pierce Co., WiSc.: \$49 baar for the se u nar budget.

dnrch Hrn. Past. Engelbert for the maintenance of theBrnn'- sch n

Zö ll'nge: \$5,25 by G. I. Mohn; \$4 by A. Wirth from his parish.

by Mr. Past. Speckhardt for the maintenance of the Bn.nn'schen Zo

ssinge: \$2 of Hrn. Schäddel ons seiner Gem inde.

To Mr. Past. Moll's Gemeinde from Mr. G. Lückcr 3 Endend Eier;

from Mr. Steinmann 22 Krautlöpfe; from Mrs. Nicrmann 1 Pack Hopfen,

A. Crämer.

The undersigned acknowledges with heartfelt thanks the receipt of the following gifts of love for the household of Con- s cordia College at Fort Wayne, Ind:

From the parish of Fort Wavne, by Mr. Schaper, 2 sacks of flour, 2 cartloads of straw.

from Mr. Past. Stephan' parish, from Mr. Müller 1 sack of wheat, 1 sack

of potatoes, 4 lbs. of butter, 2H! Ttzd. Eggs, 1 Fudrr Straw; from Mr.

Schlebecker 2 Bush. Potatoes, 1 side, sack of flour; from Mr. Breckjs.

83 lbs. of beef; from Mr. W. Bradmullcr 2 sack of wheat, 2 sack of...

potatoes, 10 heads of cabbage; from Mr. C. Bradmüller 2 sack

rioffclu, 1 sack wriße turnips; from Mr.-F. Keil > Bush. Potatoes and

several cabbages;

from Mr. Past. Fritze's parish, from Mr. C. Ge Kcl and W. Kaab

cartload of hay; from Mr. Jacob RückerS 14 Bush. Wheat.

To Mr. Past Schumann's congregation 51 pounds of bread, 2 sacks of

potatoes, 1 barrels of preserved fruit.

from Mr. Past. Hörnicke's parish, from Mr. M. Rcn- kert 1 sack of sages;

from Mr. Ludw. Ncirbardt 1 sack of flour, 1 bale of butter; from Hin. W.

Hcusler 1 sack of wheat, a quantity of dried apples and 1 bale of butter;

from Mr. Valentin Weis 1 sack of cabbage, 1 sack of apples; from Mr.

B. Kimpc 1 sack of wheat, eiueQuan- tity of dried apples and twine;

from Mr. P. Grub > 1 sack of wheat, ectrockuekc apples and twine;

from Mr. ! Philipp Sarky a quantity of meat and butter; from > Mr. H.

Sarky 1 basten of butter; from Mrs. Heinckmanu ! a quantity of meat;

from Mrs. A. Maria Bräuningcr s 1 sack of potatoes.

from the congregation of Mr. Pastor Winter \$5.00.

from the Gemeinde of Hrn. Pastor Dcher, De ancc, O., by Mrs. Warneke

\$2,i la-; by Mrs. Joach. Müller \$l,">0.; by Mr. Joach. Müller \$l,00.

> Fort Wayne, in November 1803.

F. W. Reinke, property manager.

Preservationist."

For the German rv. - luth. hospital and asylum.

Receipt of the congregation of Mr. Past. Hüsemann, New Mtudcu, Ill.

..... \$12.00

by Mr. Rev. G. Neichard of St. John's Parish in Whitley Co, Jud. 9

.....75

! from Zion Parish, Columbia City, Whit- l ley Co, Ind, Harvest

Thanksgiving.Collecte 1.75 >

.....11.50

by Mr. Fried. Lange, Pleasant Nidge, Ill.12,00

dt ,ch Hrn. Kassircr Meyer in Fort Wayne33,35

voHrn.Carl

Eisfelvt, Milwaukee, WiSc.20,00

byHm. Ernst Backmeier in St. Charles

1.00

! from the congregation of Hin. H. Hanser, Johannesburg 7.86 ! from

Mr. Hcrm. Steinkamp, Brownötown 050

byMr . Heim. Stockemüller, Vincennes, Ind.1.00

He stop- rr

To the Synodal Treasury Westl. Districts:

From the mean of Hrn. Past. Pollack. Crete, Ill. K 8.25 a s the

Kingclbctnl of the same Gemndc 18.00

from dtiGem. dcs Hrn. Past Heinemann, Crete, Ill. 4.35 from several

members" of the Wem. of Hrn. Past. Franke,

Aetdlion, Ill, nno indeed of:

Wittwe Heuer PG.; H. Bnchholz. H. Heümann, Wm. Heuer O

P5th; D. Kornhaaß P3rd; Chr. Hci- demann \$2nd; O.

Noscnwinkel, H. Marquardt, I. Gölrctmann. H. Ochlerking, W.

Buchholz, H. Stnnkel, W- Böske, H. Pflug, F. Lubrs, H. No-

termnd, F. Leiebcrg, L. Blecke, F. Werst, H. Köhler, F. Slünkel,

Tierr Klüse, W-Picclt, W. Slünkel, E. Ahrens, W- Firne, F.

Krage. sen, F. Krage, fun., (K Il.; D Schallau, A.Graue, W.

Drechsler, F. Kruse, sen., F. Tonne, F. Ah. rens Go.5>'; F.

Barlling nrv H. Bergmann (K 0.25.55.50

von der Gern, of Mr. Past. Nichmann, Schaumburg,

Ill -16..... 00

from the commune of Mr. Past. Mennicke, Rock Island,

..... 6,45

from the congregation of Mr. Past' Stretchfoot, Grand Prairie.,

Ill. 12,60

from the Gcm. of Mr. Past. Heid, Pcoria, Illl8 ,35

of the branch parish of the Rev. Heid near Wash.

i gt nll200

by Mr. H. Munk at Wasbiugkon, Ill. 1 ,ll0

from the comm. of Mr. Past. Wolfs, leffcrson Co, Mo. 2.50 from the

comm. of Hrn. Past. Holls, Centreville, Ill. 5.l0 vnvder the comm. of

Mr. Past. Husemann, Minden, Ill. 22.00 from the Dreiciuigkeitö

District in Lt. Louis 11.75

from Immanucls-District .," 11,30

by the Revs: Metz, HciUemann, Polla-ck,

"Gräbner, Geyer"G. Löber, Wunderlich, H. sure, küchle. lüngel,

chwncsn, Husemann, Heid, Franke unv Wagner (K 4r l ... 15.00

of the gentlemen Mehrern: Fathaur, Neiert, G. Bartling, Riickel.

Fnrstenau, Hölscher, Fischer, Lücke, Bünger, Hermann G81.; H.

Bartling and F. Koch G P2 14,lX)

To college maintenance coffee:

from the comm. of Mr. Past. Heinemann, Crcce, Ill. 11.00 from the

comm. of Hru. Past. Gräbner, St. Charles,

Mo.15,60

from Mr. Werfelmann Sr, Thornton Station, Ill - 5.00 Ernlefrstcolleclck

of the parish of Mr. Past. Kuechle,

Matieson, Ill. 7 ,25

Of Mr. Chr. Heidonus' spouse, Matteso," Ill. 1.00 of the

Dreiciniglklts. District, St. Louis, Mo. 11,>0

from the Immanriels District. " ,l,00

By Mr. Past. Dvdclcin, Jackson, Mo. 3..... ,n0

by R. N-, Cape Girardcau, Mo. 5.00

For the general presiding officer:

From the Gcm. of Mr. Past. Fick, Collr'nsville, Ill. 12.75

For the widowed Prof. Biewend:

by Mr. F. Dathje, Addison, Ill. 1.00

To the Synodal Missions' Fund:

by Mr. Christ, Lvrcnz in Mr. Past. Löscher s Gcm. 15.00 by ccn

school children of Hin. Teacher G. Barlling,

Matteson>Ill. 3,02

by Mrs. Zumalleu, Thornton Station, Ill. 1..... i0

by Mrs. Lebning from da 1.15

from the Lrctieingkeits-District in St . Louis, Mo. 3'3l)

For inner mission:

Collecte am Missionsfeste in der Gem. des Hrn. Past.

Pollack, Crete. Will Co., Ill.65,10

by G. P. in Matteson, Ill. 0.40

For the community in New York

By some members of the congregation at Paihdorf, Perry Co. mo.

1..... 00

Cd. Noschke, Kassirer of the Western District.

For lack of space, the ouit- tungszettel of Messrs.

Barthel, Past. Hattstädt as well as some others

had to be left for the next issue.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo., Dec. 1, 1863, No. 7.

(Sent in by Pastor Fick.)
For peace.

God, be merciful to our fatherland, Set an end to the civil war soon, Save order from the wild fire, Restore the welfare that fell apart; Let the sun of peace shine again And with blessing crown our fields.

Alas! it is our grievous sins that have brought this woe upon us.

For it must have inflamed thy wrath, That thy word was so shamefully despised; And few there be that inquire of thee, When thou hast smitten us so hard.

Oh! I've been dragging
The doom that now consumes us;

For my flesh, weak, corrupt, deceitful, Has increased the sinfulness of the land, And with weeping, supplicating, and praying I have not faithfully stepped before the crack.

P Instead of burning in thy love, I burned in worldly lust, pride, and avarice; Instead of confessing thee by word and deed, I followed sin's vile! Charm;

Instead of overcoming the world through you, I let myself be joined to the service of the world.

Alas! I have not faithfully resisted The temptation that surrounds me; By my evil heart; I am entangled In the guilt that presses thee to punishment; Instead of thee, the heavenly alone, I sought the earthly, my own.

Woe is me! I have too well deserved that thou shouldst pass the sword upon me; but God, thy Son hath made reconciliation for me, Whom thou rememberest with everlasting love.

Through him you say: Sinner, you shall live! All your sins are eternally forgiven.

If I am now in Christ thy beloved child, So unspeakably dear to thee, Father, ah! hear what my sorrowful heart sighs in the deepest depths: Stand! to calm the storm of war, Grant us peace, ah! for JEsu's sake.

(Submitted.)
Read! Read!

My fellow Lutherans!

Who among you does not know that in these last sorrowful times Satan exercises a mighty power, especially through newspapers which are in his service? Who among you has not heard of the Satanic press, through which the god of this world, the devil, quite freely and publicly preaches enmity against Christ, enmity against the church and its ministers, enmity against all that is holy; he pours bitter scorn and derision on all that is dear and valuable to God's children? Most of the English and German political newspapers that appear in this country are more or less, more secretly or more openly, in the service of Satan. Unspeakably great is the profit which he makes through

The damage done to the immortal, redeemed souls of men by these newspapers is unspeakably great; lies, betrayal, fraud, thievery, usury, hypocrisy, swearing, blasphemy are not only reported by most newspapers without an expression of disgust, but are even glossed over and recommended. The more licentious and impudent a paper is in recommending the beauty of sin, the more takers it has. How many thousands of souls have been led astray from Christ by such newspapers, and have lost their blessedness by reading them! And in this, too, the devil proves his cunning and cleverness, that he not only sells his wickedness to arrogant and rash people under the fine-sounding title of science, but also offers his goods cheaply. What a mass of ungodliness cannot be had throughout the year for a few dollars! And in every possible form, in songs, romances, novellas, anecdotes, editorials, etc., etc., according to taste. If the hostility to Christ and blasphemy does not come out in all its nakedness, so that even the dumbest must recognize it, yet the tone and style is slippery, frivolous, licking the senses and beguiling, and then all the more dangerous for those who still have some faith. And what an immense amount of arrogance, self-love, self-opinionatedness, contempt for one's neighbor, condemnation, and the like, is deposited by the editors in their papers, and presented to the readers as delicious

Food is served! Do they not present themselves as gods and that therefore we must stand firm and be faithful if honor, and our best, in his part; say, dear brother, is it who rule the world? as those whose judgment is the work is to succeed. not now for us to provide for his preservation? Is it not infallible? Are they not the ones who consider their I do not want to go into the outward means the devil our duty to secure its continuance? Would it not be a readers so stupid that they think they have to tell them used to murder the St. Louis paper; but I want to point disgrace to us if it were to die again because of our everything, as those who are incapable of their own out to you again that we now have a new opportunity - indifference, laxity, and probably even because of our judgment? Have you never noticed how they beguile the that God offers us a new opportunity to own a political party passion? readers of their papers by flattery, by praising their paper under the discipline of the Spirit of Christ, if we will But then I hear all kinds of speeches being made, education, their maturity of mind, their profound insight, only use the opportunity and take the hand that God which amount to saying that the paper cannot be etc., so that they should not notice how their editor offers us. supported and kept. The first one says: I already have thinks, speaks, and acts for them, and leads them like I am speaking of the "Indiana State Newspaper," the New York State paper, I don't dare spend it, and I stupid schoolboys on a fool's rope? Have you never which, of course, years ago had to be counted among can't keep two papers. The second and third say: We noticed the astonishing humility that moves the the satanic press, but for some time now (if I am not must not have an unpartisan paper - I am a Democrat, I newspaper writers to always speak in the name of mistaken, for two years) has been in the hands of am a Republican - we must have papers of our partisan humanity as soon as they have to express a thought Christian, Lutheran people. According to the judgement color. The Fourth: It is too dear. The Fifth: It is only a about human welfare, freedom, etc., that occurs to them of men of good sense and reputation among us, it is a local paper, and brings me the political news too late. over a glass of beer? magazine worthy of all recommendation. It brings all the The Sixth: It is too badly printed.

Just think about it, dear fellow believers, no matter news that is of some interest to a Christian citizen; but it Well, well! It looks bad there. Give me, my dear whether you are teachers or listeners. What appalling does not bring all the lies and newspaper hoaxes that reader, a little more of your attention, and let us see damage these people cause with their newspapers, and circulate in other papers. In matters of uncertain political briefly what is in these speeches. with what appalling presumption they tyrannize their opinion, it leaves the judgment to the reader, and thus So you read the New York state paper. The paper readership. does not presume to be the reader's guardian and to has long been one of the worst. It cannot be denied that And we - I mean us Lutherans and especially those have the only understanding. It brings the European it has many advantages over other German papers. It of the Missouri Synod - how do we relate to them? - Not news without the shameful addition of radical invective. brings a great deal of reading material in relatively good only do we often remain silent about them, but we also It contains no line against which a Christian, as such, condition; it probably brings the most detailed news from often let them lead us around by the nose and then would have to protest; without, however, brewing politics the old fatherland and often discusses political thank them for good teaching. and religion into one another, or making politics at the conditions in a detailed, perceptive manner. Almost all Am I saying too much? I am sure that I am not saying expense of religion, and vice versa, as other papers do, of the editorials in it testify to the good worldly education too much. Only answer, beloved, to these questions: Do which lay claim to a Christian name. It brings decent and astuteness of the editor. But, my dear fellow, does not many in our midst read and support the satanic stories, songs, anecdotes, hints for farmers, and the like; not N. Y. St. also belong to the Satanic press? Yes, is it press? What have we ever thought, desired, done (!!) to in short, everything that a modest man can only ask for. not an audible link in the long chain by which the devil limit the influence of the satanic press? What have we That it is still capable of significant improvement - who holds many politicians captive? What a quantity of moral done to obtain or maintain a political newspaper edited would deny that! poison is contained in every column of it! How full the in the Christian spirit? Are we not guilty of lack of zeal? The editor, who is undoubtedly gifted for this work, is European Correspondence Articles are of the vilest Has not our indifference and slothfulness greatly aided a member of the Lutheran congregation at Fort Wayne, invective against the authorities and against God! How, and abetted the Satanic press? Ja. and has not thrust himself into this office, but has especially in these articles, all that is sacred is trampled Are we Lutherans, who alone in our Synod number been asked and prayed into it. under foot! How, mostly in the so-called editorials, the many thousands, so small, so weak, so foolish, that we What if we were to support this paper to the best of our ability and thus take the initiative to at least drive the authorities of this country are also reviled and belittled! Are not the novels served up in them mostly of such a kind that one must be ashamed to have read them? to maintain a German political newspaper that one can I want to mention one more thing, although it is certainly That is so! And yet we (yes, we, for I, too, have read without becoming ashamed - without feeling the not the main thing and does not affect the unfortunately belonged to this number) pay for this punishing sting of conscience; that one can put into the should be the deciding factor in your decision. The poison; yet we read it; yet we recommend this paper, at least by our example; yet we give it into the hands of adult children with a clear conscience? previous editor has become the sole owner of the paper. women and children, and thus help to destroy Christ's kingdom and build up Satan's kingdom. Hand on heart, You may say, "Well, we had such a paper once, the I can testify to you that he did not seek this and did not ask for it. He began his work under such circumstances that no thought must have been further from his mind than that of ever being able to become the owner of the my brother-is this right?! Would we not have to cast down our eyes before our Lord and Saviour if he suddenly appeared before us and demanded an account of us? How exact, sharp, and unbending we are towards false teachers, even when they deviate from the truth by a little; and here we buy, read, and promote the most shameful ungodliness! No, no!

It does not go! Yes, it will not work, if we do not earnestly will it. Do you know, my dear ones, so little of Satan's cunning and fury that you think he will calmly put up with it if one tries to harm him in his kingdom, to reduce the influence of his press? For us it should be self-evident that he will do everything in his power to prevent the foundation of a Christian political newspaper. Now God has called this paper into existence among us - a man of our faith edits it - it contains nothing that is contrary to our faith - it is a paper that is God's

henceforth not so! Let us rather support a leaf that is will last a long time and probably never happen. Perhaps is a prophecy of the Holy Spirit concerning the Lutheran under the discipline of the Holy Spirit.

And the rest of you want either a decidedly newspaper. Consider that a capital is needed to sacrament, which was not founded on June 25, 1530, Democratic or a Republican paper? Yes! Tell me, my purchase type and press, that the paper is very but on the first Pentecost in Jerusalem. The ploughmen beloved, have you ever found such a partisan paper expensive, that a large amount of house stones must be have ploughed on our backs, that is the history of the that would correspond entirely to your wishes? Is your paid, and that four people have to work constantly if a Church, it is soaked with blood. I expect the very worst opinion the right one, with which all the world must paper like the one recommended is to appear weekly; not and uttermost of affliction and persecution. For our agree? Can you really, as they say, go through thick to mention other expenses.

And you don't like the paper because it is a local which the mold of the spirit of untruth and hypocrisy. But editor already so enslaved you that you are no longer paper, i.e. because it contains much that only concerns we want to pray away the anguish. If then they plow on capable of your own free judgment, that you let him people who live in Fort Wayne, and because it brings you our backs, we must bear it. But let us prepare ourselves think for you and agree with him out of passion at the news too late. To reassure you, I can tell you that the in all earnestness for the utmost that may come. First of partisan interest? Oh, I fear, I fear that politics has supplement will henceforth no longer be sent to out-of-all, we must hold fast to our confession and not waver become religion to some nowadays, and that he town readers, but the paper itself will offer only such one step, but we must not remain alone in this, we must imagine he is serving God by helping to push through reading material as is of interest to all. And as far as the also demand it, we must not allow general freedom of this or that political measure in a carnal way. And finally, delay of the news is concerned, I cannot deny that I also teaching, that every pastor can teach what he wants. If would you rather have this paper, which I would like to like to have it scalding hot. If only the scalding were that is the case, then our church is finished. People are recommend to you, reinstated because it does not always true! How the newspaper writers have teased us lying to each other: The pastors grasp the consciences, serve your party, since it does serve your God? Would this labre! We have read and read, and at last - it was not we must have freedom. Therefore we must break the you rather help to promote the satanic press, and do wabr at all! What harm would it have done, what harm pastors' rule. But if that doctrinal freedom were to come, harm to God's press, because it does not represent does it do today, if we do not read empty rumours, but the pastors' rule would by no means be broken, but your political party opinion, which, after all, is as learn the truth, even if a little later? And: Do you want to confession was firmly adhered to, that nothing else would evidently be set up all the more. The changeable as the moon, and perishes like dry grass in support the satanic press only to be able to satisfy your congregations would then be given over to the the fire? Oh, do not look only at what pleases you at the curiosity a little earlier? or do you rather want to be unrestrained arbitrariness of the pastors. Therefore, the moment; enlarge your heart a little and look at what is patient a little and help to promote a good work? confession was firmly adhered to, that nothing else good for the whole. Christ is undoubtedly much higher Hopefully the latter.

to you than any party hero, and the welfare of his At last the paper is also badly printed. Yes, the last Augsburg Confession. It is the most precious and church is more important to you than that of any party. numbers were badly printed, also full of horrible printing valuable book, next to the Bible, by which pastors have Should not all political differences of opinion be errors. But just have a little patience, this too will get been bound and sworn. Therefore it is the right mutilated when it is a matter of aborting the devil and better. The last issue already has a completely different protective wall against all winds of doctrine. Thus promoting Christ's kingdom? layout. Help, help, dear brothers, so we can bring it to adherence to the confession is the only thing that thoroughly overthrows and binds the rule of pastors.

The paper's too expensive for you. You're right, it is perfection. Secondly, we protest against the decisions of the relatively expensive. It costs 2 dollars individually, 1-1/2 Let us learn from the devil and his children! What, of Augsburg Confession. It is the most precious and dollars in lots. But is the sum really so great that mau the devil and his children? - Yes, yes! To be diligent, majority in matters of faith, come what may, for here only God's Word has a say, and if there were nine-tenths could not buy the blue for it? Remember: All beginnings diligent, diligent, and not to sleep. Zealous for good, that against and one-tenth in favor, the latter must say: You are difficult. With a small number of readers, a paper the devil's kingdom may be destroyed. have nothing at all to say to us, as once the Lutherans at the Diet of Speier in 1529 solemnly protested against the decisions of the majority, since they ran counter to God's Word, for which reason they still bear the name Protestants. And finally we take up the church property. costs more than if there are many buyers. Now, with And now be all ye commanded to the God that first When Duke Ernst established the Lutheran Church in this paper, one cannot count on the children of the loved us. Let us love him again! our country, he did not set aside the church property and buildings for the reformers, nor for those who had fallen away from the faith, but for the Lutheran Church. world taking it; after all, it does not serve their interests; With deep love to you all Therefore we do not want to miss anything without resistance and struggle. And for this we must make a covenant with one another and stand firmly high and low so you, who are a Christian, participate in it, and if many Your least brother in Christ: with one another, so that by God's grace not only will it appear cheaper or significantly enlarged. If we, we J. C. W. Lindemann. be successful, but also those who waver will be fortified. readers of these words - if we earnestly want to, we can Cleveland, O., on the night before Reformation Day, Here the word applies: Whoever confesses Me before soon have a paper as large and cheap as the New York 1863. men, him I will confess before My heavenly Father; but Staatszeitng. It is only up to us. We complain that such becomes more prosperous without your help, then it will his speech on the 129th Psalm. I will only highlight the men, him I will also deny before My heavenly Father. The world must know that a paper costs 2 or 1-1/2 dollars; on the other hand, what efforts the children of the world and the papists make to found and maintain papers that represent their interests! Let us not do so petty and childish in this, Now I ask my brother to come here and speak a few that he may write the names of those so we too can have something proper. If you want to words about this. After the song: Ein feste Burg ist unser Gott, Pastor Th. Harms from Müden stood up and based his speech on the 129th Psalm. I will only highlight the main points of his clear speech. This Psalm

I would like to publish in the Missionary Gazette theThe religion of Jesus Christ has become a secondary"Hausfreund," the Protestant Synod of North America names of the few who have committed themselves tomatter, and politics the main thing. Politics goes to bedwith the "Union. Synod of North America with the these 3 points. I want to be the first to sign. God give uswith them and rises with them; yes, it follows them to the"Union," the right wing of the Protestant League with the strength to be true Christians. The congregationchurch door on the Sabbath day - perhaps even into the"Protestant Union," and the left wing of the same responded with the 8th and 9th verses of the hymn:church. The servant of God often reads the song whileLeague with the "Protestant Zeitblättern." This makes, "Praise and honor to the highest good.

To the ecclesiastical chronicle.

Politics and Christianity. The local sects, which haddays of Jerusalem, and I do not know whether He wouldStader Sonntagsblatt: "Some time ago in the Christ formerly withdrawn from the grossly infidel world in thenot do it again today. In such ways the Lord's day isChurch here (Samt George quarter) a quite remarkable most fearful manner, have, since the election of ourprofaned, and such are a blight to the church andnumber of children were baptized on one and the same present president and during the civil war that followed,a hindrance to the work of God. Religion, as already saidday. There were no less than 189 of them, of whom 78 allied themselves all the more intimately with the grosslyabove, has become a secondary matter with many. Onewere under 2 years of age, 76 between 2 and 8, 32 infidel world for the sake of the same policy. Because thecares very little for the welfare of his own soul and alsobetween 8 and 14, and 3 over 14. The city missionaries soul of their same policy was abolitionism, and that onnot for the welfare of his fellow men. With body and soulthere had taken this point into consideration and visited the part of the sects out of religious fanaticism, all thethey give themselves up to the lust of the eyes, the lusthouse after house to determine the number of sectarian papers, otherwise urging so-called religiousof the flesh, and the arrogant life. O how are some sounbaptized children, among other things. Would you revivals, stirred up the fire of Polish agitation in every onecorrupt'. believe it? In the 36 streets of that quarter, which count of their numbers by every possible means, even by the With all this, mau still professes to be a child of God.a population of 11,170 souls, they found 582 children most fabulous tall tales and by inciting the lowestBut how does Christ agree with Belial! and whatwho had not yet been consecrated to God through the passions, vindictiveness, hatred of the enemy, cruelty,communion has the "light with darkness?" May the LordSaeramein of baptism! Notwithstanding that great bloodlust. For this purpose they perverted the Scripturesopen the eyes of such professors of religion, that theynumber who, in consequence of their conceptions, were and misused the public worship services and prayermay know their poverty before the Lord spews it out ofbrought by their relatives to be baptized, there still meetings. They had no idea of the seeds of hell theyhis mouth. remained, therefore, nearly 400 who, up to this hour, were sowing and the antichristian spirit they were H. Fischer. have not yet been baptized. Similar inquiries are now conjuring up. It is true that they will perceive this with The Leipzig Missionary Gazette gives the followingbeing made in other quarters of this immense city, and horror only when, with the attainment of their purpose,report on the **existence of the Lutheran mission in the**probably with similar success. What a startling new the appearance of religious zeal, in which their political**Tamulenland in 1862.** In 12 stations with 193 belonginginsight into the paganism in the literal sense that is zeal is accompanied, will have disappeared; but someplaces 219 from the heathen and 212 Christian childrengrowing up in our great cities!" - If the writer of the realize even now what they have done by driving thewere baptized, 159 (among them 7 apostates) wereSunday paper were to obtain news of the number of poor Christians into the whirlpool of abolitionist-politicalreceived, 82 confirmed, 4392 communicated. Thechildren of baptized nominal Christians here in America passions. Among these are the "Evangelicals,"number of souls was 5488, missionaries 12, countrywho are not baptized, it would probably cause him even otherwise called the Albrechtsleute. In their paper, calledpreachers 2, candidates 2, catechists 60, churchgreater astonishment at the paganism that is found in "the Christian Ambassador," a contributor in the numberservants 22, deacons and chiefs 20, higher schools 5,our "Christian" America and is growing daily. of Nov. 7. among the things which "now hinder the workelementary schools 50, number of pupils 1296, school **Prayer for Peace.** In England and Germany several of God," fourthly, the "politics of our present time," andteachers 66. pious people are discussing the idea of announcing a then continues, as follows: "Not that a Christian should **The spread and disunity of the united church in**common hour of prayer at which all Christian countries not be concerned about the state of his country and**America.** Thus the Reformirte Blatt, called "Evangelist,"will pray at the same time for the restoration of peace in should look on indifferently, no; he should rather use allwrites in its number of October 31: "The right wing of theAmerica. - So reports the "Evangelist" of November 7. his influence wherever he can to help promote theProtestant Union in Cincinnati, which wants to nourishAccording to this, there seems to be more longing for welfare of his country; but in such a way that religion hasitself somewhat towards orthodoxy, held a meeting inpeace abroad among Christians than within our new the primacy in the heart, and the same suffers no harmCincinnati on October 8, at which 12 preachers andfatherland. But if we, who are first concerned with thereby. But do not many give further than this? Havecongregational delegates were present. - It was decidedpeace, do not unite with the prayers from abroad, the not many at present more politics in their hearts than true to form a new paper under the title of "Protestant Union."prayer of the latter will come back to them with its religion? Are not many drowned and sunk in politics; soRev. E. Türke is to be editor. Thus the number of unitedblessing, but for us it will only bring greater judgments. that, alas, there is no trace of true godliness left? O, howchurch bodies and church papers would again have been **Removal from office.** Thus the pilgrim from far some have allowed themselves to be carried away!increased by one. - So now we have two MethodistSachsen reports: In Lower Lusatia and further on the "When the heart is full, the mouth overflows!" How manyunited German church bodies and papers. Theremoval of the Rev. Hofmeier in Straupitz (a Lutheran professors of religion have come to neglect even their"Evangelical Fellowship," whose organ is the "Christianin the Prussian regional church) has caused a great stir. Ambassador" in Cleveland, and the "United Brethren,"Although he had to be given the testimony of faithful whose organ is the "Happy Ambassador" in Dayton.fulfillment of his duties, he was even forbidden to Further, we have the Evangelical Association of thepreach in the pulpits of the regional church, because as West, with the "Messenger of Peace," the Evangelicalpastor of a Lutheran congregation that was not unchurched, he was in favor of the new Lutheran church. United Synod of the Northwest, with the

The church council, however, was of the opinion that such a guarantee would be impossible because it would make the popular union insecure. Finally, after long negotiations, in which not everything seems to have happened in complete order, the faithful pastor was deposed, who will now present the history of his deposition in a special paper.

The village community of Balhorn near Caffel alone has established a mission house for the mission of the Jews. A student of this house, named Christian Eisenberg, is now studying at the University of Marburg, at the community's expense, so that he can become a competent missionary to the Jews. After Hermannsburg, Ballwrn is the second congregation in which one can see what a single community can do for the Kingdom of God.

Our dear Röbbelen writes to Mr. I. H. Bergmann on October 26 that he has felt compelled to leave Gronau and move south with his family. He has moved to Müllheim near Freiburg in Breisgau (Grand Duchy of Baden). He writes: "Now I am again quite as well as my condition brings with it, and even seem to have become fresher through the change of air".

Heartfelt and urgent request.

At the recent meeting of the General Synod of Mo., Ohio, &c., held at Fort Wayne, Ind. in October, 1863, the urge of business was so great during the last week that there was unfortunately no room left for the report of the Missionary Commission. The hearts of probably all the Synod now grieve that they have not testified aloud their heartfelt thanksgiving to God, who has so graciously sheltered our missionaries, and has not left himself unwitnessed in their labors; they grieve that they have not also given expression to their feelings of gratitude to the missionaries, who have faithfully continued their laborious and sorrowful, even often seemingly unsuccessful, merely preparatory solitary work among the heathen in the difficult and perilous times of the past year, Indeed, they have not even been able to speak a public word together for the further encouragement and consolation of our "dear" missionaries, and are looking forward to a new general synodal meeting in 1864, God willing, to make up for what has been neglected. The undersigned, however, feels particularly compelled to first put in writing at least one urgent matter to the heart of the Synod. It concerns our dear missionary Clöter, who since August 1862, when the unfortunate devastation of our Gabitawigama station took place, has also been deprived of all his private property. He, together with his family, just saved his bare life. A few pieces of bed for the youngest children were all that they happily brought with them to Fort Ripley. Everything they used to call their own was lost, including the library, the house organ, the household goods, all their clothes and linen, except what they were carrying, 2c. What a bitter time of need they have had since then,

Especially in the past winter, few of us, who are thankfully well bedded, have any idea of what we have gone through. We also know that our self-denying missionary prefers to experience hardship rather than to tell of hardship, and has not asked anyone for help, even shying away with the most tender consideration from drawing on the missionary treasury even for the most urgent needs. All the more it seemed to the undersigned that it was time for him to speak on behalf of the needy family at the Synodal Assembly, so that the Synod, as such, would do what was necessary not only to provide for the general needs of the Minnesota Mission, but also, in particular, to replace the private property of our missionary Clöter Vorsehung that had been forfeited. Since, however, the undersigned was unfortunately unable to obtain the eagerly awaited word on the report on missionary conditions, the synodal report soon to appear in print will certainly offer some substitute with regard to the description of conditions, but with it we have not yet fulfilled our duty to remedy the great lamentation of our missionary with regard to the loss of his private property. And so the undersigned uses the columns of the present "Lutheran" to express a friendly and urgent request to all Lutheran readers who love the Lord Christ that they will see to it, through private collections or individual gifts of love, that the missionary Clöter, now at Crowwing, Ramsey C o., Minnesota, will have his private property replaced again and that he will also be given some other help, by which we will actually show him that we too have suffered what he has suffered with his own.

Missionaries fulfill a duty of the whole church, namely, to bring the gospel to the heroes; they stand as preachers of the gospel among the heathen in the name of the church, and what they work in their profession they work in our stead, and what they suffer for the sake of their profession they suffer not only for their own persons, but they also suffer it as the agents of the duty of love, which they also undergo for us. Wherefore let us do good to every man, especially to the comrades of faith. (Gal. 6, 10.)

If one member suffers, all members suffer with it, and if one member is kept glorious, all members rejoice with it (1 Cor. 12, 26). - The editor of these pages, Prof. Walther, and the undersigned are requested to send gifts of love for the above purpose to the missionary Clöter and to acknowledge this in the "Lutheraner".

Ferdinand Sievers, currently President of the Mission Commission.
Frankenlust, Nov. 10, 1863.

Church dedication.

On the tenth Sunday p. Trinit. my branch congregation at Richland, Morgan Co, Mo. hold, in the midst of these war troubles, the great joy of dedicating to the service of the Lord their church (a stand - building, plastered on the inside and otherwise nicely adorned, frame by heart, 40 feet long, 25 feet wide and 13 feet high) which had been begun for years and was finally completed this year. Unfortunately Mr. ? John, partly because of

The church was not able to be present, as promised, due to illnesses and the unrest during the war. So the undersigned had to edify the numerous listeners himself from the words of God Colossians 3:16,17 and Rev. 21:1-5. 3, 16.17. and Rev. 21, 1-5. This is still a belated message to the dear brethren abroad. I. M. Hahn, 2. Lake Creek, Benton Co, Mo" Nov 15, 1863.

Church News. *)

On the third Sunday after Trinit. the Rev. H. P. Dicke, who has received a regular call from the congregations at Pelleplain, Pella, Shawano and Hardland, and has accepted with the consent of his former congregations in Dodge Co., Wisc. was solemnly installed in his new office by the undersigned, by order of the Honorable Presidency of the Northern District. May the Lord of the harvest promote the work of his hands, that from the stream of immigrants, which, attracted by the beautiful, healthy region, the fertile, cheap soil and good market, may pour thither, may grow up quite valiant congregations. Amen.

Address: Rsv. II.?.
Limnano?. O., Oo., 1V>80.
I N. Beyer.
*) Has been sent in before but either not received or misplaced. D. R.

After Mr. Rev. PH. Wambsganß received a regular call from the two Lutheran congregations in Town of Theresa, Wisc. and accepted the same with the approval of his former congregation in Allen Co., Ind. hall, he was, by order of the Reverend President of the Northern District, on the twenty-third Sunday after Trinity, introduced into his new office by me, assisted by Mr. Pastor Rnff^[^]. The Lord JEftds bless in grace the work of his faithful servant also on the dear souls in these two congregations.

Mrs. Böling.
Address: Rov. Issi. ^Vumh8ü;:nt88.
ÄluFviUo, DostZe Oo., 1Vi8o.

Lutheran calendars

Are to be had at L. Volkening's, St. Louis, Mo. and the undersigned G 50 Cts. the dozen and K 1,00 the hundred.
A. Wiebusch u. Sohn.

Receipt and thanks.

For the Proseminar in Germany: received with heartfelt thanks by Past. Taib at the wedding of Mr. I. F. Kull'S collected 52.70. - Through Pastor Stcindach in Milwaukee, Wis-, from reffen congregation 515.00 (already sent in months ago, but by mistake not yet receipted).

For poor students: by Rev. H. Löber of his congregation in Tbornton Station, Ist , 55th - by Mr. Wannemacher in Mattcson, Ill, St. By Rev. WehrS in Iowa City by Mrs. Protz \$1,00.

For Mr. Pastor Röbbelen: from Past. Heiuemann in Trete, Ill , 51st - by the Wem. in Calumet, Ill, 66 CtS. - from teacher Fakhauer in Crete, Ill., \$1. - from Mr. Heinr. March in Sbelbvville, Ill., \$1. from Mrs. Häftmaier in Matteson, Ill.

C. F.W. Walther.
- ---- - ----k-
" With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:
From Mr. Friedr. Lange sen. from the parish of Mr. Past. Wagner: 1 whole ox; from the community subsequently still 2 Bnshci and then again 5 Busbel potatoes".

By Mr. Fried. Meier here: \$12M for poor students gks. at the wedding of Hrn. Jricdr. Lange jun. in Pleasant Ridge, namely: \$4 for F. W. Steinmann, \$4 for E. T. Richter, & the Nestfür die Brunnischen Zöglinge.

From Mrs. Wittwe Lauchhardt from the community of Mr. Past. Fick: 105 cabbage heads, 3 Lushel potatoes and 6 Bush. Apples.

From Mr. Meier from the community of Mr. Past. Wagner: 14 bushels of male dogs and 2z barrels of Welschkorn.

From the women's association of the same parish: 5 quilts.

From Mr. Gardener Gieseking from the parish of Mr. **Past.** Llaus: 4 barrels of vegetables and herbs.

By Mr. Heineke & Eitel from the parish of Mr. **Past.** Biedermann: 14z Bushel wheat, 1 bacon side and 10 k> pearl barley.

From Mich. Merz from Mr. Past. Lehmann's parish: **2** bushels of apples and t bushels of potatoes.

By Mr. Past. Lehmann from his congregation in Baldwin: \$5 for the seminary budget; from Mr. Klostermann \$1 likewise.

From gardeners from the community of Mr. Past. Hamann: 4 barrels of all kinds of kitchen vegetables, 1 barrel of potatoes, z barrels of apples.

By Mr. Past. Wagner of C. Brunnvort from his parish \$4 for the seminary building budget, likewise vvu Fr. Döhring \$1,55 for poor students.

By Mr. Past. Birkmann \$1,25 for poor students.

By Hrn. Past. I. M. Hahn from his gepliinder- teil Gemeinde: c. 22511" Butter; iz Bushel Aepfelschnitzc. likewise \$10 for poor students.

From the parish of the Rev. Fick at CollinSville: about 25 sacks and 30 bushels of potatoes, 6 sacks and z bushels of dried aepsel, 1 sack of dried peaches, 4 sacks and 70 heads of cabbage, 750 w meh', 4 sacks and 10 bushels of apples, 1 barrel and 2z sacks of males, 1 sack of yellow turnips, 12 gal. Acpfclmuß, 1 gall. Peachmuß, 1 td **green** tea, 4 hams, 3 shoulders, 2 sides, 3 pieces of bacon, I gatt. Yett, 3 sausages.

A. Crämer.

Received

in the preachers' and teachers' widows' and orphans' hostels:

I. Regular contributions from pastors and teachers:

ä. For 1860-1862:

Brose, Clötrr (2), M. Eirich, Gönner, Große, H. Hanser, Koch, (8), Lochner (2), Pfeifer, Schachameier, Scholz.

L. For 1863 G \$2.00: Auch, Lemkt, List, Nolting. Nauschert, Neissinger, Rvker, Sievers (4.50), Speckhardt, F. Steinbach, L. Steinbach, Stubnatzy.

6. (I\$1,50: Barteld, G. Bartling, Bergt, N. Beirr, Bode, Bvhling, Brackhage, K. Brauer, Brater, M. Bürger, P. Bürger, Brosr, Clöter, Detzer, Dicke, Döschcr, Dulitz, P. Eirich, Engelder, Ernst, Fathauer, Prof. Fleischmann, Franke, Friedrich, Fritze, Fürstenau, Glaser, Gräbner, E. Günther, H. Hanser, Herpolsheimer, Härtel, Heid, Hermann, Holls, Husmann, lä'bker, Iox, lungk, Kähler, Käppel, W. Keyl, Kirsch, KvIb, Prof. Lange, Link, Loßner, L. Meier, H. Meier, L. Mießler, Mennike, Nickel, Pfeifer, Neichert, Richter, Röder, Ruff, Ruhland, Nupprecht. Sallmann, Sauer, Prof. Selle, Schöneberg, Sprengler, L. Schmidt, Strafen, Stürken, Steger, Simon, Tramm, WamdSganß, Zagrl, Th. Krumsieg (1.4I>).

V. G \$1,25: F. Krumsieg, Schachameier, EiSfeldt, Stecher, Strieter.

L. (A \$1,I>0: Albrecht,Biedermann, Th. Bünger, Conzelmann, M. Eirich, Engelbert, Fischer, Fürbringer, G. Grüber, Hoppe, Koch, Lücke, Scholz, Schuster, Seuel, Ulrich, Wichmann.

F. G 50 CtS. Allowance to the contributions already receipted earlier: W. Bartling, Geyer, Hoffmann (25). Fricke. Klinkenberg. König, Neifert, Rolf, Schäfer, Schürmann, Wagner, Weycl, Schumann, Schwan.

6. for 1864: Hattstädt (1.50), Schumann (1.00).

II. in gifts:

From the congregation of Mr. Past. Lindemann --- \$25.90 from the congregation of Dr. Sihler in Ft. Wayne- 37,111 from the congregation of Saginaw 3 ,I0

from Mr. W. Richter in Thornton Station IM from the congregation of Mr. Past. Löber there 14.75 from the congregation of Mr. Rev. Sprengler in Middleton. **T. W.** **4.00**

from Mr. Past. Bühl 1,00

by Mr. Ludw. Gerke in Mr. Past. Zagel's Gem. IM from an unnamed person in Past. Bernreuther'S Gem. 2,00

I. F. Bünger.

Received

in the eastern district cashier's office:

For the Synodal Treasury:

Don Past. Tirmcnstein, Past. Nacou, Past. Grätzel O1M3M

" **Past. O.** Hanser **2,00**

" H. Hanser, Past. Weisel, Past. Renz. Past. Müller. Past. Föblinger, Past. Ruhland G 1.00 6.00 "

Washington 1.25

" C. Notbe. H Heitmüller (I 1.00 2.00

" G. Wiedemann, Schallau, Krüger, Nördlich, Bruse, Busse G 50c. 3,00

" Lüth, Rau, Reuthin, Gerling, Ladewig, Bor- cherS, Buller (I 25c. 1,75

" Mara 0.12

„the teachers Bürger, Knoche, Piirner, Bützow Winterstein. 5,00

" M Fritze \$2. I. Fritze 25e., C. Schulz \$5, H. Spieck \$5, Norderwesten 5lic., F. Schortz 10c., I. Wirtb \$4. H. Wachen \$I, Albrecht \$1, Pavrt \$2. E. Muhly \$2.

N. N. \$I23 85

Past. KeyI, sr. 200

" of the Baltimore commons32.86

" " „ Pbiladelphia10.<0

"" „ Rainhain5.50

" " „ Eden-4.18

"""" West Seneca 8.5 >

"""" Boston17.00

"""" „ Olean 7.50

" """"KingSville4.00

" "" „ Longgrocen3.00

"""" „ Washington19.08

For the general presiding officer:

By Past. O. Hanser 1,00

" G. Wiedemann1.00

" **of the community** in Pbiladelphia10,00

" " " Baltimore- 14,95

For Prof. Biewend:

By B. H. Succop, C. Dohn, Dr. Ruhland G1M3.00

" of the congregation in Williamsburg on Reformation Day collected5.00

" of the congregation in New York on Reformation Day ges. 18,65

For Heathen Mission:

By Sresrked in Olean1.00

" F. Blum1.00

" A. Sieck-2,00

For teacher salaries:

By Past. O. Hanser, C. Hengerer G 2,004,00

" N. N. in Pittsburg. Thank offering for the happy Childbirth of his wife2.00

" the association for love activity in Washington-- 10,00 " Stutz, F. Schulz, C. Schulz, Thielk, Schläger

G 50c.2,50

" Nebwald, Wieland, W- BeuthlinG 25c.0.75

" bag0,10

" Cook1.00

,,, of the commune in WilliamSburg at the Reformation. firmly collected4,00

For support of needy students:

By G. Wiedemann1.00

" C Rothe in Washington on his christening. collected2.85

„ N. L. Laubcnschmidt3.00

" I. Paulus, C. Bohn, I. Trapp1. 003.00

For Past. Brunn's seminar:

From B. H. Succop in Pittsburg 1.00

" G. Tülp0.50

"G. Mnckcl, thank-offerings for the happy de-bin- dung of his wife1,00

" I. Trapp1.00

For the Debt Redemption Fund.

Don C. Hengerer for St. Louis2.00

" N. N. in PittSburgfor Fort Wayne1.00

" G. Wicdemann0.50

" **C. Seullind** **2.00**

"5.00 " to the congregation in Baltimore for the payment of the Debt of \$1300 from 186236.78

" **I Wirth** **4.00**

For College Untertcrhaltscasse:

By G. WiedemannOM

" G.Tülp1W

" the Washington Love Society. 5M

" F. Tincl-1.0I>

" Weekkffkr1,00

" A. Wintert',50

" the Gern, in New York 724

E. W. „ " 7,16

For inner mission:

Von derGern, in Boston 13.35

" G.Wiedemann 0.50

ofWem.in Washington 0.26

" A.Sieck 2.I.0

For the California Mission:

From Stutz. WolcottsVille-0,50

For the school teachers' seminar:

At Lebrer Nöckcr's wedding cesanumU4.57

by N. H. Brauer2.00

For the church canf in New Avrk:

Subsequent from the comm. in WolcottSvillc1.00

For the hospital in St. Louis:

Bon C. Hcngercr1.00

" I. on the Haide0.9I>

" the Wem. in ^umlcrland5.27

" G Tolp, H Richter, Unnamed, I Stutz, I. Trapp G 1,105,I,P

,,, the comm. at Pinehill--4 ,N

" " Berlin3,25

" „ „ Southampton1,i4

On I. Node'S Child Baptism Collected1.00

From Mrs Adrian0,50

"A. Sieck5,tO

For Mr. Pastor Röbbelen:

From B. H. SuecopIM

" C. Seullind1.00

" Past. Jungk1,00

For Mr. Past. Summer:

By Past. O. Hanser1,00

For the Widows' Fund:

By Past. O. Hanser, I. Trapp G 1,0I>2,00

" of the congregation in WilliamSburg collected at the Reformation Feast2.21

" of the Baltimore comm.26.76

I. Wirth M, C. Schulz S26M

" C. Knöchele \$1,50, C. Fritze \$2, F. Bader 50c. 4,00 New York, Nov. 1, 1863.

2nd Birkner, No. 92 William St.

Receiving:

For the synod treasury:

Don of the congregation of Hrn Pastor Lnnkc \$5,00

vou Hrn. Past. Kabmeicr for 1860, '6t and '62 ... 3,I0 at the wedding of Mr. Mich. Kern in Frankenmulh collected 8,00

To the Synodal Missionary Fund:

from the congregation of Mr. Pastor Lcmke5..... ,12

collected at the wedding of Mr. G. Busch2.25

from Mr Forester 2.....87

by Mr. Past. Trautmann to Mr. K. Schneiders ' / Infant baptism collected5,19

by Anna BormannIM

from the school children of the community in Adrian 0k2

collected in mission stuudeu in the same parish - 3.19 from the school children of the parish at Hilledale 1.lü at the mission feast;n Tvwn Hcrman, WiSc., gcs. - 28.00 from the congregation at Monroe15,91

namely: on Mr. Ukclc'S baptism of children gcs. 45 CtS.; By J. Kaumeier \$1.; by the Unnamed \$5...; of Maria Matches as a thank-offering K5.; of the Soldiers Sedeldauer?>. ; from the school indcrrn \$2,91.; from M. Angerer 14 Wolle; from Leser" der Missionsblätter 45 CtS.

For the general presiding officer:

from the congregations of Mr. Pastor Stcege >.4M

For repair of the scbul eigcuth of the synod at Fort Wayne:

from the congregation of Mr. Pastor Lemke - " 6,00

For the Collbge-Sckiuldentiligungs-Kasse in St. Louis: MFrAn Pastor Also3 50

. For the widowed Prof. Biewend:

' Mdrtr-Gcmciude in Monroe 616
including 75 EtS. from Fr. I. S. as a thank offering.

To maintain the teachers at both institutions:

From the Roscville Community Women's Association900
from the Flaaenkasse ,,,, ,, Adrian---- 10,60
from Mrs. K Ängercr as a thank offering for a happy
lich Kntdindnng 1,00
from Mr. Past. Cock 1,00
from kxr community in monroe 11.50
' übdzw. vondcr Oicmeinde §8.: von Frau G-Graus
al-Dankopsrr §2.; by Hr'. Further §1.; by I.
Schmio 5i> CtS.

, ? For the proseminar in Nassau:

"LN K. Schneider in Adrian 1.00
"I" Mrs. H.insciinann to the travel expenses of the pro-
sMiiariston from Germany0 50

. For Mr. Pastor Röbbelen:

sonder Gemeinde des Hrn. Pastor Ranschcrt 4,i>0
"indem Lingverein des Hrn. Pastor St.inbach 1,00

For poor pupils and students:

the women's club i" Nosevillc 9 ,00
a>c>d r women's fund of the tileineineinde in Adrian5 00 "v
lbardara Meier in Monroe 2.00
by G. MattdcS there 100
from M. Haiisclmann there 1,60

For the German Lutheran Orphanage and Hospital in St. Louis:

from Mr N. N. in Monroe as a thank offering3.....00 from
Mrs F. P. there 100
i "sn Mrs. N. N. there 200

For inner mission:

s M G. Matches from da 100
-W. Hattstädt,
Cassirer of the Northern District.

Received:
For poor students:

From Fischer§3.....,00

For Mr. Pastor Sommer:

Bon Teacher Emrich§2.....,Oll

For Mr. Pastor Hoffman":

from teacher Emrich§1 ,00

To the synodical treasury:

Fort Wayne Community Bon - - -§86.....00
""ofMrPastorBede 7,24
"""" ,,Hcrneke 2 .00
"""" ,,Jäbkr 6,00
"" ""Stephan -----

For inner mission:

Bon H. Elke (Wordoille, Ohio).....-\$125
", Schlebtckcl1,00
" Thuui0,50
" of the congregation of the Lord Pastor Zage! 27,09
" " " " Stephan6 ,35

For the hospital in St. Louis:

Bouder parish of the Rev. Jäbkr§48 00 W-
Meyer, cassirer of the middle district.

Received:
To the synod treasury:

Bonden gentlemen pastors: Fürbringer, Strafen, H. Meyer. Ior,
Striker, Fox, Böhling, Lochner, Nauschert, Stecher, ' Wiincr,
se§i,l)>; by He'rcn Pastors Trautmann miv Steinbach, each
\$2,lit>; by Mr. Pastor Auch §2 4.5; by Mr. Pastor Dicke \$5,00; by
the undersigned-.

net §l,50.
the community in Adrian§12..... .00
"" desHerrn PastorEngelbert 9,16
" "" inHillsdale3
.40
", comm. of Mr. Past. Steinbach in Milwankie 15,32
To wit: Kirchcncollecie §l2,32; Ms. Eilers §1, W (Amends
§l; Lampe and MsBogelG50CtS.
By Mr. Pastor Stecher: Collecte in Wilson - - - 1.28
" "Moselle1,75
Sheboygan 6:65

From Gcm. in Grafton, WiSc.-4 .53
" " " , Cederburg. WiSc. 63k
" "...of the Rev. Lochner in Milwankie- 56,4.' " " Eminanncl's-Gem.,
Town Theresia "nd Her
man, Dodge Co., Wisc. 17,50
" the Meguon Rivcr Harvest Festival Collecte dnrrh Mr. Pastor Bvbling
..... 2.31
,, the Gem, in Freistatt, harvest festival coll. by densclb. 14.90 And a
silver spoon from an unnamed.
,, the commune of Frankcnmulh- 18,95
" ,, ,, collected from the sugar island by
Mr. Pastor Link8,IX)
" of the municipality of Ledanon29 ,51
By Mr. Pastor Brose 9.85
To wit: Collected at the infant baptisms of H. >
Nisse §1.66, Joh. Klein 45 Cts, Ad. Meyer §2,4S, Gottlob
Scholz§1.15; at Stäger's wedding §3,34; from Mr. Pastor Brose
himself §1.00.
By Mr. Pastor Nuff 41,43
To wit: Collecte of Mequon Township §3.18;
G. Lenzeudorf 50 CtS.; I. Dumstry, W- Milbrath, F. Hoppe, A.
Jäger, W. Grnel, F. Milbrath, G. Büttner, A. Böhlke (K §2,00;
F. Brueggemann §3.00; H. Hassct §5.00;
F. Fink, Ä. Geidel, M. Müller, Ecke, H. Jäger, C. Biersosch,
Bärenz, W. Dumstrey, G. Knöflcr, G. Schwerdt G §1.IX); G.
Lenzendorf, G. Bischoff(A50CtS.; Woldt, Reiche, Scheunert G
25 CtS.; Wittwe Zautke §1 50; Past. R "ff §1 00.
Of the teachersRichter §10,00, Pfeifer (for 1862 and 1863) §2.00.
Bartelt, Riedel, Simon, Nüchterlein, Brater, Günter n. Hcrtel G
§l,> 0- 19,00

" A. I., by Mr. Past. Also 5.00
Proceeds of northern synodal reports, by Mr.
Pastor Lochner 0 ,80
Don of the municipality Frankentrost 6,00

To the Synodical Missionary Fund:

From Adrian Community 6,00
" M. Gottfried IM
By Mr. Pastor Steinbach 35.29

To wit: Collected in Missionstnndcn §17.61, from himself
§3.00, E. Mariens §1.00, Mrs. Eilers §1.00, from the
confirmands §6.60, N. N. §1.IX), from various members
§1.50, from Mr. Bartelt's school children §1.98, from the

Mr. Glaser's schoolchildren §1.60.
From an unnamed person in Saginaw City 0.25
,, the community in Freistatt-2.40
Collected in missionary hours there 15,24
Collected at a mission festival to Lebanon 20,00
By Mr. Pastor Nuff 6.15

To wit: Collected at Mequon in missionary hours §4.70,
from W- Grnel §1.00, Mrs. Lanterbach 25 Cts, 6).
Pennicr 20 Cts.

For the general presiding officer:

From the congregation at Grafton, Wisc. 5,00
From the cent fund of the municipality of Frankenmuth 3.0!)
From G. Lenzendorf 0,50
" of the community Frankentrost 5,00

For college construction in Fort Wayne.

By Mr. Pastor Nuff11,00
Namely: By Fink 55.M, G. Pennier, F. Milbrath, G. Brüggemann G
\$2.00. For the widowed Mrs. Prof. Biewend:

From Mr. Past. Steinbach 2,00

For the teachers at both institutions:

From a Lutheran in Milwankie 30.00
" C. Schubert 5,00
" I. Beckmann 2.M
,, K. Bernlhal IM
At a mission festival in Lrbanon by Rev.
Link collected 19,70
By Mr. Pastor MultanowSki 8,50

For the proseminar in Nassau:

Collected by Mr. Pastor Stecher 2,13
To wit: At the infant baptism of Mich. Rb'wat
61 Cts. on that of Friedr. Degan 52 Cts.; gift from an unnamed
person §1.00.
From the congregation of the Lord Pastor Engelbert 9.46 " a
Lutheran in Milwankie 5.00
" Mrs. E. Hunter 1.00

For Mr. Pastor Röbbelen:

From Palmrenther in Frankenmuth 1.50
By Mr. Pastor Steinbach 12,15

To wit: By himself \$5.00, by the Jraurnverrin of the municipality \$7
15.
By Mr. Pastor Jor, from the funeral. of the
Mr. Schumacher in Graftou, Wisc. 4,00
From Mr. Pastor Böhling1,00

For Mr. Pastor Wüstemann:

At the infant baptism of Mr. Herrmann in Saginaw...
City collected4.05

For poor pupils and students:

From the cent cash of the municipality in Adrian5,25
Collecte on Bodensteins Tanse3,00
On MüUerweiss baptism collected2,55

For the hospital in St. LouiS:

By K. Mohr in Monroe 1.25
" a lulchrannr in Milwaukie 500

For the orphanage in St. Louis:

Don Mrs. Lochner in Monroe, as a thank offering0.50
,, " L. Eichbauer in Monroe, as a thank offering - - 1.00

For inner mission:

From the church at Lake Ridgc, Mich.5:25.

To the college maintenance office in Fort Wayne:

From a Lutheran in Milwaukie20.00
W. Hattstädt.

For the Lutheran have bezahl:

The 14th year;
Messrs: Past. O. Clöter, C. Steege, A. Claus, H. Kollmeyer.

The 1S. Year:
Messrs: Past. O. Clötor, C. Steege, A. Claus, I. Rinker, Past. I. 6).
F. Nütze, H. Kollmeyer, W. Scharf.

The Iv. Vintage:
The Hcrren: Past. O. Clötcr, H. Hock, C. Hirte, C. Wiebusch, Z.
Jostmann, Pohler, A. Köder, P. Scheiwe, C. Wilkening, A. Claus, I.
Rinker, W. WLMhöfer 60c>, W- Lenz, Lörner, Hoffman", F. Becker,
Past. N. Amlund, Past. I. G. F. Nützel 2 Er-, H. Kollmeyer, G. Stolpr,
I. A. Wolfram, W. Scharf.

The 17th year:
DieHcrren: C- Dörrhld, Past, I. Birkmann §3., H. Höck, Past. O.
Clöter, C. Hirte, C. Wiebusch. Z. Jostmann, P. Herbcrst 50c., C.
Schcpper, L- Kahle, Past. M. Merz, A. Nldcr, Past. C. Engelver
§1,87., I. W. Gastrop, Past. A. Uebelacker §2., I. Beck, Past. G.
Polack, P. Scheiwe, W. Bauermeister, W- Vclandt, H. Maßmann, A.
Claus, F. Meier, Borchhardt, I. Rinker, C. Wilkening, W. Wdm- höfer,
Naithcl, W. Lenz, Lörner, Hoffman", F. Becker, G. H. Fischer, Past.
N. Amlund, Past. I. G. F. Nützet 2 Ex., C. Kröning, H. Kollmeycr, Past.
A. Brandt, I. Schneider, A. Bublitz, A. Schlrtz, C- Zei'gr, G. Stolzer, Fr.
Reese 2Ex , H- Lange, Tb. Häuf, I. A. Wolfram, L. Kneif, W. Scharf,
C. Tiez, C. Gerken, C. L. Wegener.

The 18th year:
Messrs: Past. O. Clöter, I. Amrein, A. Schirmet 50c., C- Dörrfrld, I.
Hüberle, Past. I. Bnkmann, I. Lämmer, A. Weblau, Armbrnster, Arndt,
Fischer, Bendel, H. Höck, H. Gilstcr, 50c., C. Hirte, Z. Jostmann, P.
Herberts 50c., C. Müller, D. Schcpcpr, C. AUschwcdt, Hartmann, C.
Hennecke, L- Kahle, H. Westermann, G. Pfeiffer, Fr. Müller, L.Nöller,
H. Schenze, C. Woldemath, F. Bartels, I. Bollmer, A. Röder, I. Sancr,
H. Grabe 50c., F. Köl- ling 50c., Past. W- Heinemann, Past. C.
Engeldcr §l,78., H. Borrenpohl, L. Häbcrlc, Past. A. Uebelacker §3.,
I. Bock, Past. I. Rupprccht §2., C. HerpolSheimer, Past. I. Hoffman,.,
Past. G. Polack, C. Rüst, W. Volandt, H. Maßmann, D. Haase, C.
Hartmann, Borchardt, I. Nin- ker, C. Scheiwe, C- Wilkening, H.
Matthes, F. Schwöppe, W- Banermeister, W. Wörmhofer 40c., I.
Haushalter, Tinelr, Sörzel 50c., I. Bock, Schweikart, I. and L- Veit,
Löwenstein, C. Mull, W. Lenz, Hoffman," I. H. Schlösser, F. Becker,
G. H. Fischer, Past. I. G. F. Nützet, C. Kröning, H. Kollmeyer, Past.
W- Lange, Past. A. Brandt, I. R. Bingler, H. Riege §1,78th, C.
Mübralh, Past. C. M ier, A. Heidorn, Hambaum, Braun, Flach,
Wiedow, Maurer, Ortenburger, Titze, Albrecht, A. Sch>etz, C. Pracht,
C. Zciae, Chr. Bcyer, Fr. Caplle, G. Stolpr, Holzgräse, Fr. Nccse 5
Ex., H. Koller, F. Kruse, L. Stün- kel, C. Tonne, H. Mönch, L-
Rotermund, H. Lange, H. Jäger, Bischofs, C. L- Erb, I. A. Wolfram,
Th. Häuf, C. Knies, Hinzc, A. Meyer, C. Leiseberg, H. Menschting, H.
Schnad, C. Tiez, R. Hanschr. F. Siekcrt, W. Müller, F. Zirbel, C.
Gerken, C. L. Wegener.
Further: Mrs. Graf and Wittwe Höfe 50c.

The 18th year:

Messrs: G. Momdger, F. Seidel, A. Schirmer 50c., Past. O. Clöctr, H. Grün, Past. W> Achenbach §10., C. Dörrfeld, L. Nolting, C. Dovenmühle, H. Grupe, G. Nötzrl, D. Stell, Deffncr, F. Nir. H. Erfmryer, C. Bauer, Dönges. P. Lippus. Griinig, Hclming, Lrttermaun, Mcier, Meierding, Weber. Ruscbcmcier. Post. E. Nöder, I. Lämmer, 3rd Moritz, M Pfänder, 3rd Schäfer, Flick, Eckart, Armbrüstcr, Arndt, Fischer, Bonn, post. R. Biedermann, Rüssel, C. Mirly, Past. C. R- Nietet, H. Güster, C. Hirte, H. GöhrS, Past. M. Eirich, Past. 3- Schneider 11 Er., Past. I. H. Dörmann 3 Er , E. Welge, G. Darmstädt, Gottl. Sckmidt, G. Hvnnia, Post. I. Baumgart, M. Ekkart, C. Müller, C. Abschwcdt. G. Bernhardt, L. Dohle, M. Weder, D. Schepper, Bro. Wyneken, Kehrt 5uc., Sell 50c., I. Philipp, Hartmann. G. Schnell, C. Hermann 50c., L. Kahle. Heldt, Horn, Beckameier, Luecking, Past. H. EverS 1½ Er-, G. Pfeiffer, 3rd Pilgrim, A. Ernst, C. Hilgendorf, I. Götsch, Müller, Schmidt. Gordisch, Sorweid, Slöffow, Budlitz, E. Schneitcr, C. Schneider, Past. A. Kleinegees, Past. M. Merz 7 Er, G. Becker, 3rd Bergmann, M. Rieffler, F. G'esekc, W- Tcyler, C. Wilkening, D HeimS, H. Schräge, H. Bockeweg, H. Thies, H. Homevcr, H. Becker, E. Pießcrfld, C. Hattcntorf, F. Lichlhardt, E. Woldrmatl', F. BartclS, H. Nerge, 3- Fasse, C. Salge, I. Tohl, C. Wille, F. Casrining, H. Pfingsten, Past. F. W. R'chmann, W. Eonrakt, Past. 1'. Daib 4Er., C. Nöthe, M. Köhler 5<>c., 3rd Birkner, Past. I. Traulmann 10 Er-, Past. H. Lemke 10 Er., D. Heplr, I. Kiefer, 3- Lollmer, 3rd Pawn. A. Kiefer, A Rcdcr, 3- Kicnle50c" 3rd Sauer, Past. F. W- Scholz 4th Er., F. Wente, H. Grade 5<>c., F. Kokling, 3rd Diersen, F. Hacke, Ph. Willharm, Past. W. Heinrmann, H. Bcrrenpohl, Bro. Borrenpohl, Past. R. Klinkenberg 15 Er., L. Häberle, Bro. Böhning, C. StaaS, Cl. StaaS, Bro. Tönsing, C. Senget, Past. P. Hcid 15 Er., Past. A. Uedclacker, Prof. F. A. Schmidt, 3- Bcck, E. Knndinger, Past. 3rd P. Nupprccht 15 Er-, Past. L. 3Weisel §35.50., G. Simandel, G. S. Bürger, G. L. Krug, Past. E. Kähler, 3rd Butcher, Past. W. Engelbert 8 Er., E. Herpvlshcimcr, Past. 3- Hoffinann, Griigner, Schorlau, C. Adrian, Boü and Bentin, Hoffmann. Hantrig, Past. H. Dubcrg. Past. G. Polack, C. Rüst, Salzmann, I. Seifcr, W- Bolandt, Ekkart, D. Meyer, P. Fordening. T. Wille, C. Schubarth, G. Gottfried, Past. G. K. Schuster, D. Hegtcr, 3rd 3ockn, Hartmann, Borchardt, C. Scheiwe, 3rd Rinker, H. and L. Waßmann, 3rd Kiefer, 3- Knnz, 3- Lichtenbcrgcr, G. Zimmer, A. Kiefer, A. Rüder, H. Bauer, Th. Bünger, Huhn, Deckmann, Sorget 50c., Past. P. Bcyer, Pa , 3- G. Kunz 12 Er., F. Kolling50c., E. Hohmeyer, Ph. Wille, P. 3rd Beck, Schweikart, Tröllcr, Fr. Meier, C. Mall, W. Lenz, G. Willmer, Herrmann, H. and F. Borrenpohl. Past. E. A. Schürmau 4 Er., Past. G. Einmrrt, A. Heilmüller, F. Becker, Past. 3rd A. Fritze **10** Er., F- W. N. Klinkenberg 14 Er, H. W der, H. Bickcr. K. Both, H. Schertcr, E. Göglcin. Past. E. Bode, C. L. Weaener, W- Dornfeld, A- H. Rbsener, Ticke, E. Kröning, H. Nehrt, H. Knollboff, **W. Hesemann**, C. Weyhe, Kvnig, E. Borges, G. Rittberger. E. Franz, H. H. Böhuing, H. Hollmann, A. Schon, H. HüoU, Past. A. Detzer 10 Er., C. Hermann, Past. 6). H. Kollmeyer, M. Schneider, M. Bauer 2 Er., M. Leininger, Past. A. E. Ehler, H. Tönsing, V. Freund, Past. F. Früchtenicht. Scär. Prof. F. Brandt, 3Herrmann, 3. Schmidcr, A. and N. Baumann, A H ß, A. A. Schmidt, 3rd Beck, Past. 3- 3rd F- Also 6 Er-, E. Kundering, A. Weimer, Past. I. Lchnrcr, H. F. Hinnan, D. Hirsch, **H.** Gcrding, 3- Schliit, Past. 3- P. Nupprecht3 Er., Past. C. 3- Weisel 13 Er., Küster, A. Strinmcyer, G. E. Niemann, F. Köhnr, 3- N. Bingler, N. Simandel, G. S. Bürger, G. L. Krug, Past. E. Kähler. 3rd Ottcrbacher, Luchte, G. F. Wamhoff, Baumgart, 3- Bähla, Bihler, C. E. and 3- 3rd Keller, H. Droge, L. L. Schnell, H. C. Hascrott, G. Thämert, 3- G. Burkhardt, K. Luscher, Ernst, HinderS, G. Hoffmann, W. Hoffmann. Böhm, **Past.** W. Engelbert 6 Er-, O. Gertcnbach. Past. C. Jrodcrkning8 Katzmann, Kern. Nehrig, Niebling, S. Lückert, G. A. Kolh. 3rd Er. C. Herpolsheincr, Past.TH.Krumsieg. F. Krnmsieg, 3- Schäscr, O. Hoffmann, G. Sieger, G. P. Rcitcnbach, Chr. Hoffman", C. Germann, Noßbachcr, Past. H. Mcyer §7., P. Krüger, C. Weber, C. Anders, Past. E. Mildrath, A. Pctcrsen, E. Iüdes, G. Gordisch, C. Seegers, Li. 3- Hoffinann, Kolbau, Past. H. Duborg, Past. A. Zaget 18 Er., Conr. Hcidom, H- Degencr, Deinzrr, Töpel, Nest, Braun. Ernat, Stricdel, Trier, Past. G. Polack, D. Meyer, P. Fordening. Past. 3rd Bernreuther, Bieth, Schuster, Niekranz, Born, Orteuburger, N. Maul, Haupt, Blödel, Huhn, M. Heinrich, 3- Datje, Tröllcr, H. Meyer. 3rd v. der Au, C. Flach, Past. 3- A. Hügli, Titze, Aldrecht, C. Trngke, C. Pracht, M. Mcngersen, C. Dannensclser, F. Mcyer, C. Mall, G. Willnr, W- Mintsiaff, C. Zeige, Chr. Beyer, E. H. Burrmann, **E.** Brenner, F. Hauenschild, 3rd Fischer, 3- Rei singcr, G. Emmert, F. Becker, W. Thiemeyer, G. Wachsmann, 3- Hilgärtncr, 3- Weidner, C. Müller, A. Brockschmidt, K. Miilbrandt, Past. C. Mees, Past. P. Naßmussen. 3rd Pabst, 3-HoaS. C. Breudemühl, Ernst 50c , Moths 50c., Zonkc bOc., Groth, Past. W- Stubnatzy, A. Knigge, A. Blume. F. W. Dicke, Bro. A.Bohu55Er., Friedrich, F. Holzgräfc, Fr. Necse 65 Er., Post. 3- C. W. Mcyer, G. Deppert, C. Kröniug, C. Wanke, G. Docker. L. Lin' demann, Past. F. Steindach, H. Kolter, W. Gudcrt, H. Schlauderaff, A. Michel, W- Griebel, F. Soft, H. Nehrt, H. Kuollhoff, W. Dusenhorst, G. Scholz, Pürkner, Wilde, G. Krike, H Otto, E. Hesemann, Bro. Frye, C. Weyhe, teacher Koch, Bro. Hescmanu, F. Coschmieder, C. Pogel, W- Lobmann, H. Mönch, H. **Graue, H. Pflug.** Wecker. H. Kollmeyer, Past. M. Tirmcustcin 11 Er, C. Krvnau. M. W. Fiirstenan. F. Wolkrnhauer, **H.** Oehterking, H. Kükcr, F. Tonne, L. Leiuiinger 5<>c., Past. H. Reif, F. Pnsch, 3- Schncidrr, Past. 3- Lchnrcr, Tonnr, H. Weder, H. Buchholz. L. Stünkel, H. Stünkel, L. Notern- nd, Past. 3- H- Werfelmann, C. Meirich St,72nd, H. BoSkamp §1,72nd, H. Lange, W. Precht, Lanzeudo,f, Fr. Brüggcnianm, M. Hackdarth, Bro. and Chr. Meyer. H. F. Hinnau,?. H. Suceob. H. Batthoff, 3- Past. 3- G. F. Nützet 5 Er., C. L. Erd, 3. A. Wolsram, Post. H. Grätzel, Wunderlich, D. Hirsch, F. Kühne, W- Lanzkamp. S. Dorn. M Letsche, H. A. Loßner 50c., C. Knief, Hinze, A. Mever, C. Leisederg, H. P. Wagcner, E- Rittmüllcr, C Schulze, N. Sebwartz. C. Hengrcr, R- Menschtin -, H. Hasemann, Kaiser, , **H.** Koke. N. Occlrich. M. Appel, Hagedorn, H. Nolle, H. Bockebrede, H. Numdger. F. Zirbel, E. Böse, C. Tiez, 3rd Hanschke, Meyer, G. Bvßlcr, Bro. (Nerberding, 3rd R Niebaum, G. Bultmaun, B. L. Rrrrnhardt, F. Runzel, C. Schubert, Steinmeier §1,78., C.Gerken, Fritz, H. Schumve, H. Voskamp, 3rd Math W. Bietendiicl, L. Rau, F. Busche, M. Blank, 3rd Brater, G. H. Herrmann, Stenglein, Puckel, A. Bitzow, L- Schmidt, H. Steinbrück, G. Stellhaas, A. Hörr, 3rd A. Winter, 3rd P. Weggel Tictzel, M. Hemctcr. C. Rnhl, C. Winklrr, past. Schmidt, N. Feil), C. Kühne, D. Küster, W. H. Nientkar, H. R. Geilfuß, S. Bode. L. B. Degener, W- Dornfeld, N. Schürmann, C. and G. 3- H- Sncocop, Chr. Knffe, Past. 3- A. F. W. Müller. F. H. Niemann, A. Steinmeyer, G. E. Niemann, W. Niemann, H. Dietrich, 3- H. auf der Heide, 3- R. Bingler, 3- G. Hild. H. H. Niemann, H. Decker, K. Wnrich. L. Dust, 3- F Rnßmcyer, G. H. Thuet, H. Lankamp. N. Puchta, 3- D. Wcßler, P. Schwarz. H. Nögge, 3- M. Eberle, H. EverS, V. Kemver, H. Riege, Bro. Gra^, G. Bro, Damhof. Past. H. Schnvberg 2- Er., Teacher Allrecht, H. **BahlS, I. Burkhardt, Delchmüller. v. d. Heide, HinderS,**

Also: Mrs. Thcus, Schwaninger, Falkner and Frä'nI. Hucksäct. **The 2tt. Year:**

Messrs. G. Geiwitz. M. Miller, Past. C Elauscn, H.Sprngler, DöngrS, Helming. Weber, Nuschmeier, Friedlern, Siruck, H. EOrke, Korff, Koste., Tzschoppe, M. Pfänder, Z. Sirccfrr, G. Brockschmidt, A. Hocken r. Bcckemcyrcr, Past. A. Rohrlack, Armbrüstcr, Bonn, I. W. Schmidt, D. Fritz, H. Endrcs, Past. R- Biedermann, G. Wunderlich. Gratz, 3rd Meyer, Past. C. N- Riedrl, Past. H. Jimqcl 3 Er., Knhlmann, Bock, a 5 3. Hartcnbcrgcr, H. Gilster 50c.. W. Assmann, H. Göhrs, C. Lang, H. Wilkening, Gottl. Schmidt, G. Burkharct, D. Hcllwege, 3rd Kimpel, M. Ekkart, H. Bicrmann Sr. F. Fathaucr, Past. I. L. Hahn 10 Er-, 3- Deuter, Past. I. F. Müller 10 Er., C. Müller, Past. G. Speckhardt, H. Reifert7 Er., M. Weber, C. Alschwedt, D. Schepper) I. Hartmann, C. Etzhold, Bro. Wyneken, I. Wolff. Past. C. Roads W Er., Sell 50c., Kohrt 50c., G. Bartling §22.5I", Bro. Rn'ncck 85c., Past. F. W- Föhlinger, Past. 3- Strikter, G. Kampfe. Warncke, Past. 3. Nauschert 16 Er, Past. G. läbkcr 3ü Er., Hcldt, C. Slrube, F. Unibach, F. Cramrr, G. Bohne, M. Fischer, L. Umbach, Past. 3. G. Sauer 12 Er-, Past. P. Wamsgans, Past. 3. G. Schäfer 11 Er., Past. G. Strrcckfnß §2,72., L. Brockschmitt, F. D. Störk, W. Borchclt, F. Bünning, H. Helot, C. Schaal, Past. F. Böling, E. Lemkc, Kükhöfer, Wetzel, Past. A. E. Winter 3 Er., S. Riedel 10 Er., Past. P. Senel 8 Er., Past. O. Für. bringer, Past. M. Merz. L. Vogel, G. Becker, 3- Bergmann. M. Niefler, D. Heims, W H.Becker. Past.Hörncke B. Prerkgee, B. Kimpel, M. Gaib, W. Häusler, C. unl 3rd Ncithardt, M. Nünkert, Past. L- Daib 28 Er. C. Rothe, M. Köhler, 3- Birkner, Past. 3- Th. MertenS, Bciscr

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The 21st year.

Messrs: F. Ellerbusch, H. Sachtleben, Prof. A. F. Schmidt. **M. C. Barthel.**

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Price increase.

Since the cheap editions of the Reader are now out of print and we have to pay more for printing and binding than before, the Committee felt compelled to set the following prices for it: The piece 45 Cts., at the dozen or hundred 40 Cts. the piece.

On behalf of the Comite: M. C. Barthel.

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(Sent in by Prof. Dr. Sihler.)

What is the shape of our time and what future can we expect? *)

(Continued and concluded.)

We have considered, in answering the first part of our question, what is the character of our unbelieving times, and how the antichristic multitudes of all the earth raise the same word against Christ: "We would not have him to reign over us. We now come to answer the other part of the question. What future do we, the little host, the poor little group of believers, have to expect, and how are we to prepare and equip ourselves - for this is necessarily connected with it - for this future, so that the evil time will not suddenly attack us and take us unprepared.

In the first place, in my opinion, it is necessary that we, out of enlightenment of the holy

*The dear readers of the "Lutheran" do not want to be repelled by the length of this excellent essay and be deterred from reading it. They will want to consider that every piece of it in every number contains something whole. We must also confess that we have not read a single section of this essay without being moved to humble thanksgiving to God and the dear author for the delicious teachings, revivings, warnings, punishments, and trivialities. Warnings, punishments and consolations, which we have drawn from it at all times. Therefore, let no one overrule this article, but read it with an open heart, and we are sure that every such reader will join us in praising God for the light that shines in it for our present midnight.

Redaction.

We must not underestimate the greatness of the The new understanding of the works of the holy ten approaching danger, because after the almost universal commandments, the teaching of all kinds of Christian dominance of reason (rationalism), Christian faith, virtues, and in short, a righteous evangelical godliness, confession and life have been reawakened.

It is true that not a few make much of this awakening and take from such a present a rich and joyful hope for the future, namely for a mighty growth and spread of the Christian faith and life. In this they rely on the increasing work of external and internal missions, on the manifold labors of saving love for the morally degenerate small and great, for the blind, the deaf and dumb, the insane, the sick, and so on. But he who does not allow himself to be distracted and blinded by this multitude of activities, and who does not allow his simple, sober view of the form of these works and labors, and especially of their purpose, to be enlightened by God's Word, will hardly give place to those hopes of the extension and spread of true Christianity in the near future. For, in the first place, the reawakening of Christian faith and life in our time is by no means comparable, in kind and extent, to that of the Reformation age. For here it was the sunshine of the pure and clear Gospel, the preaching of grace alone, for Christ's sake, through faith, is almost justifying faith, which penetrated the darkness of the unbelieving and unbelieving work.

was the origin of the new listening to the works of the holy ten commandments, the teaching of all kinds of Christian virtues, and in short, a righteous evangelical godliness. And from this came the new hearing in the works of the holy ten commandments, the teaching of all kinds of Christian virtues, and in short, a righteous evangelical godliness. In particular, each one was eager to show himself a healthy evangelical Christian in his particular secular and civil profession. Likewise, the converting power of the Gospel, which first emanated from Luther in unadulterated purity and sincerity, took hold of whole countries and peoples of European Christendom. It was a great and glorious time, surpassed only by that of the apostles.

But it is quite different with the newly awakened Christianity of our days. There, unfortunately, the preaching of the gospel, namely, the evangelical doctrine of the justification of the sinner before God by grace alone, for Christ's sake, through faith, is almost universally, whether in a pietistic or unionistic or Romanistic way, mixed with the law and its works, and thereby most corruptly falsified. And this is where the abundance of lawful, arrogant, morbid, pietistic unionism of all kinds comes from, and where the lack of manly, sane, and healthy religion comes from,

Bible-bound, confessionally faithful Christians and ecclesiastical characters, in such people who live their faith, who are certain of the forgiveness of sin and of their state of grace, and who therefore also faithfully wait for their special calling.

But if this is the case, what good does it do the mass of Christians today if they put on their hopeful green glasses and, in regrettable self-deception, expect a special strengthening and spreading of Christianity from the coming future? Considered en masse, they themselves are hardly the people who would be able to resist the cunning attempts of the devil and the destructive onslaught of the antichristian spirit of the age; their vesture of faith is hardly sufficiently guarded against this by God's Word; and still less would they be able to boldly attack Satan's bulwarks in the hearts of unbelievers with God's Word, and yet destroy them in some. It would rather happen, then, that they would either become a prey to the Roman church in clusters, or would withdraw into their own, scattered or scattered, or even fall away to and fro. And what is the increase of converts and believers in these or those heathen countries, compared with the increasing, even torrential apostasy of baptized Christians in the old world! Collected droplets cannot replace trained buckets; the conversion of the Gentiles in our time is more a meager gleanings than a gathering of whole tribes and peoples into the Church of Christ! In sum, as I have said, in view of the signs of the times and the harbingers of an even more terrible and dangerous future, it is necessary to remove from our noses our rose-colored or hopeful green spectacles, and to avail ourselves of the eye salve of the divine Word, in order to recognize with as clear and sober a view as possible the greatness of the approaching danger from the existing facts of the present and the reality that surrounds us. What future, then, can we expect? First, an ever more powerful outbreak of enmity against the children of Christ by the ever-increasing mass of educated and uneducated unbelievers.

The history of the church is a history of Satan's warfare against Christ, but, praise be to God, it is also a history of Christ's victory over Satan, for how many of them were saved in Christ to eternal life, and the Lord, since, contrary to the desires of the faithful, the even under the most cruel persecutions and the most dangerous heresies, preserved them by faith in his faithful and strong hand, so that Satan, in spite of all his cunning and power, was not able to snatch them from him. But the great multitudes of the open enemies or secret adversaries, namely, the hypocrites, the Christians of the name, and the muzzlers, the Lord, after his just judgment, left to the devil for their growing hardening, because they would not believe in him, and did not esteem themselves worthy of eternal life.

But this battle of Satan against Christ was not waged in the same times and among all peoples at the same time, for while this battle was going on in one part of the church, the other parts were at peace and at rest. In the same way, the bloody persecutions of the Lutherans and Reformed by the bloodthirsty Papists in the age of the Reformation were only scattered to and fro. Now, however, this struggle of Satan against the Church of Christ is becoming more and more widespread and general, and naturally all the more decisive where the testimony of Christ, verbal or written, is the most decisive. And because this testimony is weakest and most impure in the papist church, it is very understandable that just within the circumference of the Roman church the open persecution of the faithful by the devil and his followers is least noticeable. For, in so far as the Roman Church is papist, it is itself anti-Christian. What, then, should the devil set his army against the pope, the Roman anti-Christ, who is his most faithful and powerful vassal on earth, and who, by his false doctrines contrary to the Scriptures and murderous to the soul, fills hell every year en masse, whether it be that secret freethinkers or evidently superstitious persons die in the bosom of his Church?

As the history of the day, especially in Germany, shows, the children of the devil, the liar from the beginning, are much more eager to poison the people through their satanic press, right down to the lowest classes, and to stir up hostility against Christ and his Word and church, than the children of God are to ward off the healable among the baptized Christians by oral and written testimony for Christ and his kingdom. Here instigated by the same children of unbelief, the "same" again, alas, the word finds its application, "The children enemies of Christ and His Word. For as their father, of this well are wiser than the children of light in their Satan, is the adversary of God, even in this wholesome generation." And if there were the same zeal and order established by the Lord for the benefit of men and prudence of love on the part of believers to preserve the endangered co-religionists, and to bring back those already deceived, as there is on the part of unbelievers the zeal and prudence of malice to corrupt the baptized "Christs," the devil, by his "faithful," would carry off a much smaller prey from these. But it seems that we are living in the very last time, and that the end of the world and the day of the Lord have hurriedly come nearer. And since, contrary to the desires of the faithful, the bridegroom seems to forgive, Satan tries "his" best to teach even the wise virgins a sleeping draught. And although they "brace themselves" against falling fast asleep, and their light of faith is not altogether extinguished, yet their eyes do not seem to discern so clearly and sharply the great destruction already present and the greater one approaching, and their light of faith does not shine as brightly as it should and could.

It is true that there is much talk and drivel about the education, civilization and humanity of the 19th century. But what does it matter whether the unbelieving eulogists of this time of theirs will not sow very uneducated, uncivil and inhuman seeds on the Christians when their time has come? So far, of course, they have had to content themselves with beating them to death with their tongues. But it seems that the time is fast approaching when they will also do it with their fists, for this is what their father, the devil, especially desires, who, as we know, is not only a liar but also a murderer, and for whom it is a true feast to kill the true, living Christians. And that then just the righteous Lutherans, who in no way pretend with them or fear them, but "punish their evil nature forever," will have to serve, is beyond doubt.

Up to this point, however, it is still the arm of the worldly authorities and the fear of their punitive regiment that restrains these gross outbreaks of the deadly hatred of the children of unbelief against the faithful. But it would be a sad state of affairs for true Christians if they were to rely on this protection, "lean" on this cane, and take flesh for their arm. For the time seems not far distant when the children of the devil will rise up violently against the existing regiments. And this leads us to the other piece of the answer to the question, "What future have we to expect?" So there it is:

On the other hand, if God withdraws His hand and does not grant another time of grace for repentance, we have to expect a general indignation of the subjects against their authorities, spreading like a prairie fire, and written testimony for Christ and his kingdom. Here instigated by the same children of unbelief, the "same" authority has not long since been abolished in all countries and peoples, and that the desolate abomination of the law of the jungle and complete lawlessness and lack of discipline have not taken its place. What happened in France when the God-denying heroes of liberty dethroned the triune Bible God by popular decree and elevated the unreason of their reason to the status of God, is what these same "slaves" of the devil now want to do everywhere. For the sooner the last day approaches, when judgment will be executed before Christ even on the devil and his angels, and his cunning and tempting power, which deceive men, will be completely abolished, the more fiercely does his wrath burn and the more eagerly does he seek to use the time to sow the "seed" of rebellion and indignation in the hearts of his people on every side and to cause them to be "disobedient" to him.

violent outbursts against their authorities and at the Princes and authorities, in spite of the threatening future, the prevailing unbelief of their hearts and the contempt same time against the Lord of lords who set them. And refused to humble themselves in righteous repentance of the divine word. But while these wretched, deluded he who has eyes to see and ears to hear can already under the mighty hand of God and that they despised people imagine themselves to be the noble heroes of see the lightning flashing on the horizon and hear the God's word Ps. 2, 10-12, which reads: "Let yourselves liberty, and highly despise the doctrine of the devil's thunder rolling from afar, as harbingers of the therefore be instructed, ye kings, and let yourselves be personal existence as a parson's fancy to frighten approaching storm that is gathering over the heads of chastened, ye judges of the earth. Serve the Lord with children and old women, and try to laugh and mock the princes and their rulers. May God grant them grace fear, and rejoice with trembling. Kiss the Son, lest he be away his existence, they do not, of course, realize how to recognize the signs of this time and not to rely on angry, and ye perish in the way: for his wrath shall soon Satan heartily rejoices in it, since he can then carry on flesh, that is, on their military might, and to trust in the be kindled. But good to all who trust in Him." It might be his work in them all the more undisturbed than in the wisdom of their counsellors. Otherwise it might easily that, instead of obeying the word of God as true children of unbelief. This he diligently does in these happen that in the time of need they lacked both. For as Christians, they would, as unbelievers, lend their ear to festive meetings of theirs, by inspiring his special far as the attitude and mood of the armies are the pernicious counsels of their likewise unbelieving heroes and champions, who are already strongly concerned, they may not think that they will remain counsellors. And in such a case they would either, out of strengthened and practiced in unbelief and its wisdom, untouched and unharmed by the agitated activities of fear of the pressure of the agitated masses and of the chiefly to remove many an objection of conscience in the devil and his emissaries of the present time; and it threatening violent uprisings, grant and promise all sorts the weaker ones, and by strengthening their unbelief to could well happen that, when the storm of revolt was of things, which, however, they are seriously not willing promote the kingdom afar off in them. In this, then, these brewing, they would join the ranks of the rebels, some to keep, or, out of hatred and revenge, press and weigh apostles of the devil take pleasure and joy of their of whom are their relatives, friends, and also their fellow down their subjects still more severely, as Pharaoh did hearts, more than in the gain of money and goods. But citizens. But as far as the political wisdom of the the children of Israel, in the foolish delusion that by so that these proud victors and heroes of liberty, in this very councillors and officials was concerned, their counsels doing they would dispel the temptation to all sorts of fact of theirs, are twisting the rope ever tighter and would be of no help to the princes against these yearly rebellion and nip the rebellious movements in the bud. thicker, by which the devil, their prince and God, as the tempers, if they consisted only of either delaying their The present time, however, as well as the near future, is slaughter of hell, leads them captive according to his subjects with empty reassurances and loose promises hardly likely to enable the princes and lords to escape will, they do not see and do not feel; nor should they, for the abatement of oppressive evils, or of nipping the the threatening storm in one way or another. Rather, it according to the righteous judgment of God, who, at uprising in the bud by increasing the pressure and could easily come to pass, as a noble princess, the least in the display of his punitive justice, is and ever arousing the fear of punishment. In the shape of our Duchess of Orleans, is said to have said not long before remains their and their prince's Lord. times, both counsels would only lead to the ruin of the her death, that "because neither princes nor nations But also the ever deeper and further corruption of the princes, would not summon the spirits of the abyss, and would sincerely repent, they would perish with one marital and domestic relations by the devil and the flesh would bring the destructive storm upon them all the another."

There is only one means for them - for they all profess the Christian faith - to turn the wrath of divine anger away from them, at least during their lifetime, and to keep their subjects in obedience. And this consists in every prince seeking his chamber, humbling himself before the Lord of lords, confessing repentantly to God in the holy mirror of the divine law his sins, even according to his station and profession, then, in true faith in Christ, take hold of the gracious forgiveness of sins in the Gospel, and finally, in true love for his people and as a righteous father of his country, to the best of his knowledge and ability, remove all unjust burdens and unjust pressures from his countrymen. For even the princes of the earth, who are only God's servants, the Lord of lords, the heavenly Majesty, wants to see righteous repentance and its fruits, if he is to help in any other way. To him, who alone directs the hearts of men like streams of water, it is then easy to turn the better part of the deceived people back to their ancestral prince, but to keep the wickedness of the seductive rebels in check, to thwart their pernicious attempts and to beat to death the God-denying, curse-worthy, impenitent ringleaders and cast them into hell.

But it could also be that most

Thirdly, we must wait that Satan and the flesh do not celebrate the increasing corruption of social and domestic relations. First of all, as regards the former, it is quite clear, and in the day, that a slackening, manifold addiction to pleasure pervades all classes of society. All the parties of the children of the day, be they singers or marksmen or gymnasts or politicians, or naturalists or teachers, etc., have above all things the enjoyment, the coarser or finer carnality, in view. Eating, drinking, spectacles, songs, balls, and the like, come quite to the fore. But nowhere is there a lack of clear manifestations of that which inwardly animates and pervades them all; they may sing or shoot or do gymnastics or hold speeches, read their treatises to each other, and flock together from East and West, from North and South, by hundreds, even by thousands. And what is the inner cohesion of these otherwise many-sided and in their aspirations diverse motley cooperatives? Partly the increasing enmity against Christ and his word and church, partly the increasing idolatry of the flesh, that is, of the spirit of man and his science, art, and carnal freedom. Both come to light quite clearly in their speeches, treatises, hymns, conversations, and at their banquets and reveal

The situation of the young people within the church, and even of the orthodox congregations, is rather alarming, for there seem to be fewer of them among the young men and virgins than there were ten years ago or more, in spite of the larger mass, in whom a righteous earnestness of true godliness could be felt. Most of them seem to have committed the form of pure doctrine to memory and understanding, and not to live in manifest works of the flesh. In my opinion, however, they are far from being untouched by the frenzy and dizziness of our day, namely, by the strong desire for worldly distraction and amusement, by the slackened and unnerving desire for manifold pleasures that undermines our whole time, of the unwillingness of earnest and persevering endeavor in the works of their profession, yea, even of the unwillingness and secret rebellion against the doctrine and discipline of the fourth commandment, which the devil hath now especially poured out as a torrent upon young and old. But if the mass of the young people, who are still under the care and discipline of the purified and pure teaching of the divine Word, are to be discarded, and if, in spite of all the teaching and the warnings, the flesh continues to spread, what can be expected of the young men and virgins who are outside these teachings and warnings?

Are they in a state of discipline and care? Nothing else. To set up a reign of atrocity after the manner of the are girded around, as it were a silent and yet very eloquent sermon and a bright light that reveals the darkness of this marriages will become more and more common. But it is How then shall the righteous Christians prepare lie.

obvious that from such a state of affairs an ever deeperthemselves for this future, so that, though outwardly Further, St. Paul writes: "and clothed with the cancer of and more general depravity of child-rearing mustdefeated, they may yet be victorious? righteousness." By this, according to Luther's necessarily and consequently develop. And again, that In the first place, if the struggle is first directed interpretation, in connection with what follows, is not to be from this must come a flood of ruin to church and statecovertly against the church and its confession, they understood the righteousness of Christ imputed to the is clear and evident. should not rely on the secular authorities and their poor sinner by faith, as in the judgment of God, but the

Summa, wherever we look and rightly conclude fromprotective regiment.

the signs of the times that the future is near, the time seems The events in the Palatinate, Baden, and lately in then, "the worthiness" indicates the disposition of the to be near when the devil, the prince of this world, will gatherHanover show clearly enough that the secular heart, so here the crab (i.e., the breastplate, which often his people, the children of unbelief, whose number is like thegovernment either secretly sympathizes with the anti- had the figure of a crab) of righteousness indicates the sand on the sea, for a general battle against the poor littlechurch and anti-christian agitators and strikers - for Ps. rightness of the walk according to the holy ten group of believers, the small army, in order to completely2. says: "The kings of the land revolt, and the lords commandments. This is not to say that even true exterminate and destroy them wherever possible. Wherevercounsel with one another against the Lord and his Christians do not always remain poor sinners before God; the eye looks, we see the word of St. Paul fulfilled, whoanointed"-or is too weak and cowardly to resist the rather, the first part of their growing sanctification or writes in 2 Tim. 3, 1 - 4: "But know this, that in the last dayspressure of the agitated masses and the urging of the renewal consists in the fact that the longer and more there will come ghastly lines. For there shall be menanti-church demagogues in a manly manner and to thoroughly they look into the demands of God's law, the clenching of themselves, covetous, boastful, proud,preserve within its territory the right of the church against greater sinners they become, even each one "the most blasphemers, disobedient to parents, unthankful, unspiritual,them unharmed. noble," in their own eyes, in that they recognize more and

troublesome, unforgiving, shudders, unchaste, wild, Rather, in view of the battle with the devil and his more deeply and repentantly the inherited sinful nature in unkind, traitors, workers of iniquity, puffed up, loving lustpeople, which has already begun and is expected to them. But in the sight of men it behooves true Christians more than God." And similarly St. Peter writes, "And knowbecome even more serious, it behooves Christians to to be guarded with the breastplate of righteousness, that that in the last days there shall come scoffers, walking aftershow themselves as good fighters of Jesus Christ, is, of a godly walk, that the devil and his people may not their own lusts." 2 Pet. 3:3; likewise, in the second chapter,whose armor and knighthood are not carnal. It is lay upon them any standing, popular, or habitual sin, and he writes of "false teachers" (but it is quite the same whetherimportant for them to be armed with the armor of God, that they may have a good conscience, and, with St. Paul they have office and profession in the church, or whetherwhich the Lord Christ acquired for His people through 2 Cor. 1:1, they may have a good conscience. Paul, 2 Cor. they set themselves up in writing to be teachers of theHis suffering, death and resurrection, and which the 1:12: "Our glory is this, that our conscience bears witness, people, and spew forth their venom through the SatanicHoly Spirit puts on the believers. The Holy Spirit puts it that we have walked in the world in simplicity and godly press), "who shall bring in beside them corrupt sects, andon the believers so that they may resist in the evil day integrity, not in carnal wisdom, but in the grace of God." shall deny the Lord that bought them, and shall bring uponand do well and keep the field. For only then can they This breastplate, then, is strong enough against all themselves swift condemnation. And many shall follow theirbe strong in the Lord and in the power of his might. St. manner of cords and spears of vituperation and destruction, by whom the way of truth shall be blasphemed."Paul writes Ephesians 6:14-17, first of all: "Stand blasphemy, which are directed against them by the tongue He also says of them, v. 10, that they are men "who walktherefore, girding up your loins with truth." The men of and pen of the children of unbelief. Powerless to wound after the flesh in unclean lusts, and despise dominion, andwar in the morning country were required to unlace their them inwardly, and rebounding from this breastplate, are foolish, and headstrong, and tremble not to blasphemelong garments, and fasten them about their loins with a these projectiles are but a testimony to the evil conscience the majesties." V. 17-10. ninth: "Fountains without water,girdle, that they might be quivering and skillful to attack of Christ's enemies, which they vainly seek to stupefy by and clouds driven by the whirlwind, which are kept inthe enemy, or in solemnity meet his attack. By virtue, such increased fury and malice.

darkness for ever. For they speak proud words, when therehowever, that Christians should be girded, the apostle "But above all things," St. Paul goes on to write, "take is nothing behind, and provoke by fornication to carnal lustunderstands the righteous character in Christ Jesus, the hold of the shield of faith, with which ye may quench all the them that were rightly escaped, and now walk in error, andprevailing integrity, sincerity, and simplicity of their fiery darts of the wicked one." It is true that this shield of promise them liberty, if they themselves be servants of whole disposition, that they in no way seek their own faith is the most powerful weapon against the devil destruction: for by whomsoever a man is overcome, of himhonor, but only and exclusively in all their doings and himself, when he afflicts Christians with spiritual is he become a servant." actions first and last the honor of God; then further, that temptations, when he reveals to them the defilement of

Then the Holy Spirit, through St. Peter and Paul, hasthey nowhere and never desire their own benefit and even their best works, when he drives the holiness of the masterfully drawn the present antichristian free apostlesadvantage with the harm and disadvantage of their law into their consciences and seeks to drive Christ out of inside and outside the church. The Holy Spirit, throughneighbor; finally, that they in no way strive for the good them, when he drives hostile, hateful, and blasphemous St. Peter and St. Paul, has masterfully drawnlife and pleasure of men. But this "dignity" of Christians thoughts against God through their souls, in short, when

the present antichristian apostles of liberty within andis all the more necessary in view of the lie of the he wants to tear the forgiveness of sins from their hearts without the Church; and there is no doubt that their timeantichristian spirit of the age in the lying antichristian so- and plunge them into the unbelief of despair. Then, of all has come to gather their lying and murderous forces, in called Christians, who, though they promise liberty, are things, it is important for Christians to hold Christ up to the order, where possible, to throw the Church and thenevertheless servants of ruin, and who in all the accuser as their righteousness before God, as the shield secular government everywhere over the han endeavors of their unbelief, in their enmity against Christ of faith, and to be certain that in Christ there is nothing

in word and deed, seek nothing but their own honor, condemnable about them.

benefit, and well-being. In the face of this lie, then, is

"truthfulness," that Christians may

but that they are declared righteous, holy, pure, and innocent in the judgment of God. But even against the children of the devil this shield of faith is necessary to the children of God, that they may keep an undaunted heart and cheerful courage even against the enemies of Christ, knowing that they, as the saints, beloved, and elect, are also the apple of the Lord's eye, which no man may touch with impunity, and that all the hairs of their head are numbered.

This blessed and joyful certainty of the forgiveness of sins, of their state of grace, and of their sonship with God, gives them more and more desire and strength, while they hold on to this shield of faith with their left hand, to wield with their right hand "the sword of the Spirit, namely, the word of God," even against these children of wickedness, who, as new celestials, presume to overthrow Christ the Lord from his throne, to disturb his gospel, to blaspheme even the earthly majesties, to throw divine and human order over the heap, and to erect on the ruins of the same the desolate grey of their reign of terror.

And if in the general battle between the children of God and the children of the devil, which may soon be imminent, the former should also outwardly be defeated and be slain as the slaughter sheep of Christ, they will nevertheless remain covered with the "helmet of salvation," namely, with the hope of eternal life.

But when the persecuting wickedness of the devil and his children, as well as the crucifixion of the church, is finished, and the last elect is born, and the execution of judgment upon the devil and his angels, as well as upon the unbelievers, is present, then also "the Lord Jesus shall be revealed from heaven with the angels of his power, and with flames of fire, to execute vengeance upon them that know not the Lord, and upon them which have not obeyed the gospel of our Lord Jesus Christ: who shall suffer torment, and everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to appear glorious with his saints, and marvellous with his faithful." 2 Thessal. 1, 710

Until that time, therefore, it is for the men of war and good warriors of JESUS CHRIST to pray always in all things, with supplications and supplications in the spirit, and to watch and be sober, that they may be worthy to escape from all these things that shall come to pass, and to stand before the Son of man.

But we, who by the grace of God through his gospel, persevere in the faith of Christ, will then, according to Christ's command, cheerfully lift up our heads, because our redemption draws near and the Lord helps us to his heavenly kingdom, to whom be glory and power forever and ever. Amen.

To the ecclesiastical chronicle.

Mr. Pastor Habel, according to the 6th number of his paper, called "Philadelphia," seems to be concerned about the fact that he has not yet reported for admission to the Missouri Synod after his resignation from the Buffalo Synod. To justify himself about this, he even makes all kinds of blue smoke to his readers. This is a quite unnecessary effort, since, as lukewarm as Pastor Habel is about his slanderous statements against the Missouri Synod, its doctrine and practice, blasted out by the "Informatorium," he shows no sincere repentance, so there can be no question of its being readmitted to our Synod. If, however, he wishes to accept advice from a member of our Synod for the time being, we recommend that he take it into consideration: that he understands that he lacks the necessary material for the publication of an ecclesiastical journal, since this requires more than just a passing joke.

Wisconsin Synod. We find the following as a contribution to the enlightenment of local church conditions in Mr. Pastor Löhe's "Kirchliche Mittheilungen" of September 1863, under the following heading: "The Missionary Work of the Lutheran Church, Stirred Up by Unrighteous Efforts, which Protect Unrighteous Being." "One of our pastors - so writes Rev. Löhe - in the Iowa Synod, Rev. Aug. Rohrlack of Westfield, Wisc, has sent us a suppressed testimony against the Wisconsin Synod, that is, against one of its traveling preachers by the name of Moldehnke (now creirt by his synod as professor), who published the following report in the "fliegende Blätter" aus dem Rauben Hause zu Horn" in the month of June 1862, which asked for the subject of his activity in the congregation of Pastor Rohrlack, which was derogatory for the sake of discipline: "On Oct. 7, I (Moldehnke) ... went to Portage City. There are said to be 100 German families there, most Catholic, many unbelieving. The former pastor, belonging to the Iowa Synod, had 13 families, and in the neighboring settlement of Lewistown, 15 families. But his congregation has now broken away from him because of his imperiousness. In addition, he made the confirmands vow to renounce dancing, theater, games, etc., and banished a woman because (?) she had once danced. I discussed with the congregation the measures to be taken in order to order their relationship to the pastor" (that is, to renounce him) "and instructed them to write to our synod. The other families, about 12, who would join if our synod sent a pastor, are not bound by anything. From Lewistown, 20 families would also join." On this subject, Rev. Löhe makes the following remarks: "This communication must serve to throw light on the conditions of the Lutheran Church in America and on the dishonest activities of those who call themselves servants of the Lutheran Church, but who in reality are behaving as wolves who live in the sheep's clothing in the United States.

...break in upon the host of Christ and destroy souls. I think the report is judging itself. If this is supposed to be a reproach for a Lutheran pastor, that he makes his confirmands vow to renounce dancing, theater, games, etc., then one can already conclude whose brainchild the aforementioned traveling preacher is. The man does not seem to know the renunciation of the devil's nature (*pompa diaboli*) at baptism, by which the old church understood nothing but worldly amusements. From this one can conclude how it stands with the other reproaches of the woman banned for the sake of a one-time dance *) and because of the priest's lust for power, Every man sees that here stands a shepherd who is serious about the salvation of his congregation and who exercises discipline according to the command of our Lord Jesus Christ Matth. 18. to old and young, and that there comes a wolf who leads the sheep to fall away from their rightful shepherd and from the narrow way of godliness, so that they cling to him and under his leadership pursue the lust of the world undisturbed. These are the right preachers, and they are doing well everywhere in America and Germany. But woe to those who have no conscience to interfere in a foreign ministry 1 Petr. 4, 15, where such are placed by the side of thieves and murderers! - Thus the Wisconsin Synod, which calls itself Lutheran, and has already carried away many souls with this figurehead, is missionary, but is in fact unrighteous, and not only as regards the distinctive doctrines of the confessions, but in such a way that it also unrighteous the church and the world. Other Lutheran Synods, especially the Missouri Synod, had to raise their accusing and punishing voices against it. The Wisconsin Synod is amply and powerfully supported by the unirited Church in northern Germany. †) Whether this is done in the sense of the latter?-Anyway, it is a pity that the missionary work of the Lutheran Church in America is being undermined by those who also do missions, but not in the sense of Jesus, even though under his name. May this testimony not fade away without effect, especially in Germany, and may it contribute something to the cessation of such abominable practice in the mission field!"

(Sent in by Prof. Seile.)

Regarding our school seminar.

Mr. Rev. Brunn in Nassau has long been known to all Lutheran readers as a faithful friend of the Lutheran Church in America, who has already received a not inconsiderable number of pious and devout Lutherans.

*) We note, however, that according to the exact report of Father Rohrlack, the cases of discipline which resulted in the apostasy of the congregation, especially the case with the wife, are quite different from those in the above letter, in which the matter is completely discontinued. The woman had left her husband badly, and would not listen to the pastor's despicable admonition in front of witnesses. (Note.)

†) Also by Pastor Harms. Luth.

We hope that God's love will help us in the future to receive the same help from time to time, so that, if God will grant grace, the most urgent requests for the public proclamation of the Word of God can be met at any time. Who among us will not thank the faithful God from the bottom of his heart? But His undeserved goodness and mercy will prove itself in this last and often very sorrowful time in another way, and that again through the same dear Mr. Rev. Brunn au will prove himself to us. The latter is ready, as was already communicated in No. 6 of the Lutheran, to recruit suitable young people for our school seminary, if we can procure the means for their transportation. Now hardly a week goes by in which we are not forced, to our deepest regret, to turn down requests for the supply of a school teacher, often even for very important schools. Many congregations have therefore had to experience in recent times how the number of our seminarians is so far from meeting the needs of our church here. Unfortunately, with the temptations to mammon service that present themselves especially in America, and with the undeniably alarming increase in the worldly mind of our youth in general, it is hardly to be hoped that we will receive the desired number of students from our congregations, for whose admission the dear congregations are already eagerly active through the promotion of the seminary building in Addison. Where shall they come from? God has now shown us the way out of such a truly not insignificant need! Let us then, dear congregations, put our hands to work! Love does not grow weary, and our dear Lord, in addition to all the spiritual blessings that he so abundantly bestows upon us here, does not lack the earthly blessings that enable us to once again prove our love for him, for his kingdom, for the lambs of Christ that were purchased with his own precious blood. Four young people, as we hear, are immediately ready to come. A collecte in each of our churches would make this possible at once. Is there a single one of the congregations served by pastors of our synod which would refuse this, or which would not gladly present it, and which would not also be gladly prepared to contribute its mite from time to time later to such a godly and blessed work? Certainly not! - But you, dear Christian youths, who have experienced in yourselves the riches of God's grace, do not think now that we no longer need your loving activity for our school seminary, but rather stir yourselves up among yourselves to right zeal in it. To whom God has given the necessary gifts and the required measure of faith and love among you

If you have any experience in the field of education, then only apply as a pupil of the seminary as soon as possible! Acquaintance with American conditions and some previous knowledge of the English language are advantages which you will have over the students who come here directly from Germany, and which, with the same faithfulness, let us expect a richer fruit of your later work. But whoever among you cannot come himself, let him at least help to promote the work through the encouragement of others, through financial support and through prayer! Rich blessings will flow back to you.

The relevant contributions from congregations and individuals can be sent to Dr. Sihler here, who will be so kind as to acknowledge them from time to time in the "Lutheraner".

Church News.

On behalf of the President of the Middle District, Mr. Past. Schwan's, I have sent my brother, Rev. P Eirich, at his new church at Zanesville, O., assisted by Messrs. Rev. Oestermeyer on the 22nd Sunday a. Tr.

Likewise, on behalf of the President of the Western District, Mr. Past. Bun- ger's, Mr. Rev. Besel at his church near Perryville, Mo. instituted on the 25th Sunday a. Tr.

May the Lord make them both a blessing to many!
M. Eirich.

Rev. Friedrich Wilhelm Gotthilf Matuschka having received a regular appointment from the Calv. Parish at New-Melle, St. Charles Co., Mo. and having accepted, with the consent of his former parish at Washington, and on condition that he should continue to serve the latter as a Filial; the same was installed on the 25th of Sunday, N. Tr., by order of the venerable Mr. President I. F. Bün- ger, by the undersigned, with the assistance of Mr. John, into his new office. May the faithful God help that the dear brother builds on the already laid foundation in blessing and that his work will last.

F. H. Ph. Gräbner.

The addr. of the I. brother is:
Nev. ^V. 6. ^latnsohha,
Ren- called I>. 0., 8t. Obarles Oo.,
ölo.

Rev. Frd. Ottmann, formerly of New Melle, Mo. having, with the consent of his former congregation, accepted a call to the congregations at Sheboygan Falls and Plymouth, Sheboygan Co., Wis. was, by order of the Presidency of the Northern District of our Synod, installed in his new office at the former congregation by the undersigned, on the 23rd Sunday, A.D., Nov. 8. May the Lord richly bless the work of this under-shepherd for the glory of His holy name and the salvation of many souls. Name's honor and the salvation of many souls.

A. D. S t e c h e r.

Addr.: Rev. ^rä. Ottmann,
8hebovAct,n I'aNZ,
6c>., >Vi86.

Church dedications.

On the 13th Sunday after Trinity we had the great joy of being able to solemnly dedicate our dear church, newly built with the Lord's faithful help, to the service of the Triune God.

Besides the tbeuren officemates PP. Dulitz, H. Hanser, Röder and Bernreuther, many dear guests from the neighbouring parishes had come to the beautiful celebration. The church, made of wood and as much as possible in Gothic style, with altar chancel, adjacent sacristy, lancet windows, etc., had a length of 75 feet, a width of 40 feet, and a width of 20 feet. width and 20 do. Height and is adorned with a pretty 80 feet high tower. So that the dear readers of the "Lutheran" have reason to praise with us a mercy of God that happened especially to us during the building of the church, I would like to mention that on the Sunday after New Year's Day 1863 in the afternoon a truly terrible whirlwind suddenly lifted the church, which had only recently been erected from the strongest beams and in part was already roofed over, out of all its joints and threw it together, and that to the side, where only a few steps away our congregation was gathered in a small log church, so that we only have to look at it as a miracle of divine omnipotence and goodness and praise that we were not all buried under the debris of the collapsing house. Ps. 118, 23. 28. 29.

May the Lord our God, who is praised for all his faithful help and undeserved kindness, continue to be kind to us and promote the work of our hands with us; indeed, may he promote the work of our hands. Amen.

C. F. Th. Ruhland, pastor of the Lutheran St.
Michael's parish in Wolcottsville, N.Y.

On the 24th Sunday after Trinity, the recently organized ev. luth. St. John's congregation in South Hampton Township, Somerset Co, Pa, had the joy of dedicating their newly built St. John's Church to the service of the Triune God. As, unfortunately, there are as yet no preachers of our Synod in our neighborhood, the undersigned had to officiate alone. In the morning there was a sermon on the gospel of the consecration of the church and in the afternoon on Joh. 3, 16.

Although the weather was very unfavorable, some of the dear brethren from Berlin and Pine Hill, nine miles away, came to share in the joy of the congregation. The Singchor of Berlin added to the solemnity by singing a few songs in four parts.

The congregation owes its origin, next to God, to some dear brethren who, driven by a sincere love for God's Word, came quite diligently to the church nine miles away at the time when Messrs. When prompted by these people, Pastor Steger preached a few times in a church in their neighborhood that belonged to the Lutherans and Reformed together, where we had also celebrated our services until now. So the Lutherans in the neighborhood, who not only call themselves Lutherans, but are Lutherans as well, were won over for the good sack - and they built a beautiful log church, 10 feet long and 36 feet wide.

While in other places of our new fatherland churches were destroyed by the unfortunate war or were transformed into hospitals

While in some places the unfortunate Parhelwulh is Adrian 2c. worthy of the side. - The length of the building tearing congregations apart, the good Lord has given us from the tower to the choir is 85, the width 40, the height the grace to build here, far from the noise of the world, 22 and that of the thume 118 feet. The church is built in in our beautiful Alleghany Mountains, for the glory of His Byzantine style of bricks and all arches of the windows, name and for our salvation, a little church where we can doors 2c. as well as the cornices 2c. are of massive cut gather in peace and unity to hear the word of the cross, stones. - It is divided into tower and vestibule, nave and the holy and precious gospel, the good news of Christ choir, had a vaulted ceiling and one end and two side "crucified" and risen, and to use the holy sacraments, galleries. The interior decoration, which was done by the baptism and communion, according to the institution of women of the congregation and cost over 500 dollars, is our Lord Christ. Sacraments, Baptism and the Lord's in keeping with the exterior of the building. The ringing of Supper, according to the institution of our Lord Christ. two bells resounds from the tower and the organ sounds To the faithful Saviour, who has so kindly allowed His inside the church. The building costs (including our work) grace to shine upon us, be praise, adoration, glory and amount to 12,000 dollars.

honor, that He still creates places for Himself, where His After we had spent a whole year building the church, we had the joy of being able to consecrate it to the service of the Lord on November 4 of this year. At this celebration, Pastor Beyer of Chicago preached in the morning on Gen. 28, 16, 17: "The Right Consecration of the Church," while Pastor Wunder provided the liturgical part of the service; in the evening, Pastor Kühle preached on Ps. 84, 2-4: "On the Loveliness of the Dwellings of the Lord. Kühle preached on Ps. 84, 2-4: "On the Loveliness of the Dwellings of the Lord." 1) What does a dwelling place of the Lord mean? 2) In what way is a dwelling place of the Lord so lovely? 3) To what does this loveliness of the Lord's dwelling encourage us? In addition to the pastors mentioned above and the numerous guests, the celebration was graced by the presence of Pastors Franke, Niethhammer, Schmidt, Meyer, and the teachers Bartling, Furstenau, Garwisch, Zacharias, and Engelke.

Gospel is preached, which makes our souls blessed! W we had the joy of being able to consecrate it to the service of the Lord on November 4 of this year. At this celebration, Pastor Beyer of Chicago preached in the morning on Gen. 28, 16, 17: "The Right Consecration of the Church," while Pastor Wunder provided the liturgical part of the service; in the evening, Pastor Kühle preached on Ps. 84, 2-4: "On the Loveliness of the Dwellings of the Lord. Kühle preached on Ps. 84, 2-4: "On the Loveliness of the Dwellings of the Lord." 1) What does a dwelling place of the Lord mean? 2) In what way is a dwelling place of the Lord so lovely? 3) To what does this loveliness of the Lord's dwelling encourage us? In addition to the pastors mentioned above and the numerous guests, the celebration was graced by the presence of Pastors Franke, Niethhammer, Schmidt, Meyer, and the teachers Bartling, Furstenau, Garwisch, Zacharias, and Engelke.

m. A. Kähler.

For us Lutherans it must be a source of special joy and strength of faith when we hear from the many reports of church dedications within our synodal district how the Lutheran Church of this country is spreading ever more witheringly, becoming more and more a power of the Lord, and also appearing ever more dignified in its outward form, in its houses of worship. - Churches are also monuments of faith, and because they should be so, it is an honor to the Lord if the church of the orthodox confession, where God has blessed it with outward prosperity, is not content with erecting makeshift houses of worship, which in their outward appearance differ little from the meeting places of the sects or other profane houses, but that, following the example of the ancient fathers, whose churches endured the storms of centuries and still fill us, their late-born grandchildren, with awe, they now also begin to build worthy houses of prayer out of gratitude for the blessing of God. - Although God does not dwell in temples made with hands, but in the hearts of his Christians, it is nevertheless certain that he is blessedly present where his name is remembered, where his sum resounds, and through word and sacrament children are to be born to him like the dew from the dawn, Isa. 57:15. 57:15, and it is right to conclude that where men live in abundance, in paneled houses, while their houses of worship are desolate or poorly prepared, their hearts are not given to the Lord as a dwelling place. The Lord was born in the stable, of course, and wants to dwell with his poor Christians in the stable, if need be (for he finds no other place to dwell in the world), but with his wealthy and rich brethren he certainly does not want to be sent to live with them, to go out, or even to live in the stable. He is, after all, the Lord of heaven and earth, the King of honors, to whom royal honor is to be paid. As such, he does not want to dwell in the stable, not in the barn, but in the master's house; indeed, the most beautiful, most precious, and most glorious house belongs to him. Solomon's temple serves us as an example of this. - See also Haggai I.

Mindful of this honor, the Lutheran congregation of St. Peter's in Schaumburg, Cook Co, Ills, has built such a church to the Lord as it believes to be equal to the magnificent houses of worship recently erected by its sister congregations in Cleveland, Indianapolis, Addison,

To Professor and Doctor of Theology G. Seiffarth

In reply to his impertinence in the "Epistle to the Members of the Synod of Missouri, Ohio, &c.," the following resolution, passed unanimously at the last meeting of the said Synod, shall serve as an answer:

"it (the Synod) is perfectly satisfied with the redaction since, pays its hearty thanks to the Mr. Redacteur for his faithful work, and begs him, in God's name, as much as God may give grace, to continue as before."

Fr. Wyneken, Pr.

Conferenz - Display.

The Fort Wayner Pastoral Conference is assembled Tuesday morning the 5th to Friday noon the 8th of January, 1864. It is still remembered that each Conference member will receive an Aus

work on the Ariom: "Except the church is no light" has to bring.

At Fort Wayne, Nov. 26, 1863.

M.^Stephan.

Two and eighty short consolations to the challenged of all kinds by Dr. Joh. Lassenius.

After the first edition of this excellent work was out of print, the publisher not only procured a new one, but also embellished it by adding the portrait of the author. Those who do not yet own the book should not neglect to acquire it. We would also like to point out that it is an excellent New Year's gift for sick soldiers in military hospitals. The price of the copy is 90 Cts. with postage Kl., and it can be obtained at the following address:

No. I., VoliiSninA, 8t. Iwuis, No.

Slavery considered in the light of the Scriptures. by Dr. W. Sihler.

This contemporary type is still to be had from the undersigned, at the following prices (the postage added to me): I copy 15 Cts, the dozen G1.15., the hundred H8.00.

A. Schlitt,

Iwtter Dox 1471 Laltimore, Nä.

Receipt and thanks.

For the proseminar in Germany: received through Pastor Hamann from Mr. Deuser in Carondr- let, Mo., 50 Cts. - from Mrs. Christiane Schmidt in St. LouiS 50 Cts.

For poor students: by Past. Burckbardt in Dundee, Ill, collected at the wedding of Mr. H. Henk 82.05. - collected at Mr. Nottle's wedding in Centreville, Ill. 82.50.

For Missionair Clöter: collected on Kirchweihitag from Mr. Christian Lange in St. Louis 58.15. - from Prof. Brauer 82.00. - from Mrs. Pauline Tschirpe in St. Louis 82.00. - from Pastor Ledmann in St. Louis Co. 82.00 - through him from Mr. A. Bopv 25 CtS., Gfr. Merz 50 Cts. H. Niedrügge 81, P. Wehcmir 81, Gl. Merz 75 Cts, I. H. Grob 50 Cts. H. Clostermaun 82.50, Minna Lorberg 25 Cts, Emilie Ohly25CIS. C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, I acknowledge the receipt of the following gifts for the seminary household and poor students:

From Mr. Gottfried Mertz from Mr. Past. Lehmann's parish: 2 bushels. Potatoes, 50 cabbages and two pecks of onions.

From the parish of Mr. Past. Gräbner in St. Char- les: 812.20.

From Mr. Aug. Fcdder, from the parish of Mr. Past. Fick: 3 barrels of potatoes, z Busch. Ruben, 1 sack of cabbage heads and 1 peck of dried apples.

From Mr. Heinrich Künecke from the parish of Mr. Past. Hamann: 1 barrel of potatoes and 1 barrel of turnips, 2 quarters of beef, 25 heads of cabbage, 1 peck of dried peaches, 1 gallon of peach butter.

By Mr. Past. Lehman": from Ed. Dürschlen from his parish in Balwvin: 82.

By Mr. Past. Dorn, by C. H. C. of Port Hudson parish 810, and by Heinr. Schröder 81 for the maintenance of poor students.

Ans of the parish of Mr. Past. Baumgart: from the local mill company 1500 w flour.

Don Mr. Christ, Lange from the Zion district here: 2 bushels of potatoes, H bushels of beans, i bushels of peas.

From the parish of Mr. Past. Moll: from Mr. Vogelsang: 2 sacks of potatoes; from Mr. Jsenberg 2 pigs.

Bon Hrn. Nhde sen. here: 2 bunches of potatoes and 2 bunches of males.

From Mr. Past. Hamann, on board money for a Brunni pupil, \$4.

From the St. Paul parish of Mr. Past. Lrhmann: from himself: 1 pock beans, 1 peck onions, 2 gall. Aepfeldutter, 4 bunches of apples, 3 buschei white males; from I. CorsdanS: 1 bunch of potatoes, 1 peck arpfrl- cuts; from Jakob Wörther: 28 cabbage heads.

From Mr. Georg Vetter here: I aar \$1.

From the millers Kalbfleisch and Lange here: 32 sacks of bran.

By Hrn. Past. Biedermann: \$t,2tt, collected on F. Wachter's baptism of children, for the maintenance of the Brunnian pupils.

A. Crämer.

For the budget of Concordia College at Fort Wayne, Ind:

IT is with heartfelt thanks that the undersigned acknowledges receipt of the following gifts of love:

From Mr. Past. Stepban's grm.: 1 quart beef, 1 gallon lard, 1 sack potatoes, 1 sack grain, 1 sack white turnips, 3 sacks cabbage, 5 Bush. Wheat.

From the commons of Mr. Past. Kuehn in Wilshire, O>: 16 gallons of preserved Gartnfrucht, 1 bag of oats, 2 bags of wheat, 2 bags of grain, 1 bag of rye, 1 bag of potatoes, 2 bags of cabbage heads, 2 sides of bacon, 6 quarters of beef.

Ans der Gem. des Hrn. Past. Bode: 5 quarters of beef. 2 sacks of potatoes, 6 bush. Wheat, I Sack of white Reuben, 4 Sack of Grain, 1 Bush. Rye, 45 heads of cabbage; a "S the Filial-Gem: From Mr. Busse 1 sack of wheat, 1 sack of car- toffcln, 2 sacks of white turnips.

From Mr. Past. ZageI'S Gem.: From Mr. Trier 2 Bush. Rye, from Hin. Frosch 1 quart of beef, from Mr. Wcstenfeld 70 cops of cabbage, 1 sack of white reuben, from Mr. Tornbeck 1 bush. Wheat, 2 Bush. Potatoes, I Bush, white Reuben, H Bush, red Turnips, from Mr. Engeldcrg I Bush. Wheat, H Bush, white reuben, 4 Bush. Potatoes, H Bush, yellow turnips, by Mr. Pröste 1 quart indfleisch.

Out of the former grm. of Mr. Past. Wamdsigans: 2 sacks of grain, 2 sacks of white males, 2 quarters of beef.

From Mr. Past. Berg's Grm.: By Mr. Lnninger \$1,00.

From Mr. Past. Husmaun's former communities: from Mr. Valentin Meyer 1 sack of wheat, from Mr. Tönjes 1 sack of potatoes, from Mr. Docter and Mr. Kaiser 5 bnsh. Potatoes, 3 sacks of grain, 1 sack of wheat, 3 bushels of oats, 1 sack of cabbage. Oats, 1 sack of cabbages.

From the parish of Mr. Past. Friedrich in Hnntington: Don Hrn. Jüngel 1 Bnsh. Potatoes, from Mr. Jüiling 1 quarter of beef.

From the Grm. of Mr. Past. Rrichhardt r Don Hrn. C. Lücke 2 sacks of wheat, 1 sack of potatoes, bush. Beans, 1 quart beef, from Mr. W. Lücke 2 sacks of wheat, 1 quart beef; from the Filial-Gem.: From Mr. W. Schaper 2 sacks of grain, I quart beef.

From the collection of Mr. Past. Schumann: from Mr. AhrnS 2 Bnsh. Wheat, 2 Bush. Potatoes.

From the parish of Mr. Past. Jäbker 13 sacks of potatoes, 9 sacks of rye, 16 sacks of white reuben, 7 sacks of wheat, 15 sacks of grain, 3 sacks of cabbages, H Bnsh. red reuben, H Bush, dried apples, j Busch. Beans, 1 sack of apples, 3 quarters of beef.

From the farm here: From Mr. Rose 2 sacks of wheat, 1 sack of grain, 1 quart of beef.

From the grm. of Mr. Past. Wunder, Chicago: From the first women's club 12 bust shirts.

Cathedral Women's Club in the parish of Mr. Rev. Geyer, Earlinvillr, Ill, 2 bust shirts and 1 pair of woolen stockings for Bro. Rogge; 2 buschnhrmde for M. E. Bar- thel; 1 bust shirt for A. Brörner; 1 bust shirt for A. Poblr; 2 pairs of woolen stockings for I. and A. Geyer.

Fort Wayne, late Nov., 1863.

Don the dear women's association in the parish of Mr. Past. Stephan \$7,00 for the support of poor pupils, certifies with gratitude in the name of the local association

M. Stubnatzy:

gort Wayne, Ind, Nov. 27, 1863.

For the construction of the school teachers' seminary at Addison, Ill:

By members of the congregation of Mr. Past. C. Meyer, Proviso, Cook Co., Ill.HU1 .75

namely: By H. Mrsenbrinkjun. and F. De- gener G \$25. - H. Mesenbrink sen. and A. Hcidorn (I \$2) -H. Volberding and Fr. Weiß G \$5.-A. Krumwirde, H. Behrrns, F. Hanse, L. Wiebe, Ch. Weiß. Ch. Tbicle G \$1.-Ch. Joachim and John Schert G \$2. - L. Meyer, Juergen Strrnberg, A. Rathmann G \$0.50.- F. Stünkel 25 Cts.

H. Bartling.

(Delayed.)

From dear women of the congregation of St. Jacob of the Rev. Daib: 7 pillowcases, 2 skeins of woolen yarn.

Don dear women from the Dreicinigkcits - parish of Mr. Past. Daib 6 skeins of wool yarn.

For the college - construction in Fort Wayne by Mr. Past. Daib by Mr. G. Jürgensmeier \$2,00.

Wm. Meyer.

Received:

For the German ev. - luth. hospital and asylum.

From Mr. Pastor R.\$1,(0

" ,, Heini I Erbmeier 200

" " Stigler in St. Lonis 10,00

Collected at the wedding of Mr. John Heinz in St. Louis 6.....go

By Mr E. Noschkefrom Mr W. Steinmcier Carondclet Mo. 100

Vondemsciben for MrsL Mr Obenhaus Carondelct200

" " Frd. Deuscr-50

From the Virgin Vei one in the Concordia District! St. Louis -- 10.00

From Mr. Ernst Plackemcier in St. Charles 5.....00

" a UugenanInnen in VinrenncS Ja. 1nO

" Mr. Bärensmeier in Bethlehem Yes.4,90

L. E. E d. Bertram, Cassirer.

In the penultimate number of the Lutheran read:

Instead of rock garbage, shock garbage.

" Ernst Plackemeier, Wilb. Hagrmann St. Charles.

Receiving:

For the Collkge-Sänildentilgungs-Kasse in St. Louis:

By Mr. G. Emmert, Washington, D. C. \$10.00 By Mr. I. Bnknrc, New York, . A.I. 0.28

To Synodalcasse Western Districts:

From TrinityS T istr. in St. Louis, Mo. 11.60

ImmanuelS " " ,, ,, n,ZO

Don of the parish of Mr. Past. Neisingrr, Pekin, Ill. 7,00 "Hrn. Past. Rcisingcr, Pekin, Ill.2,110

" ,, John, Augusta, Mo.1.00

""Bünger, St. Louis, Mo. 2.00

""HolIS, Centreville, Ill. 1.00

" of the Gem. of Mr. Past. Miracle, Chicago, Ill. 17.75

Collecte at the infant baptism of Mr. Thomas, Chicago, Ill. 220

From the comm. of Mr. Past. Wagner, Pleasant Ridge, Ill. 12.25

" Mr. Past. List, New Orleans, La. 1,00

To the college maintenance fund:

From TrcieinigkcitS Distr. in St. Louis, Mon. 11.00 " ImmanuelS " " 11,00

Collecte am Reformationsfeste der Gcm. des Hrn. Past. Hamann, Carondrlet, Mo.17,10

Don der Gem. dcS Hrn. Past. Br. Schaller, Red Bud, Ill. 10,70

Mr. F. Knoll in Glencoe, Ill. 1.00

" Mrs. Hessler in Glencoe, Ill.0.50

" Mr. Joh. Georg Detter in St. Louis, Mo. - -3.00

" of the community in Altenburg, Perry Co., Mo. - - 25.00

Collecte at the reformation feast of the Lord's church Past. Baumgart, Elkhorn Prairie, Ill. 7,00

For the widowed Prof. Biewend: From the second Frnum-Vrrcin dcr Grm. of Hrn. Past. Miracle, Chicago, Ill. 2..... 55

To the Synodical Missionary Fund: Collecte of the Grm. of Mr. Past. Biltz, Lafayette Co., Mo.8,M

Dom Drcieimgkn'ts-Distr. at St. Louis, Mo. 235 From Mr. G. Nclte's wedding grs. at Centreville, Ill. 3,ii) From the missioncbiichsc of the Gcm. of Mr. Past. ,

Miracle, Chicago, Ill -- -3.50*

Don of the comm. of Hr". Past. C. F. Magelsrn in Long Prairie, WiSc.- 9.87

Don of the Gem. of Mr. Past. C. F. Mazelssen in Jcfferson, Wisr.20.45

By the Grm. trs Hrn. Past. C. F. Magclsscn at Rock River, WiSc.15.55

AIS Gratitude offering by Mr. K. Eiselcl rn in Pckm, Ill. 10,(0

For inner mission: AIS Darkopfrr of Hcrn K Eiselrbcn in Pckin, Ill. 10.00

For the community in New York: From drr Grm. at Perlyville, Mo. by Mr. Past.

Td. Grüber5.08

For the English community in Baltimore: From Mrs. Christiaur Schmidt, St. Louis, Mo. - - - 0.58 Ev. Roschke.

Received

For the Synodal Casse: Ä

Donder wem. des Hrn. Past. Detzcrsfröher vergessen \$1M During drr Synodalzeit ist iclge-des Geld bei mir für Synodaizwckc eingegangen:

" the community of Mr. Past. Kühn, Wilshire---- 5,28 ,, him sclbst2M

By Mr. Past. Kühn by F. Scheuerer2,00

***** C. Germann2,110

From Mr. President Wymkcn, surplus of the travel- kosten --41 ,00

,, the community of Mr. Past. Oestermeyer 6,50 " ,,

" Fricke 17,25

From the bell gutter of the same Gcm..... U,SZ

From the comm. of Mr. Past. Friedlich, harvest festival Collecte5 75

" the EmanuclS Gem. dcS Hrn. Past. Frickrich- 1,b5 " " Gem. dcS Past. Schumann DeKalb Co. -- - 17.30

*****Kcndalville ----4.50

*****Noble Co ---. 40l

" " " " Detzer, Deflance16.38

*****,, South,,ikge 23,21

,,,,,, ,, Delaware 6.55

"" ,, ""at Flo.ida 3.55

" himself1,31

" of the parish of the Past. Schoeneberg, Reynolds -- 2.25 " "

,,, "" Lafayetro -- 11.25

" himself 150

" Mr. Teacher Albrecht 400

" ,, Past. Fricke 1,00

"" Klinkcnbrg IM

" the My, the 4>-rn. Past. Klinkenbrrg11,25

From the crntlasse derse bcn Gem. ,1,iO

From Mr. Past. Sauer 1,00

" of the Gem. dcS Hrn. Past. Frederking5.50

"Mr. Past. Bühl 1,00

"" March 1.06

,,,dcr Gcm. des Hrn. Past. Merz , 6,70 " " "

,, " Horst 5,li"

" Mr. Past. Horst 1,00

,, ,, Teacher Nolting IM

" of the St. Jacobus-Grm. of the Hrn. Past. Daib-- 890 " ,, TrinityS-

"" ,, "" -- 10,25

" himself2.00

" Mr. Prof. SelleIM

"" Past nailIM

" the Grm. of Mr. Past. Zagcl21,50

" " "" "" Schcl; 5.43

"" "" "" " Cobbler 7,30

" him sclbst2.08

" dcr Grm. des Hrn. Past. Stürken ö,l8

" Wittwe Rauch2,00

" Hrn. Past. Wu^u aunIM

W. Meyer.

The continuation of these receipts will follow in the next number).

Changed addresses:

Rev. I?. Iluxxreelw, Nintteayolis,

I?.ev. k. VoiZt,

LLLuuwu,

NLoouxiu Oo., Ill.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. 1st Jan. 1864, No. 9.

(Sent in by Past. Baumstark.)
The ecclesiastical union and its practical fruits.

When we once again address this enemy of our Lutheran Church in these pages, we do not believe that we are doing anything superfluous or unnecessary; For we are not dealing with a danger that is long behind us, or with an enemy that has long since been overcome, but rather with one that surrounds us on all sides in our present time as well as in any other, and in the form of several ecclesiastical bodies that exist here in this country, such as the "Evangelical Association of the West" and the "General Synod", which calls itself Lutheran, often interferes with our congregations and, through its beautiful glittering appearance in the guise of innocence and brotherly love, keeps so many children of the Lutheran church entangled in its soul-dangerous ropes and still draws several into it; nay, with an enemy who is all the more to be heeded, because in her inmost nature she is rooted in the galtzen Zeitgeist, and therefore has for herself the natural inclination of the great mass of the people. Thus the "Lutheran" will also come into the hands of many readers who are not yet clear on this point and yet do not have a firm heart in it; but for all of them it should not be useless and unimportant to point out the anti-Christian nature and the pernicious consequences.

of this false ecclesiastical union, partly for their own fortification, partly to ward off opposing attacks and objections, to be called to their attention from time to time.

That the ecclesiastical union between the Lutheran and Reformed Churches is an ungodly thing is certain from the outset to every righteous Lutheran who is even somewhat informed, whether he considers the essence of the union itself, as it is flatly contrary to the clear word of God, or whether he considers the history of its origin.

As far as the first point is concerned, one only needs to know the teachings of the Reformed concerning the election of grace, the person and office of Christ, the word of God and especially the two holy sacraments, baptism and the Lord's Supper, and then add scriptural passages like Match. 7:15, "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves," 2 Cor. 6:14, "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship hath light with darkness?" 2 Tim. 2:19: "Let him depart from unrighteousness who calls on the name of Christ," Titus 3:10: "Avoid a heretical man when he is once and again admonished." Gal. 5:9: "A little leaven leaveneth the whole lump"-so the conclusion must arise of itself to every sincere, orthodox Christian: God's word befouls me, with false believers.

The so-called reformed churches have many false teachings that are dangerous to the soul: therefore, according to God's Word, it is my sacred duty to avoid fellowship with the reformed sects.

And as far as the history of the origin of the Union is concerned, church history shows that it is a building for which the unbelieving enemies of Christ actually dug the foundation. For after the glorious heyday of our Lutheran Church, when the pure, sound doctrine of our pious fathers, as presented in the Concordia Book, had the undisputed upper hand within the Lutheran Church, dominated theological science and the entire administration of the sacred preaching ministry, the whole of the Lutheran Church was in the hands of the unbelieving enemies of Christ. After this time, the old evil enemy made a new, mighty attempt and began to ransack the ground and soil of the church through an infernal seed of unbelieving worldlings and freethinkers, who brought the poison of their unbelief to the people through many writings and spread it among them. Unfortunately, these freethinkers were given a helping hand by the so-called Pietists, a party that arose within the church itself and, in its emphasis on the Christian life in contrast to the dead faith of the mouth, was not wrong, but from the very beginning held doctrine in low esteem above life, and with all kinds of false doctrines.

He was a man of the same mind, who had been in communion with sects, and at last fell more and more into fanaticism and sectarianism. Satan needed this, against their own will, to make way for the crowd of unbelievers who denied God and Christ. A time of temptation now came over the world and only a few resisted it. Unbelief soon ousted its pioneer, and gradually took over all the chairs of the universities and thus also the preachers' chairs, and from there penetrated into the poor people.

The natural consequence of this was that the faith of the fathers was more and more lost to the newly growing generation, and an impudent unbelief took its place: and although, since God's heavy chastening of the German people and the other peoples of Europe by the French Emperor Napoleon, a time of repentance, reawakening faith and spiritual life dawned, the former healthy, firm and ecclesiastical faith did not return, but the new Pietists suffered from the same errors as the earlier ones, as the earlier ones, and made common cause in one piece with the unbelieving rationalists, namely, in indifference to the doctrine of divine truth, and so it came about that both, rationalists and pietists, joined hands to build in this ruined, desolate church field, in this ground ransacked by the sows (Ps. 80.) to plant a large, outwardly stately-looking tree, under the best foliage of all kinds of birds, namely, nationalists, pantheists, pietists, and enthusiasts, in short, everything that does not want to hold firmly and faithfully to the pure truth and confess the same in spite of the world and the devil, found shade, i.e., rest and peace. In short, everything that does not hold firmly to the pure truth and does not want to confess it in spite of the world and the devil, has found shadow, i.e. peace and tranquility, not divine peace, of course, but world peace, peace with the unbelieving princes and the apostate people, tranquility from the serious doctrinal discipline of the orthodox church and full freedom to mix up light and darkness, truth and lies, right and wrong doctrine at will and to conduct the ministry of preaching and its Christian confession in such a way that one does not come into conflict with the world.

From this brief account of the origin of the Union, you can see, dear reader, that its very origin does not bode well, but throws a very ambiguous light on its character. For a church, the foundation of which was dug by the open enemies of truth, by spreading indifferentism, that is, indifference to divine truth among the people, can certainly not be a divine work, not a plant planted by the heavenly Father.

But what, as we have now seen, is a foregone conclusion to every right Lutheran, when he considers the nature of the Union itself and the history of its origin, namely, that the same is a repugnant

This is also confirmed to every attentive observer. Whenever the word of God goes forth and is properly used by the listeners, it has always brought forth only glorious, divine, blessed fruit. But as far as the much praised spiritual blessing of Pietism and the Union is concerned, the preachers associated with it and the conduct of the ministry established according to its principles have produced such blessed fruits, not insofar as they were unrighteous or pietistically minded preachers, but insofar as they still retained as much of divine truth as is absolutely necessary for salvation, and indeed often preached with power and zeal, and thus partially aligned their ministry correctly, thus not through the union, but through God's special saving and sustaining grace despite the union, not insofar as they were hostile to the orthodox Lutheran ministry, but insofar as they still partially agreed with it. - The fruits, however, which they, as friends of the Union and through the promotion of the same, have produced and are still producing, were and are by no means and never ever divine, but earthly, human, diabolical, as we shall now see, when we shall deal with the essential principles of the Union one by one.

The answer to this objection is twofold: first of all, as regards the fruits of orthodox ministry in the sixteenth and seventeenth centuries, rationalists and pietists put them in an entirely false, unfavorable light, and we confidently assert that there was more true Christian life among the people in those times than there is today. This is evidenced, among other things, by the wide distribution of those wonderful, old books of edification, which, even in times of unbelief, have been preserved in the families as a precious heirloom from the forefathers; for this general distribution of such writings also presupposes a general need and desire for them, and cannot remain without blessing. - But if, on the other hand, it must be admitted that toward the end of that period a state of security, of spiritual death through abuse of grace, began to spread in many cases, so that men like Heinrich Müller, Arndt, and Spener saw themselves impelled to well-founded, bitter complaints, it must be noted that such complaints were made not only in that time, but in all and especially in the best times of the church, e.g., already in the time of the A.D.'s, but also in the time of the Church of the Apostles. For example, already in the time of the apostles (1 Cor. 4, 8. Jac. 2, 14 ff. Revelation 2, 4; 3, 15.) But as little as the carnal abuse of the apostles' preaching for safety, the muzzling faith, which was frequent even then, is to be laid to the charge of the apostles themselves and their preaching, so little can the damage of the church in those days of the reign of pure doctrine be laid to the charge of the orthodox teachers and pastors of our church and the direction of their ministry on the whole, but every impartial man will admit that the same were not the consequence of the use, but of the abuse, which the devil, the world, and the evil flesh occasioned, and the more so because the more glorious the church flourishes, the busier Satan is in corrupting it. But where the orthodox preaching

But as far as the much praised spiritual blessing of Pietism and the Union is concerned, the preachers associated with it and the conduct of the ministry established according to its principles have produced such blessed fruits, not insofar as they were unrighteous or pietistically minded preachers, but insofar as they still retained as much of divine truth as is absolutely necessary for salvation, and indeed often preached with power and zeal, and thus partially aligned their ministry correctly, thus not through the union, but through God's special saving and sustaining grace despite the union, not insofar as they were hostile to the orthodox Lutheran ministry, but insofar as they still partially agreed with it. - The fruits, however, which they, as friends of the Union and through the promotion of the same, have produced and are still producing, were and are by no means and never ever divine, but earthly, human, diabolical, as we shall now see, when we shall deal with the essential principles of the Union one by one.

The main principle on which the Union is founded and the main principle of Pietism is indifferentism, i.e. indifference to the truth and disregard for doctrine. It is not the doctrine that matters, they say, but the right life, that a man should stand in true repentance and living faith in Christ. He who has this, who truly believes in Christ as his Saviour, will be blessed, and for this reason the other doctrines do not matter; of the election of grace, of the holy sacraments, of the last things, and of the faith in Christ. The same is true of the election of grace, of the holy sacraments, of the last things, and the like, which make no great difference, and for the sake of such secondary matters one should not quarrel and separate. These are more or less the opinions and speeches of the Unionists and the pietistically minded, whereby they do not consider that doctrine is the source and root of right spiritual life, that a healthy spiritual life can no more come from false doctrine than pure water can come from an impure spring, or good fruit from a rotten tree, that all the truths revealed by God are not secondary matters, but very great and important primary matters; that all the articles of faith, like the members of a body, are closely connected, and therefore the falsification of one also has a harmful effect on the whole doctrine; in short, that doctrine is as important for the Christian life as the foundation for a house or the seed for a plant.

But what are the practical consequences of this principle? What effects must it have if preachers conduct their ministry according to these principles, preach to the people at every opportunity that doctrine is not important, and by their own example teach their church children

How can this spirit of indifference strengthen the soft indifferent and dull to the truth

delusion of Christians, when the whole administration of his heart is closed and can hardly be made accessible to Word, to penetrate the meaning of Scripture, to consider the sacraments and pastoral care is permeated by this it.

spirit of indifference, and the children are brought up in Another fruit of the unirt-pietistic nature, which arises research and reflection, to attain a thorough knowledge it from their youth, and trained in the warfare of faith and from the same principle of indifference to doctrine, and of the salvific divine truth! For this very reason, fellowship with all kinds of sects and false believers? which goes hand in hand with the one mentioned above, awakened Christians are only too inclined to content Nothing else can be the result of this than that Christiansnamely, the blunting against truth to the point of total themselves with the first infantile state of knowledge, become more and more indifferent to divine truth, to theunbelief, is the lack of Christian knowledge and thorough with a merely superficial comprehension of the truth that teaching of the Gospel, that their sense of truth becomesexperience.

dulled, and that the honest striving for knowledge of it The knowledge of "Christian" doctrine is regarded as indifference to doctrine and the consequent ignorance becomes more and more slack, and at last ceasesan indifferent, unimportant matter, and is treated and obscurity prevail, doctrinal struggles are dispensed altogether; for what need is there to trouble and striveaccordingly by "preachers" and hearers. The uninformed with, and everything remains nicely on an even keel and much about a matter which is not of any importance?preachers think: "Nothing depends on the exact lazy world peace, the vexation of the cross ceases, and What is the use of eager striving after something that isknowledge of the doctrine.

indifferent, that does not matter much? - It is true that the if people only love the Saviour," and for this reason they much better won over. No wonder, then, that in the "better" among the pietistrcon indifferentists, i. e. among deliberately do not want to introduce their listeners to bosom of the Union Church, which is indifferent to the the indifferent, make a distinction between essential right knowledge, they do not even make an effort to do truth, no care is taken for a thorough knowledge of doctrines, to which one must hold fast (to which one so in their sermons,

usually counts nothing more than faith in the Saviour, no (as the apostle demands from a "right" preacher I Tim. unrighteous nature prevails, the actual experience is that matter what one actually imagines by the same and by 3, 2.; 2 Tim. 2, 24.), but are content to present a general, even the "old Christians" in old unrighteous what means we enjoy it), and between non-essential unclear talk about the divine doctrines contained in the congregations have a very weak knowledge. While in

doctrines (by which one usually understands all others text, calculated only to the feeling and not to the older Lutheran congregations, which have been under except the one mentioned above); But this distinction is understanding of the hearers, and in this way can at best the pasture of faithful Lutheran leadership for a long time, so indefinitely and generally stated, and the boundaries beget children in Christ, who still allow themselves to be one often finds people who have a splendid knowledge between "essential" and "non-essential" doctrines so weighed and lulled by all kinds of wind of doctrine of the whole Christian doctrine, even in the more difficult blurred into one another, that it is left only to the arbitrary through the mischievousness of men and deceit, Eph. doctrinal questions, with which they can put many a taste of each individual, out of the contents of revealed 4,14. Scripture and the false doctrines of heretics and superficially educated preacher to shame, and a

truth, to reject as non-essential or to retain as essential. false prophets, and to warn them of the false prophets thorough, solid experience, through which they are true And how can it be otherwise, when the love of truth and their seduction - in short, while according to spiritual fathers: Thus, as can be observed everywhere,

grows colder and colder, than that the indifference in the Scripture the first task of a preacher should be to even the old members of old united congregations field of Christian doctrine extends further and further, diligently teach the gospel. 4, 16. Tit. 1,9. 2, I. Matth. 5, remain, as it were, in the lowest class, are not at all at that more and more is thrown overboard as unessential, 2., 7, 28.) and to bring his church children to the right home in Christian doctrine, have no weapons to defend

and the essential is reduced to less and less, and finally knowledge of the truth, to the right knowledge of the law their Christian faith against the adversaries of it, no to zero? But where have we arrived then? At total and thereby of themselves, to the right knowledge of the "eyes" to "recognize" the doctrinal differences of the unbelief. And where can one come to in any other way? grace of God in Christ. Instead of this, the pietists seek various confessions and to see through the Scriptural

Is it not a frightful impudence and ingratitude, is it not to bring their church children to a right knowledge of the falseness of the false teachings. But is this lack of already reaching out to the devil, if mau against the law and thereby of themselves, to a right knowledge of knowledge and this lack of concern for the growth of divine truth, which the Lord has revealed to us in such the grace of God in Christ, which is in the forgiveness of knowledge pleasing to God and in keeping with the infinite grace, with such deep condescension, over sins, and to a right knowledge of the whole context of Scriptures? Not at all. On the contrary, God's Word

which he has watched with such great faithfulness, and Christian doctrine in its various articles, just as the first places great emphasis on knowledge and exhorts us to which he has wonderfully preserved against so many use of Scripture itself, according to its own statement, is strive for it. The Lord says John 17:3: "This is life eternal,

and terrible storms of enemies? If one is indifferent to that it is useful for teaching, 2 Tim. 3:16. Instead of this, that they may know thee, that thou only art true God, and this blessed truth, and reckons it nothing to mix it at the pietistic-uninspired preachers neither seek to gain that thou hast sent Jesus Christ. John the Baptist had to pleasure with all manner of human and diabolical errors, an exact and thorough knowledge of Christian doctrine go before the Lord and prepare the way for him, "that he

to "throw falsehood and truth together," and thus to set themselves (as the doctrines of God are generally in a might give knowledge of salvation to his people," Luc. 1, it before the immortal souls, whom truth alone can make bad way), nor do they take pains to bring about such a 77. St. Paul feels compelled to thank God especially for blessed, for food? Can this bring other than hopeless knowledge in their hearers and church children, but having made his Christians in Corinth "so rich in all fruit? No, nothing more dangerous to souls can be leave it aside as an unimportant side matter. Instead, things, in all doctrine, and in all knowledge." 1 Cor. 1, 5,

thought of than this. No matter how deeply a man may they leave it aside as an unimportant triviality, and 1 Cor. 1, 5. And to the Philippians he writes 1, 9: have fallen and sunk into unbelief or the pit of vice, if he instead, as true mosquito swallows and camel "Therefore I pray that your love may abound more and still has a sense of truth and a striving in the bottom of swallows, spend all their time and effort on all kinds of more in all knowledge and experience, that you may

his heart to know it, there is still hope of salvation for him. other things, which, according to God's Word, are just examine what is best," thus teaching that knowledge is a things, on arousing the emotions, on external orders, main means for the increase of love, and praising it as a constitution, and the like.

And in this perverse and unhealthy nature the James also exhorts, hearers agree with the teachers, the sheep with the shepherds. For we children of men all suffer by nature

special grace of God, for which one must pray, as St.

weak in knowledge is easily duped and caught by someeys," and in the 119th Psalm: "Thy word is a lamp unto my feet, and a light unto my path," and St. Paul says in 1 Corinthians 13:12, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known." And what kind of God would that be, who, through his own Word, does not know how to judge the doctrine according to Scripture, and is therefore easily seduced by the holy prophets and apostles, would have revealed to us the truth of the doctrine, and would have appeared into errors dangerous to the soul. While the counsel of salvation, the divine truth, without our own discerning, is being able to find the truth from it with certainty, but still in the darkest hours, when the night of doubt is around, hovering in uncertainty, and having to doubt the matter, does not depart from his faith, because he knows as people who are led about by the nose? Is it not, then, from doctrine and the examples of Scripture these blaspheming God to make the truth of the holy Scriptures uncertain, doubtful, and God's fatherly purpose in them, and an uncertain, doubtful thing? - And oh, what evil fruits also knows quite well that it does not depend, for must such a blasphemous opinion and such an after-example, on the feeling of grace and the forgiveness of church founded on unbelief and doubt, the antithesis of sins, that it depends on the immediate help, etc., etc., the church founded on the rock of faith, produce! She etc., etc., etc, etc., etc. A Christian who is poor in herself brings up her children in unbelief and doubt, knowledge is helpless and desolate in such hours of never lets them be sure and glad of their faith, never lets tribulation, does not know how to find his way, despair the heart become firm. For while a Lutheran Christian, of his blessedness because he does not feel grace, according to his catechism, is undoubtedly sure of his faith, despairs of God's help because it is not immediately faith from God's Word, he is not sure of his faith at all. available, and is therefore such a lazy Christian who is indifferent to knowledge.

In these few words, I, Christian reader, you may, as far as such a weak presentation makes it possible, recognize to some extent the most important unholy fruits of the Union Church, as they necessarily result from the principles of the same and also show themselves in deed, or be reminded of them and made aware of them anew, and see from this what an ungodly work the same is, on the foundation of which unbelief has already worked in preference and which is so completely against God's clear word, which most severely denies us fellowship with the false-believing sects. Would to God that the abomination of the

The Holy Spirit will be the only one who will be recognized, punished and shunned more and more by Christianity, for the salvation of many souls and for the glory of his most holy name! Amen.

(Sent in by Past. Lochner.)
Walking through our hymnal.
(Continued.)

No. 40. Look, look, what miracles are on display.
There is also a Christmas carol by Paul Gerhardt, which, based on the appearance of the "clarity of the Lord," which made the dark night light, sings of the wonder of Christmas in faithful appropriation.
But as lovely as this song is, there is a couple next to it that you are immediately drawn to. One is

No. 41. From heaven on high, here I come.
The following is told about the origin of this well-known, unsurpassable lullaby of the incarnate Saviour. Every year, Dr. Luther used to prepare a merry Christmas Eve for his family, during which many wonderful things were spoken and sung about the Incarnation of God. For such a celebration of Christmas Eve, Dr. Luther composed this song for his children in 1535, which he also entitled in the first editions of his Gesangbüchlein as a "Kinderlieb aus dem 2. Cap. St. Lucä gezogen". At such Christmas Eve celebrations in the circle of the Seirüger he had the first five verses sung as words of the angel by a man dressed as an angel alone, whereupon the whole house assembly in believing connection with the shepherds with the 6th verse: "Let us all be glad of this 2c.". In a similar manner, therefore, the song was also sung in the following time, of course without disguise, in the service at Holy Christmas or at early Mass. Christmas or at the early mass. Schreiber knows from his own experience of several years what an impression this makes, especially when the congregation responding to the angel's announcement is large.

Luther composed the well-known melody for his song about five years later. Until then, and for some time thereafter, the melody of the secular folk song "Aus fremden Landen komm ich her" ("I come from a foreign land") was borrowed for the song, and Luther's song is obviously based on this melody. Those who wish to become acquainted with this melody, which was later also included in melody collections under the inscription: "Vom Himmel kam der Engel Schaar," will find it in the 3rd edition of Layritz's "Kern des deutschen Kirchengesangs" Abth. II, No. 48, and likewise in v. Tucher's "Schatz des evangelischen Kirchengesangs" No. 54. As sweet and lovely as it now sounds, it was increasingly supplanted by Luther's even more beautiful original melody, and the magnificent settings that various masters composed from 1597 to 1612 alone prove how this early melody was held in high esteem.

So original and delicious is our song that it was even included in several papist hymnals in the past, which is why it was rightly remembered that the papists, by using this and several other songs of Luther, had to confess that Luther deserved to be their teacher and precentor. No wonder that this song is also sung in other languages even now in the Chippeway language of our converted Indians, for whom it was translated by our former missionary Baierlein.

About the content of the whole song and its individual verses, there are a number of reflections in sermons and writings from ancient times. However, we will not go any further into the content and will only comment on the "Sussaninne" of the 14th verse. This word is an expression that has been used in lullabies from time immemorial. Therefore, in former times, the night of Christ was also called the "cradle night" and sang:

Su su, dear little child, Sleep, my dear little brother, You most dear little Jesus, and so on.

When Luther speaks of the "sweet tone" in which he joyfully wants to sing "the right Sussaninne already with heart's desire", he means the way in which the song was sung first and for a while, but we mean the sweet melody which he created and in which the church now sings it.

Finally, I want to tell the reader a few uplifting stories. An old man of seventy years of age sang the whole song at his departure, and thus, singing joyfully like a little child, entered heaven.

When M. Samuel Auerbach, pastor in Schenkenberg, received Holy Communion shortly before his death in 1628, he clasped his hands together and looked up to heaven. He clasped his hands together, looked up to heaven and prayed the 8th verse:

Till now come, thou noble guest, The sinner not spurned
And come hither to me in misery, How shall I ever thank thee?

Schamelius rightly describes the 13th verse "Ach mein herzliebes Jesulein 2c." as a little saying with which everyone should go to bed in the evening and get up again in the morning, as even now many a pious mother puts her child to bed with this little verse. Once in Meissen, however, a 12-year-old boy consecrated himself with it to the sleep of death. On his deathbed he once cried over another: "Come death, I am not afraid of you; even if you see green, black or yellow, I am not afraid of anything. As often as he did this, so often did he repeat these words: "Ah, my dear Jesus, 2c." at which the bystanders were greatly astonished, and God was amazed at the effect of the Holy Spirit on the heart of this boy. Spirit's effect on the heart of this boy. -

An abbreviation of this song is the other:

No. 42: From heaven came a host of angels.
This "call to rejoice in Jesus' birth" is the last of the songs composed by Dr. Luther and dates from 1543. The basic idea is expressed in v. 3: God is your flesh and blood, the eternal good your brother. What we now have of this, the angels teach in the three remaining verses. Of the same, the last verse is especially to be noted:

At last ye must be right, Ye are now become God's seed,
Thanks be to God for ever, Patiently, joyfully all the time.

So the old serpent was also thwarted by the birth of Christ in that God's mercy and wisdom knew how to make true what the serpent in his wicked cunning had lied to man: "You will be like God. May the angels then encourage us to give thanks to God for eternity, and to be "patient and joyful always" during the short pilgrimage through the valley of tears to the reopened paradise - patient in tribulation and joyful in hope.

A writing from the year 1682 reports that a musician, plagued by great melancholy, was plagued with so many medicines that he was finally unable to take anything at all. When, during a new violent attack, he begged his physician, Dr. Fehre, with deep sighs, for a single remedy, he wrote these words for him: "patiently, cheerfully at all times! Then the sick man began to laugh out loud, rose from his bed rejoicing, and his melancholy was gone forever.

To the ecclesiastical chronicle.

Saxony. In August of last. In August of this year, a mission festival was celebrated in Lichtenstein, at which, as the "Pilgrim" reports, "the North American mission was also commemorated with all warmth," and this was confirmed by an abundant collection made immediately after the meeting.

The Uniate and Methodist Church. In the Methodist Apologist of Nov. 30, a letter is printed which the local Methodist preacher Will had written to a woman who had converted from the Methodist to the Methodist Church. From the letter and from what the Methodists say in reply to it, one can see quite clearly in what an embarrassing position a Methodist must find himself when his church members, who have been taught according to Union principles, leave his church and join another so-called Protestant fellowship. The poor Uniate does not have the only resounding weapon, that the other fellowship is in false doctrine; so he must seek other weapons. But these will not help. Preacher Will had written to the woman who had fallen away from the Protestant church that it was a great sin for her to join the Protestant community.

"Mr. Leinmeyer	1.00
" " Best. Best itself	2.00

By Mr. Past. Saupert of Johann Weber on the child baptism ges.	From the congregation of the Past. King	10.07
.....2.60	" """" Fricke 5	,25
By Mrs Louise Meyer	" the schoolchildren of the teacher Emrich 1	,50
" Mr. Flemming	For inner mission:	
" " Ludwig	From the comm. of the Past. Swan	42.08
2,55	" Katharine Bergt 1	,00
" Mrs. Bkckel	By Past. Klinkenberg by T. Knoke 2	,00
" Mr. Gottlieb Tzchoppe	From Mr. v. Strohe 1	,00
"""" 1,00	" " Gerhard v. d. Fange	
" of the congregation of Mr. Past. Tramm	1.00	
" himself	" the parish of the pastor Wamsgans -	---4 ,00
" of St . Paul's parish of the Rev. Rolf	" "" "" King 10,00	
" " Petri " " "" 3,20	" " " " footbridges	14,00
" himself	For teacher salaries:	
" Mr. Past. WambSganS	From the congregation of the Past. Rmker	412,50
" of the commune of Mr. Past. Rmker	" Pastor Rinker himself 2	,00
" " "" "" " Stoker	" " Lindemann 1	,00
3.00	" the congregation of the pastor Sauer	-11 ,00
"Wittwe Caroline Snffel	"""" (synod treasury)..	11,25
0,50	""""Cobbler 12.06	
„ Dreieinigkeitsgem. des Hrn. Past. Weil am	„ "" ""Wamsgans 9,00	
Thanksgiving	" Pastor King (Gold) 1	,00
" of the Emanuelsgrm. of the Hr. Past. Weil.....	By Pastor T. Wichmann from Mrs. H. Dröge as a thank offering for the	
2,55	recovery of her sick child	10,00
" " Petri "" " "	For Mr. Pastor Wüstemann:	
5,90	Bon Dr. L- Mcindermann	45,00
" himself	" " Pastor Scholz at the wedding of sister Tailor 1	
" Mr. Past. Th. Gotsch10	
" " " Stürken	For Mr. Pastor Röbbelen:	
2,00	By Past. Scholz at the wedding of the 2 sisters	
„, the community of Mr. Past. Jäbker	Taylor	41.00
50,00	Through Past. Heitmüller by Mr. H. Keller 2.....	,00
" himself	"""" " L.L. Quick..	1,00
" Mr. Past. Salman....	"""" "C. Dagger	1,00
1,00	Bon der Gem. des Past. Nütze!	5,00
" " Teacher Kirsch	Repair - Casse:	
1,00	From the comm. of the Past. Merz	44,00
" Prof. Fleischmann	" Mrs. Dr. Brucker through Past. Scholz 1	,00
1,00	For the proseminar in Nassau:	
" Teacher Nöcker	From the Filial - Parish of the Past. H. Horst (for travel expenses) -	
1,0043,35	
" HerpolSheimer	Collected at KLHlingers Wedding 6	,00
1,00	From Past. Fricke and Gem	1,00
" of the parish of Mr. Past. Nützcl	For Mr. Pastor Sommer:	
32,00	By Pastor Scholz at the wedding of the 2 sisters Taylor	41,10
" himself	For the general presiding officer:	
2,00	From the comm. of the Past. Scholz	43.89
" of the former Filialgem. of the Past. Husmaun- -. 4,00 " " Parish of	" " ""Stürken 6.....	,00
Through Past. Heitmüller by Mr. H. Keller 2.....	" " ""Klinkenberg	10,00
4,00	„ "" ""WamSganS 7 ,12	
" " " Jungk	From the Cent Casse of the Gem of the Past. King	15,00
3,00	College Construction:	
" himself	From N. N. by Past. King	41.50
1,00	Through Past. Saupert by Godl. Tzchoppe	5,85
" of the St. Johannisgem. of Mr. Past. Rcichard 3,35	From the comm. of the Past. Ruprecht 1	,50
1,00	For the community in New Nork:	
" himself	From the Filial Gemeinde of Pastor Husmann \$9.00 " " Gem. des Past.	
2,00	Fricke 2	,50
„, the community of Mr. Past. Nütze!	For the Debt Redemption Fund.	
2,00	By Past. Sauer	42.50
Bon Mr. Pastor Brackhagen	From ""	1,00
41,00	" Heitz and Wilhelm 2	,00
"" L. Steinbach 1		
0,00		
"" Bode 1		
0,00		
" of the parish of Mr. Past. Köstering		
9,50		
" himself 1		
0,00		
By Past. King collected on the infant baptism of the.		
Mr. Hertler 5		
0,00		
Don Mr. Pastor Kvnig 1		
0,00		
" " " for C. Schmidt 4		
0,00		
" " Teacher Schmidt		
100		
"" Farmer 1.00		
""PastorSchwan		
2		
.00		
""Stubnatzi 1		
0,00		
"" Farmer 5,00		
„/ " TeacherKunz		
1		
nn		
For the widowed Mrs. Prof. Biewend:		
Bon der Gem. des Hrn. Past. Fricke		418.30
"""" Schumann 5		,50
For breathing pupils and students:		
Thank offering at a child baptism of Mr. D. Jung in Wabash Ind. 1.00		
Don women and virgins of the community of Mr. Past		
Merz		6,50
Don Dear Women and Virgins of St. James Parish of the Lord Pastor		
Daib 3.....		95
Bon the same 4 k" wool		
Bon dear women and Jnngrfrauen of the TrinityS parish wool		
and		11.40
Through Pastor Scholz by Johann Schmidt		50
"""" MrsBrucker		25
"" " V. Stach 1		0,00
Don of the congregation of Mr. Pastor Scholz 6		,12
Collected by Pastor Stürken at the baptism of children		
of Mr. Klingseck		- 2,95
Bon Pastor H. Stürken		1,00
" of the congregation of the pastor Wamsgans 1		,55
" "" King		11,18
By Pastor Hb'neke of H. Wiemann 1		0,00
Don Past. Bold for Student Carpenter 8.....		,00
To the Synodical Missionary		
Don of the congregation of the Past. Schöneberg		41.75
" " St. James Parish Past. Daib 8		,25
" " Trinity Gem. ""		11,75
By Pastor Saupert from Mrs. Baumann		50,00
"""" Gottl. Tzchoppe 1		,00f

Den S. Vintage''
The gentlemen: H. Hermeling, W. Horstmann, Fr. Sträub, A. Bär, I. Noll.
The 16th year:
The gentlemen: H. Hermeling, W. Horstmann, Obermeyer, Fr. Sträub, W. Jürgen, A. Bär, I. Noll.
The 17th year:
The men: H. Hermeling, W. Horstmann, Obermeyer, Keisker, Fr. Sträub, H. Kurth, W. Jürgen, A. Bar, I. Noll.
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(Sent in by Dr. Sihler.)

On the beneficial cooperation of home and school for the benefit and welfare of children. *)

It is a general and irrefutable truth in all spheres of human life that those who, according to God's will, make the best use of the present, take the best care of the future. Now, for church and state, science and art, children are undeniably the hope of the future. But how is this hope to be fulfilled in the future if Christian parents do not first and foremost, according to God's Word, make proper use of the present, that is, if they do not bring up their children from an early age in the discipline and admonition of the Lord? How can this hope be realized in the children later on, if Christian-minded school-teachers, who are in all earnestness, do not live with all their heart and soul in their profession, which is so glorious and worthy in the sight of God, and set about with honest and persevering zeal to teach their school-children according to God's Word, and to draw them up, be the subject of their teaching what it may? And finally, how could this hope be fulfilled in the children by God's grace and under his blessing in the most pleasant and joyful way, namely, that these children will be godly in their time?

*) Sent in at the request of the Fort - Wayne Pastoral District-Conference for the "Lutheran".

would become wise and vigorous men in the fields of church and state, of science and art, pious, skilful, chaste, holy seriousness to "wait" for their Christian profession wives, wise and vigorous mothers in the field of domestic life, if home and school did not work together in harmony raising their children in discipline and admonition to the Lord for this purpose?

Of course - and this should always be taken to heart and always remembered before God - even in such cooperation, as far as it is possible, the happy success is everywhere and always God's free, almighty grace; And the family history of the arch-fathers, who were fathers and teachers in one person, already sufficiently shows that with the same faithfulness in doctrine and discipline children sometimes went astray; for although Ishmael, Esau, and the ten older sons of Jacob received the same doctrine and discipline as Isaac, Jacob, and Joseph, they did not turn out in the same way.

But such cooperation between parents and school teachers in the field of Christian schools and especially parochial schools is all the more important and urgent at the present time; for, as at least I find it, the devil, the more hurriedly the dear last day is approaching and the faster its time is running out, has in many ways already directed his cunning attempts and dangerous plots quite powerfully into the work, also in regard to parents, teachers, and children, and has mightily strengthened the flesh by his secret work. How few parents, namely, who belong to Christian congregations,

How few there seem to be who would take it a high, holy seriousness to "wait" for their Christian profession in this with all fidelity and to turn much more diligence to life, if home and school did not work together in harmony raising their children in discipline and admonition to the Lord than to collect money and goods for them and to leave them money and goods when they die! How few there seem to be who daily call upon the Lord for grace, wisdom, and strength for the guidance of this so highly necessary and important profession, and at the same time make earnest and persevering intercession to the Lord for their children, that He may crown their teaching and discipline with His blessing, that they may all turn out well! How few parents seem to be carried and imbued with the dignity and glory of their profession, that they may be fellow-helpers and fellow-workers with God in pointing their children, the work of His hands, to Him! How few seem to be mindful that they bear God's image and glory, and are enlightened by the majesty of the fourth commandment, so that its splendour may shine into the hearts of their children! How few parents seem to have their fatherly love for their children thoroughly sanctified by their Christian love for their fellow-saved and fellow-baptized, and fellow-heirs of the same grace of life which the Lord has given them as stewards to teach and discipline according to his will and word, and to put them at God's service! How few parents know how to teach their children

To hold up the law and the gospel wholesomely, to paint even, in a dangerous conceit, to detach the school from actual solution to our task and first ask the following question: Moses and Christ rightly before the eyes, to accompany the supervision of the congregations and their pastors,

both doctrines with discipline and admonition, and to and with like-minded school teachers seem to take up a 1) How have Christian-minded parents been direct their attention to original sin and baptismal grace kind of antagonistic position against them? working on their children ahead of school?

at the same time, so that through God's grace their Finally, it can be seen as if the devil in the present time Indirectly, this preparatory work already reaches children may become more and more complete in also has his sights set directly on the poor dear youth and back into the first years of parental discipline. Faithful repentance toward God, in faith in their Savior, and in especially on the school children. It seems to me, at least, and careful fathers and mothers, as soon as the obedience to the holy ten commandments. that there is now an impetuous addiction to pleasure, a children understand their words, rightly set out to break

Instead of this, however, it is quite evident at these secret or repeatedly manifested reluctance against all the children's self-will and, where necessary, to use the present time that unfortunately so many otherwise wholesome discipline and restraint, an untimely rod diligently. But to the extent that self-will is broken, apparently, Christian-minded parents, even in our anticipation of the permissible pleasures of your later the children are also accustomed to obedience; for, by congregations, give themselves over to a pernicious and years, a very low eagerness for the vigorous acquisition of refraining from learning to do and leave according to reprehensible laxity in the rearing of children. And in of the subject matter, a great slackness of will, at their will what is harmful to them, they should at the consequence of this it happens that they love their flesh distracted carelessness in and out of school, and in same time learn to do and leave according to their and blood in their children more than the creature regard to the conduct of God's word, partly a great parents' will what is wholesome to them. In this, of redeemed by Christ and the new man produced by faith volatility and forgetfulness of memory, partly a certain course, wisdom in the parents must be the director of in baptism; that for this reason, as it were in soft self dullness of mind and conscience, to a greater extent and attractive love; for unconditional restraint is preservation, they do not attack the old man in their more widespread than formerly. And there is no doubt everywhere and always just as dangerous and children with the law, this rod of woe, in doctrine and that the sin of secret fornication and self-abuse, which pernicious as unconditional freedom. The law and the discipline with earnestness, and only reject the grosser unfortunately is now so widespread and destroys soul gospel must in some degree and sense work together. outbreaks of original sinful corruption. And from this and body, bears a great part of the blame for this But where such breaking of disobedience, and such again it comes that their reference to Christ is only a dull weakening and slackening. And what could be better for habituation to obedience, is begun early, and the devil and his "unclean spirits" than to drive the poor perseveringly continued, the school is well prepared; young people deeper and deeper into this abominable and the school-children from the homes of such parents children themselves, after gross sins have been sin, and by this pernicious poison to destroy the fruit to behave a very different and better attitude, and give the committed, to call upon their Lord and Saviour "in expected already in the blossom? Fresh, original boys' teacher" much less trouble and labour in regard to repentance and faith" for the forgiveness of sins in the and youths of strong educational instinct and peculiar discipline, than such children, whose parents, through closet, and then to comfort themselves with forgiveness striving, and in whose hearts and consciences God's want of knowledge, or Christian earnestness, have not in word, is rather scanty and lukewarm, or does not exist Word is visibly at work, so that, in spite of all the works of at all, or yet not perseveringly, "practised" that at all; and it almost seems as if they thought that their the flesh and temperament, one could still give room to a wholesome discipline in the home. outward punishment of grosser transgressions would cheerful hope for their future faithfulness and efficiency Then Christian-minded parents "work" ahead of the also procure for the children the forgiveness of the same for Church or State - such "boys" and youths have, as school in a wholesome way, in that they persistently from God. As they do not take their own sin seriously least according to my perception and experience, and wholesomely accustom and train their children in become almost a rarity. On the other hand, there seems the area of this general accustoming to obey, also in to me to be in abundance a dull and flabby sort, who are individual things with increasing age, and according to rather shy of persistent effort of the soul's powers to the stage of the same. This includes, for example, acquire thorough knowledge and skill, and who show paying attention to easy and sweet children's verses, rather more heart and inclination to enjoy than to work. repeating them line by line exactly and correctly, and in

If, then, the devil and the flesh exert such a corrupting influence on not a few parents, schoolteachers, and likewise the text of the Lord's Prayer, the Ten children in this last afflicted time of ours, it is all the more Commandments, and the Christian faith. In addition, the task of the more serious-minded parents and the children should be accustomed to gratitude, to schoolteachers, for the benefit and piety of the dear sincerity and truthfulness, to order and cleanliness, to children, to do the work of love together with them as compatibility with one another, to a moral and chaste much as possible, and to do all that is possible for men to nature, to respectful shyness toward older persons, to do, so that the baptized Christian children, these tender small works of servant love, and what is more. And the little plants of God, may become trees of righteousness possible whys of the children under such discipline and by the grace of the Lord, and to do all that is humanly habituation can only be answered thus: "Because God possible so that the baptized Christian children, these so wills it," without going into unprofitable uses. tender little plants of God, may become trees of Thirdly, Christian-minded parents work in favor of the righteousness by the grace of the Lord, taking root among school by persistently regulating the social intercourse themselves and bearing fruit above themselves, to the of their children. Unfortunately, it is the common custom glory of God the Lord, and so that both the ecclesiastical in this country for even young children, before they are and the civil community may enjoy these fruits in theready for school, to spend hours with other children future. playing and amusing themselves in the gates, without

We come, then, after the above introduction, to the their parents knowing where they are and what they are doing. And

But if the devil gives these or those parents, who are by no means openly un-Christian, a sleeping draught, he does the same with many a teacher who is thoroughly orthodox in confession and doctrine and is not an open hireling, who also does not walk before men offensively and angrily, but does not watch and pray earnestly and persistently enough against the wiles and malice of Satan and does not fight faithfully enough against his flesh. Or are there not schoolteachers who are more legal disciplinarians than evangelically minded teaching fathers towards their schoolchildren, or who do not live exclusively in their profession, but have and cultivate various disturbing hobbies and avocations, which are not works of necessity and serving love, or who do not prepare themselves faithfully enough for their school lessons, or who do not preside well over their own house and do not have obedient children, or who are not earnestly concerned about their further education, or who cultivate questionable social intercourse, or who do not have a good education.

Unfortunately, there are enough other Christian-minded parents who allow their children similar freedom in this has the children recite to him a main passage of the acceptance, as the children get used to looking at him as respect, so that they, to their guilty gratitude, increase small Lutheran catechism, and attaches to it, according a kind of uncle and older relative. Also, in the reading in crude, immoral behavior and make the teacher all the to circumstances and according to his own skill, this and together of an instructive and amusing booklet in the more work and trouble after their entry into school. Nor that fatherly instruction and exhortation, which in evening at home with the parents and children, the does it not seldom happen that their children are thus substance and in further execution the children also teacher would have several opportunities to come close entangled by seduction in the shameful abomination of receive from their teaching father at school. In this way to the children through appropriate remarks, onanism. This is not exaggerated; I speak from the children receive the same Christian teaching and explanations, applications, and so on. And the more experience, though, God be praised, not with my own heavenly truth from their two fathers at home and at spiritually minded he is, and the more knowledge, children. The fact is, however, that children, even school, and experience essentially the same application wisdom and experience he possesses, the more he will before they enter school, through the negligence of to their hearts and consciences, so that their hearts, know how to bring forth old and new things from the good their parents and the seduction of other children, fall minds, and wills are undeniably permeated by the treasure of his heart, as a good householder, for the glory into this terrible sin and remain in it for a long time. wholesome co-operation of home and school for their of God and also for the benefit and piety of his schoolchildren.

We now come to the other question: 2) Do Christian- good.

minded parents choose to work on their children after On the other hand, it would be reasonable for Christian they have already entered the parochial school? From parents to enter into closer fellowship with the teachers of their children for their benefit and piety. It is certainly this, then, the answer is: not enough for parents to take due note of the annual or

in the first place, it will be proper for them to conduct their home worship in such a way that their children, semi-annual written reports that their children receive a quite just and severe punishment at school, of taking a considered as schoolchildren, will also receive proper from the school teachers and to seek to make a carnal part for them afterwards, because they are their benefit. The reading of the morning and evening wholesome application of the contents of these reports flesh and blood. Then they either, without first being blessings from a book of orthodox prayers would not to the hearts of their children. Rather, it is urgently informed of the course of events from the teacher's bring this benefit. On the other hand, it would be useful desirable that the parents also inquire more closely from mouth, immediately reproach him in an angry temper if, for example, in the morning, a whole or half chapter time to time of the teachers about the progress, the with gross and unjust reproaches, or they accuse him of of the biblical story from the Old Testament and then diligence, and the conduct of their children at school; injustice and harshness in his absence at home, and from the New Testament were read aloud in turn from and likewise it is advisable that they in turn, as much as indeed before the ears even of the punished child. And the Bible of Altenburg by the father or mother of the is necessary for the teachers and children, inform the even without special incidents with their children, they house, whoever is most familiar with reading. And it teachers of their conduct at home, their temperamental not infrequently speak of the absent teacher before their would be very nice if, before the new story from the idiosyncrasies, and the like. And the more the children ears in such a disdainful or disliked manner that the previous morning was read aloud, a few questions were become aware of this, how in this way parents and respect and standing of the teacher in the hearts of their put to the children; for in this way the story would be all teachers are concerned for their welfare, and are on children is inevitably noticeably weakened. the more firmly impressed on their memory, and in part friendly terms with each other about it, the more On the other hand, Christian-minded parents take their attention would be all the more engaged during the beneficent will be the impression of it on the children, every opportunity to show all respect, reverence, and reading. At the same time, it would be fine if the singing and the love and respect for parents and school gratitude to the teacher of their children, especially when of our wonderful spiritual songs, which had fallen silent teachers will increase in them. More serious cases of sin he is already older and has served them faithfully, in his presence and in front of their children in gestures and in the homes during the time of rationalism, were to may also occur at school, since it seems wise and words; then they do their best to acknowledge the value of his faithful work on their souls in heartfelt gratitude, come to life again in the Christian-minded families, and wholesome that the parents and the teacher, after the even in his absence, wherever and however it is were to be sung daily with joy and zeal as an essential child has received its due punishment, should at the convenient in the conversation. And it is quite natural for part of the home service. Just as these songs are for same time admonish it with kindness and earnestness, them to make praiseful mention to their children of how, the smaller children a kind of spiritual joy for their with law and gospel; and here, too, the child receives next to and along with righteous Christian pastors and believing minds, so they are for their older brothers and the lovely and blessed impression that the parents and parents, faithful, efficient school teachers are the sisters, the school children, who already grasp and the teacher are of one mind for its welfare and salvation, greatest benefactors of the human race in Christendom; understand the Christian thoughts expressed in the and work together in harmony. for, as they teach their children, the peasants, for

Word, a sweet milk and sweet food. And as it is the Thirdly, it would also be beneficial for the school example, only worked the earth. For example, the same great deeds of God, which in the biblical story, children from a social point of view if the Christian- peasants only worked the soil and planted perishable both in the home and at school, approach the souls of minded parents drew the school teachers into their seed in it for temporal nourishment; similarly, the the children in their power and simplicity, and move the immediate social circle. For the children do not benefit craftsmen only worked a raw, dead material, wood, iron, hearts of the children, so it is also mostly the same from the fact that the teachers are invited by such stone, etc., in order to give it a form suitable for earthly spiritual songs, which, as in the family, so also in the parents to weddings and similar festive events in the use, But the Christian schoolteacher works immortal

also in the school, as it were as a response to those come into friendly and lasting contact with the teachers souls, bought with the blood of the Son of God, ploughs great deeds, from a faithful view and in a corresponding of their children, and into a faithful social relationship. If with the ploughshare of the law through the hearts of the tone, and resound in the minds of the children. the teacher is a friend of the parents, he is thereby children, which are always covered with the weeds of

Similarly, work is done on the children in the home at brought closer to his schoolchildren, not only in the original sin, and then sows the seeds of the law with the the same time as the school when home, but even in school, and his discipline and ploughshare of the law.

the imperishable seed of the gospel and water the difficult and laborious, but before God glorious and great sprouting seed with the water of life from the well of and also sweetly blessed office. Also, may they not forget to diligently give thanks for the precious gift of a pious discipline, also cut off the horny water shoots and side and skillful teacher, and may they diligently encourage their children to give such thanks to God. Baptism, flatten them and bind them, so that the main trunk may grow and become strong. Furthermore, a faithful and skilful school teacher does not, like the craftsman, form a dead material, but rather living human souls through the appropriately taught subject matter of charitable knowledge and skills, which is suitable for the children, so that they, as the first necessary foundation of all further human education, can later become useful, useful tools and members of the church and civil community.

Likewise, in the sight of God, the service of a pious and skilful schoolteacher is more important than, for example, that of a like-minded doctor and man of war. than, for example, that of a like-minded physician and man of war, indeed of a legislator and governor; for the former both sought only to remove disturbances, damage and corruption and to restore health and peace in the natural body as well as in the body politic; the service of the latter two, however, is usually directed only against moral and civil injustice, and is capable of nothing more than to preserve civil law and justice by fear of punishment, and to protect and pacify the body, wife, and property of subjects or fellow citizens against the unlawful intrusions and encroachments of the cunning or violent unjust. The godly, doctrinal and educational church school teacher, however, is, in so far as he acts upon God's Word, a helper and co-worker of God, of the Holy Spirit, in order to live in communion with the Pastor. The teacher, however, is a helper and co-worker of God, of the Holy Spirit, in order to help the young souls in fellowship with the pastor and the Christian-minded parents, through faith in Christ, to righteousness, which is valid before God, and therein to true peace and the right spiritual health.

Through such and similar teachings, sensible, Christian parents contribute their share to making the service and profession of a righteous school teacher high and dear, cherished and valuable in the eyes of their children, who are at the same time his school children.

Fifth, it is incumbent upon Christian parents to attend the public examinations of school children, where such exist, and to cooperate in the proper perception of their children's oral or written certificates at home for the school. Furthermore, they must carefully supervise their children's diligence at home in learning and working out what they have been given to do at school. In the case of sluggish or volatile children, it will also be a good idea for them to be regularly overheard at home before they set off on their way to school.

Sixthly, or rather first and last, it behooves rightly Christian-minded parents to diligently lift up their intercession to the Lord for the teacher of their children, that the same may preserve him in his grace, and give him daily more and more love, wisdom, and patience for the direction of his thus

Now this would be the multiple answer, as far as the writer of this dermal recognizes, to the question, "How are Christian-minded parents to work on their children in connection with school?"

Now follows the other question, namely, "How are Christian-minded teachers, and especially parochial school teachers, to work in fellowship with parents for the benefit and piety of the children?"

So the answer to that is:
First, according to God's word, they should strongly emphasize to their schoolchildren the high honor and dignity of their natural parents, and vividly portray before their eyes the blessing and curse that, depending on the children's behavior against the fourth commandment, has already struck them and, according to God's promise and threat, will always strike them. Here, then, the right understanding of the fourth commandment, according to the interpretation of our little Lutheran catechism, is to be thoroughly sharpened to the school children in regard to the natural parents in what God does not want and what he wants. If the teachers wish to work rightly into the hands of the parents, they must take special care here that they do not content themselves with a mere formal interpretation, as they should not do at all, but seek to strike the heart and conscience of the children thoroughly with the holy majesty of the divine will according to the fourth commandment, and to bring the original sinfulness of their nature, as against the divine demand of this commandment, powerfully before their eyes; For the children must, what is in the teacher, be inwardly convinced that by nature they have neither desire nor power to refrain from what is forbidden and to do what is commanded, and that the curse of the law and the wrath of God eternally afflict them justly. For only to the extent that the children come to a penitent knowledge of sin through the fourth commandment and are salutary wounded in their conscience, only to the same extent does it become a disciplinarian of Christ for them, so that they may become and remain righteous through faith in him and then begin, also enticed by the promise of this commandment, to keep it through the power of faith and the working of the Holy Spirit. Spirit.

Here, too, it is extremely important for the teacher and profitable for the parents to accompany the teaching with history and to illustrate God's merciful and punishing will in his holy actions and rule. Among these enticing examples of filial obedience are those of Isaac, Jacob, Joseph, David, and the Rechabites;

Among these were those of Esau, Joseph's brothers, especially Reuben, Simeon and Levi, and the sons of Eli and Absalom. The daily conduct of the children in their small circle of life is no less an opportunity for the teacher to sharpen and impress upon them the teaching of the fourth commandment.

On the other hand, Christian-minded teachers work together with the similarly-minded parents of their schoolchildren for the benefit and good of the children, in that they show the longer the more a fatherly heart towards them in gestures, words and deeds. It is quite erroneous to think that some school teachers, in order to gain and maintain the respect of the children, especially in large schools, must assume a particularly serious, severe, and measured attitude toward them, and, as it were, give themselves a grave prestige and official dignity as monarchs of the school, and give all the more emphasis to their words of teaching and discipline by a solemn anointing. It is also easy for them to apply the blows too often for the same purpose, if, moreover, they are of a wrathful nature, even in the case of minor transgressions. But neither by that artificial officialness, nor by this untimely severity, is the end attained, and the desired respect won with the children. For the children have too much natural sense of truth for the authority they have been given to strike through to them and produce true filial respect in their hearts; on the contrary, such a charge on the part of the teacher seems strange and alien to them, disgusts them, and turns their hearts away from the teacher. And just as much is only a servile fear of the teacher's punishing hand aroused in them by too great severity, but pure true respect for his person. Wholesome fear will only come about when the teacher and educator places himself more and more in the discipline and teaching of his heavenly Father, and the fear of God and the love of Christ increase in him more and more through faithful use of the means of grace and earnest prayer. Then the longer he lives, the more he will have a fatherly heart towards his schoolchildren, and will show himself similar to them in the teaching and discipline of the school, as their natural father does at home in the teaching and discipline of the home. And when the children feel that their teacher, in all his teaching and training, walks before the Lord in deed and truth, and that his teaching is a constant service to God, a similar reverent awe and at the same time filial love will arise and exist in their hearts as they cherish toward their natural father at home. But if this attitude of the heart of the schoolchildren toward their teacher, as their school-father, is present, there will be no lack of the right desire and willingness to acquire from him the necessary knowledge and ability, even if he were not a school-master true to form. That in school and home there should be as much fatherly discipline as possible, and a serious and friendly attitude, supported and permeated by faith and love,

<p>that a wise and strong rule be exercised over the children - this is what is most important.</p> <p>Thirdly, it is also up to the school teachers, for their part, to take up the matter with the parents concerned for the benefit of the children. There are, for example, children who habitually miss much school. In such cases it is necessary for the teacher to inquire of the parents whether they themselves keep the children from school, or whether the parents send them to school. In the former case, only the teacher has the opportunity to help the parents to better knowledge or greater willingness through fraternal punishment; in the latter case, the children are revealed to have committed such a grave sin sooner than would otherwise happen if the teacher were to omit such information. But the sooner such habitual sin is made manifest and punished with and according to God's word, the better it is for the child. Again, other children are habitually either indolent and lazy, or careless and absent-minded, or even lying and denying, or they are in secret sins of immorality, which only become apparent to the attentive and experienced teacher, and so on. In all these and similar cases the teacher has of course the profession of love to go to the parents concerned and to act with them in a Christian way and to discuss how the poor children are to be helped. Finally, individual serious cases of sin occur at school with these or those children, in that the devil and evil desire never celebrate, and sometimes even otherwise God-fearing children of pious Christian parents are suddenly swept away. Or just such children, especially if they are well gifted and diligent, can fall into arrogance, haughtiness, and contempt for their weaker classmates. How important it is under these circumstances that the teacher informs the parents more exactly; and how salutary and beneficial it can be here, if finally the father of the home and the father of the school together warmly and movingly admonish the child in question according to God's word!</p> <p>Fourthly, it is certainly wise and well-advised on the part of the teacher to avoid the above-mentioned social fellowship with more serious parents of schoolchildren and also for their benefit, just as little as to seek out and cultivate social intercourse with frivolous families. For, as a result of this tendency, many a younger schoolteacher has been saddled with spouses whom he has to bear for the rest of his life or who have even entangled him in the nature of this world. A cloistered and monastic manner, however, does not befit a schoolteacher; but to make himself equal to the world in social matters is even less so. On the other hand, a serious and cheerful nature befits him in this; and love for his schoolchildren will already give him in the cultivation of sociable intercourse with their parents what is instructive and entertaining to parents and children.</p> <p>Fifth, it is also quite lovely and ge</p>	<p>It is a great pleasure when the school teachers, together with the parents of their schoolchildren, organize schoolchildren's festivals about every year in good season, and the dear youth, who also learn to feel like a larger or smaller school community in these common pleasures and joys, let themselves be amused in many different ways. There they may sing and gobble, wrestle and jump, run competitively, climb, pull rope, beat pots, play blind man's buffalo, shoot at a target with a blowpipe or at a bird with a bolt or a crossbow, and whatever else there is. But here, too, it is important for parents and teachers and the stewards and supervisors, as the assistants of both, to combine the restriction and release of the dear children well with each other, so that neither a wild, unrestrained, boisterous nature nor a stiff, pedantic confinement takes place. Too rapid or too slow a change of games is also not to be advised, nor that the hours of this amusement be either too many or too few. Boredom and over-satiation are both to be kept at bay, so that the children retain a happy memory of their last school festival and look forward to its annual renewal with heartfelt desire. They also retain the impression that and how their parents and teachers have united in love for the amusement of the children, and the childlike gratitude towards both is thus nourished in them.</p> <p>Finally, and again first and last, it is certainly very fine and lovely when Christian-minded school teachers diligently lift up their intercession to the Lord not only for their school children, but also for their parents, that He may also bestow upon them ever more grace and wisdom to cooperate with them more and more in the love of Christ for the benefit and good of the children.</p> <p>These are the most important points, as far as the writer can see, how Christian-minded school teachers, together with the parents, should carry out the work of faith and love with the children.</p> <p>But this and that, the cooperation of home and school and school and home for the good of the children, requires the access and service of the church. Indeed, as the spiritual mother of the faithful, whether they be parents, school teachers, or children, she has already preceded them by giving birth to them from the divine seed of the gospel and baptism. Now it is also her task to show herself as the nurse and educator of parents and schoolteachers, and with the word of God to feed and guide both, according to their particular vocation. It is the duty of the minister of the church to publicly and specially act on the right understanding of the words of discipline and exhortation to the Lord, and otherwise to help and serve in pastoral care, for example, by encouraging lax parents and teachers, moderating the impetuous zeal of the legal ones and seeking to transform them evangelically, and to help the challenged children.</p>	<p>Parents and teachers comforts, punishes the flabby and strengthens the weak.</p> <p>When church, home and school faithfully stand together and cooperate in this and similar ways for the benefit and welfare of the dear children, then everything that can happen in a human way happens on Christian ground and soil. The wholesome and blessed success, however, is and always will be an effect of God's always free, undeserved and undeserving grace.</p> <hr/> <p>To the ecclesiastical chronicle.</p> <p>Our dear sick Röbbelen writes the following, among other things, from Müllheim near Freiburg to Mr. J. H. Bergmann on December 7 of last year: "The friendly information that I can expect another gift of love in only two months' time really takes my mind off a worry. Worry. The journey as well as the stay here cost far more than I expected. It is unfortunately the case that I have to claim the love of my friends and benefactors and that I have become a "dear" brother to them. What is the use of my pouring myself out in exclamations about how difficult it is for me to weigh down those from whom I would so gladly take burdens? God be pleased to be a rich recompense."</p> <p>Heathen Mission. In the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of November 26 of last year, a preacher from the Voigtland region of Saxony reported that when he first called for participation in the work of Gentile conversion, a member of the congregation expressed his astonishment to the teacher by saying: "The Gentiles have long been all gone!</p> <p>Luther's Writings. Dr. Weber, the editor of the "Freimund," says in the issue of Nov. 26 of this year, how the reading of these writings still stands in Germany, where he writes: "It is an undeniable fact that despite all the enthusiasm for Luther and the great teachers of the Lutheran Church, their writings are read little more by the people. There are regions where this is different, e.g. in Sweden and Norway, where Luther's Postil is much used and is still a popular book. But seen on the whole of the Lutheran Church, this is an exception. As a rule, in Lutheran circles, one stands aloof from the writings of Luther and the Lutheran Fathers. This, however, is not something to rejoice in or be reassured about. It is to be heartily desired, and for more than one reason, that the Lutheran books should not be left aside." Indeed, nothing should show so clearly as this that Lutheran Christianity proper has not yet taken root again in the German people, even in the believing part.</p> <p>Hanover. As we see from the Stader Sonntagsblatt of 29 November last year, the members of the Hannover-</p>
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The people of the "Sturmpartei" (Storm Party), thank on the parish ministry in general. With regard to theis said to have given 100,000 francs to Mr Renan for his God, are not at all satisfied with the negotiations and thespecific questions that move the minds of the Lutheranbook. And the king of kings? He will one day simply results of the Synod, which was first demanded soChristians in the country, we demand: 7) Completeness Mr. Renan and his book as a footstool for his feet. vehemently and has now finally come into being. In theelimination of the Devil's Formula of Renunciation. 8)(pilgrim.)

paper we read the following: "In various cities of ourdecisive intervention against the preachers and teachers **From Spain.** A few years ago a Spanish Bible country, in Hildesheim, Göttingen, Harburg, Nienburgwho openly or covertly work against the old and in thecolporteur, Martin Escalante, who had been sentenced and other places, meetings have been held in the lastsense of the new catechism, 9) abolition of the churchto prison for his activities, made a lot of noise. At that few days, in which people have expressed themselvesvisitation, and 10) as it is self-evident after the above,time it was especially the members of the "Evangelical very displeased about the course of the negotiations atupon the introduction of the new constitution, a completeFederation" in England, France and Switzerland who the pre-synod and then put their 'demands' on paper,"new election also of the church boards. - As far as thespoke up for the man and called for support and The petition reads, among other things: "We express ourquestion is concerned, what is to be done first, besidesintercession. When Escalante was released from his demands unreservedly, because we are of the opinionthe public announcement of our demands, on the part ofimprisonment, he went to Gibraltar, whither his family that no one should and may be compelled by nature andthe church congregations, we do not want to refrain fromhad fled, and from whence, under English protection, he constitutionally to submit in matters of faith to any otherdeclaring: that we consider it a moral duty of thecontinued the work of spreading the Bible among his statutes than those which owe their origin to the churchrepresentatives elected by the congregations, as soon ascountrymen. And now - he has gone back to the Roman itself, that is, to the members of the churchthey have come to the conviction that the majority of theChurch. One of the last pieces of his bible colportage congregations in their entirety. *) Our demands are ascongregations is in favor of the new constitution. We dowas that he sold Spanish New Testaments to a follows: 1) The Land Synod, as the highest ecclesiasticaot wish to refrain from declaring that we consider it theWesleyan clergyman who traveled to Cadix, but at the authority, must arise from direct elections of themoral duty of the representatives elected by thesame time telegraphed to Cadix that a man with New members of the church congregations of the Land. Allcongregations, as soon as they have come to theTestaments would arrive there. Thus he presumably got members of the Lutheran Church who are of full age andconclusion that the majority of the members of the Pre-rid of the rest of his books for money and made sure that "independent" are entitled to vote actively and passivelySynod will continue to persist in resolutions thatthe dangerous books were taken away from the buyer unless they have been declared unworthy of furthercontradict the legitimate demands of the congregations,by the authorities. - Escalante is not the first one in fellowship by the church community in question. To whatto declare their resignation from the Pre-Synod; that wewhom the ferrying zeal of the evangelical alliance asked extent and in what manner such a declaration may befurther expect the committee elected here on April 22 toto be deceived. (Pilgrim.)

made may be reserved for further determinationtake the present situation of church affairs into serious Whether a part of the members of the Regional Synodconsideration and to take decisive measures. November, and which, should and must consist of clergymen, we1863."

consider at present to be an open question. 2) The **From France.** Ever since David Strauss attempted in District Synods, as well as the Boards of Directors of theGermany, through his "Life of Jesus," to present the individual parishes, shall be elected according to thehistorical basis of our salvation as a great, sensibly same principles. 3) The consistories are abolished. Theconceived saga, it has been believed among us that it church boards are subordinate to the district synods,would be almost impossible to offer the denial of the these to the state synod. The Ministry shall behistorical Scriptural truths of the New Testament in a still responsible for the supervision of the church authorities.more enticing form to the German desires of unbelief. But Changes in the church constitution as well as in thethe arch-enemy of Christ has recently made the beautiful custom has existed for years, which is worthy cultus itself can be validly ordered only by the regionalimpossible possible. A certain Professor Renan in Paris, of being known and introduced everywhere for the synod with the consent of the royal ministry. 4) If,who, as a connoisseur of Oriental languages, is said to benefit and piety of all. When there is a fair, then Past. however, the consistories were to be retained, the menhave no ill name, has also written a "Life of Jesus," andVolkening goes out with his schoolchildren to a cheerful, who supported the activities of the ultra-orthodox andhe has done so at first in good French, that is, not only merry children's festival. The children are to be kept domineering preachers and thereby deprived thewith French words, but also with French smoothness andaway from the pernicious hustle and bustle of the fair consistories of all confidence in the country would haveelegance, in short, with the skill of a French novelist. Heand yet not go away empty-handed, but enjoy to be removed from them. 5) If, in addition to the synods,exploits the fact that he himself has visited the Promisedthemselves on that day in a way that refreshes the heart a supreme ecclesiastical authority of the country shouldLand in order to bring his painting to life and thereby in a purer way and offers lasting blessings for later life. be maintained, the members of a committee of the"dazzle" the people, who are not accustomed to readingAmong the colonists of Jöllenbeck there are always regional synod must be given a seat and a vote inanything but novels. In the process, the main characterenough who are gladly prepared to open their homes deliberations and decisions on important matters, suchof the painting is robbed of the fullness of the divinity thatand farms to the crowd of children. This year, the festival as constitutional amendments, the determination of thedwelt in him bodily, and thereby of his true life, so thattook place on August 12 on the charmingly situated, cultus, temporary suspensions and the dismissal ofthe book of the life of Jesus should really be called "thefree-lined, neat farm of Wittwe U. More than 700 children were gathered, and to look into all these happy clergymen, the examination and approval of candidatesdeath of Jesus," and in addition: the death of Christianity. faces was a sight to make one's heart go out. After for the office of preacher; and the constitution mustSumma: a book on which the pilgrim makes threeunch, they were all dressed in their Sunday best, contain precise provisions in this regard. 6) The clergycrosses, as the apothecary does on the poison tins. - Likedivided up according to the individual schools, with a shall be elected by the respective congregations alone.the French novels, the book was of course immediatelyPrussian flag fluttering merrily in the wind in front of The condition of eligibility is the prior legal examinationtranslated into German. It counts on French levity ineach one, in addition to the many little flags that the and admission. Germany, and unfortunately may count on it. For fromchildren themselves carried in procession. Thus they have been freed by the battle of October, yet they have departed, singing and accompanied by the trombone by no means been freed enough from it. - The Emperorchoir, through the delightful landscape in the bright of France sunshine, and whoever witnessed this unique procession will never forget the heart-stirring impression it made on him. High above, from the roof of the hospitable house, mighty

*) So the Lords want to have a faith that does not originate in God's Word, but in themselves.

As they approached the courtyard, they also noticed from the stately honorary arches that spanned the entrance gates that they would find a friendly welcome here. On the large, imposing hallway they gathered around their gracious hostess, and after singing "Nun danket alle Gott" together, accompanied by trombones, Rev. Volkening read the 122nd Psalm, whereupon nine girls came forward one after the other and recited biblical sayings, which they presented under glass and in delicate frames for a lasting memento. After this heart-warming greeting, the children were led to their physical refreshment at long tables, well-stocked with food and drink, everything in the most beautiful order, school after school; a table song was sung and Past. Volkening said grace; they ate and drank and enjoyed themselves. Old Volkening played the harmonica, and the numerous Kinderfreunde, together with their fathers and mothers, who stood around the youth with smiling faces and joyful hearts, sang to them from the mission harp. The meal was concluded with a prayer of thanksgiving, and now they hurried off to play. For the boys, climbing on long poles, to which a short rope was attached at the top with all kinds of pretty presents for the lucky winners, was particularly enjoyable. There was much laughter and jubilation when, despite all the strenuous and often comical attempts, one of the boys did not quite manage it, and when another climbed up as easily and quickly as a squirrel. One in particular earned great applause, who, with no eye for the lower prizes, strove only for the highest and won it in triumph. But no matter how much the children delighted me with their cheerful activities, what attracted me most was old Volkening, how he rejoiced as a child in the midst of the children, how the heartfelt joy shone from his eyes, how he kindly helped a clumsy boy to climb, how he pulled a fool out of the crowd and lifted him over the numerous heads to the pole, how he laughed and cheered along with everyone and yet, with his whole personality and attitude, kept everyone in check without schoolmasterly pedantry, so that, with all the unconstrained cheerfulness, the state of well-being was not violated in any respect and it did not occur to anyone to behave in a rude and crude manner. Happy is the congregation whose pastor also takes care of the children in this spirit. There he paves the way to the hearts of young and old, there he forges strong weapons for the serious fight against the enemies within and without, there he creates a blessing for which the coming generations will still thank him. Quite naturally, like in every years, so also in this one to the games of the Ju-

Finally, a short reflection from the God's Word, which was based on Psalm 23 and which was rich in powerful and forceful references to the world of children. After singing, prayer and blessing, we went home again towards evening, certainly more cheerful in heart than the fairground people, whose noise ended for this time with a ghastly act of murder.
(Waldecker Sonntagsbote.)

To the dear readers.

Not infrequently, the undersigned receives letters concerning the business of the "Lutheraner", orders, cancellations, payment of the subscription fee, the omission of one or more issues, and the like. In their own interest, I must ask my dear readers to spare me such letters, since I have nothing whatsoever to do with business matters or the publication of our journal, and have only to take care of the editorial work, i.e., the content. Whoever addresses me in matters of the expedition of our papers takes a time-consuming detour, since such letters are first sent to me by our Mr. Expedient, which I then have to return to him, of course, if I hear of an opportunity in the city, possibly accompanied by a few remarks.
C. F. W. Walther.

Notice.

In response to the request made in No. 6 of the "Lutheran" to the teaching staff and the synodal congregations to present other candidates in addition to those recommended by the electoral college for the newly established office of proseminary teacher at the theological seminary in St. Louis, no communication was received from any side. Therefore, the electoral college proceeded to the official election and unanimously elected Mr. Georg Andreas Witte to the office. This is hereby brought to public notice.
Since according to Cap. V. U. K 4 of the Synodal Constitution, the teaching staff as well as the Synodal congregations have the right to protest against the appointment of the person elected by the electoral college, and the election is only valid if it is confirmed by at least two thirds of the congregations entitled to vote, the congregations concerned are hereby requested to send in their vote to the undersigned secretary of the electoral college within eight weeks of today's date. The municipality which does not send in its vote shall, of course, be deemed to have voted in favour.
St. Louis, January 15, 1864.
On behalf of the Electoral College:
Theodor J. Brohm, Secretary.

Indication.

All worthy teachers of our synod are hereby informed that the primer published by us local teachers is now ready to be sent to Baar.
Price per hundred K7,00.
Lüeoäor L. LusuZsr,
Box 487 Lrsmok.
Chicago, Ill, December 30, 1863.

Receipt and thanks.

For poor students
received from the Singvrcin in Bremen (-St. Louis) \$5.00. -from Mr. C. H. Walther at Jrish Grove, Mo. \$1.00.-from Mrs. Huber at Cincinnati as a thank offering for happy delivery \$1.00.-from Mr. Deeg at Saline, Mich. 66c. - by Mrs. Motta Heimsoth as a thank offering for her gracious delivery \$1.50. - by Mr. M. S. in St. Louis \$2.50.-by Mr. August Sievers, Sr. in Staunton, Ill. as a thank offering for the recovery of his son \$6.00. - by Rev. Wunderlich in Cook Co, Ill, collectirt at the wedding of Mr. Jul. Wunderlich- \$2.85.
For the proseminar in Nassau
by Rev. John in Benton Co, Mo. by Mr. A. Gröther \$1.00. and by Mr. C. Hcisterberg 50c. - by Mr. A. Bohn in Cleveland, O. \$1.00. - by Mr. I. Schmidt there \$2.00. - by Mr. A. Faust there \$1.00. - by Rev. W. A. Kähler at Cumberland, Md. by Mr. G. Tülse \$5.00., by Mr. G. Damm 50c. and by Mr. F. Dreyer \$l.00. - by the Salem congregation at Chariton Forks, Chariton Co, Mo. \$11.00. (including 7 dollars in Military Bonds)-by Immanuelsgemeinde Past. Birkmann's at Waterloo, Ill. \$2,35.-by Past. Bühel by Miss Krau at Masillon, Stark Co, O. \$2.00.-by Rev. Seuel at Vincennes, Ind, by Mr. Friedr. Dwietmeier \$3.00.
For Missionary Cloter
Received from Mr. Joh. Scipp, in Jefferson Co. mo. \$1.00. -through Past. Fick, in Collinsville, Ill. a Collecte of his Gem. \$9,65. -by Past. Fricke, in Indianapolis, Ind, a collection from his congregation \$25.50.-by Mr. A. Heitmüller in Washington, D. C. \$5.00.-collected at the baptism of children by Mr. W. Freue in Addison, Ill. \$3.40.-by Mr. Hestcrberg in New Gehlcnbock, Ill. 75c.-by Mr. M. S.! in St. LouiS \$2.50.-a collection by Past. Hüsemann at the wedding of Mr. KöllingS in Minden, Ill, collected \$10.00.-by Rev. H. Horst in Wittenberg near Columbus, O. \$l.00.-by Mr. Imm. Guenther in St. LouiS \$1.00. I -by „friends of the kingdom of God and the mission" \$4,00. -by Rev. Dorn in Boeuf Creek, Mo. by Messrs. Walkcnborst \$1,00., L. Schröder 50c., Chr. Henninghaus 50c., Menge50c., Obermüller \$1,00.-byPast. O- Hanser of the Lutheran Zion congregation at Boston, Mass. \$37.00 and by Bro. Dörr there \$3.00.- by Rev. F. W. Holls of the latter's three congregations \$14.85. - by Mrs. Künccke in Carondelct, Mo. \$1.00. - by Rev. Muckel a collecte on the infant baptism of Mr. H. Grotke in West Seneca, N. I. \$1.50. and by N. N. 50c. - by Rev. Neisingcr a Collecte of his Gem. in Pckin, Ill. \$3.00. --- by Past. C. Fricke at Indianapolis, Ind. \$3.00. --by Past. Seuel at Vincennes, Ind. \$1.00.-through the same from Mr. Friedr. Dwietmeyer \$2.00.
C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, I acknowledge the receipt of the following gifts for the seminary household and for poor students:
By Mr. Past. Junget for the Proscminarist Ferd. Stock: \$1 of P. Dich! and \$2 collected on Mr. Ohlcn- dorf's infant baptism.
From Mr. Heinr. Hesse for the Filialgem. of Hm. Past. Johannes: 1 whole barrel of molasses.
A> S of the Gem. of Hm. Past. Claus for poor students: By himself from Messrs. Brandhorst \$2, Krase \$2, Schnrmann \$5. By Mr. Schoolteacher Barthel from ' the Young Men's Association there \$18.50; from the Young Women's Association \$6.50.
Through Mr. Past. Lehmann of Srb. Luft from his parish \$2.

Through Mr. Past. Hamann from the women's association of his namely: Bon Fr. ZM 75c., A. Goetz, M. Schwab, Fr. Keith, J.Hj. Don Hrn. Past. Swan's parish41.55
gern.: 815 for poor students. Fischer G H1.00; M. Forester \$2.00; anf-W. Kern's infant baptism in " " Fritze's "4.42
From several members of the community of Mr. Past. Wagner: oneSaginaw City ges. \$2.25. "" "" itself 1,4
cow, the following have contributed: F. Döh- ring83, E. Döhring 50c.,From the comm. in Monroe-5.39
Ch. Schöttler50c., Ch. Schnatt 50c., H. Aldag 81, H. Grese 81, H. Thereby as a thank offering from Mrs. M. Löffler \$2.00. "" "" Sihler's Gem.-866S
Bergmann 50c., C. Witte 81, Fr. Nordrmcier 50c., H. Wesemann50c., "" "" Bode's " 8. 05
Wittwe Wescmann 81, H. Dannenberg 81, C. Döhring 81, C- BrannahlCollecte in HillSdaly by Mr. Past. Hahn 1,85 "" "" Sallmann's Gem. 14,72
85, H. Meier 82, Ch. Gerling 82, C. Gerling 81, L. Brunnworth 81, H. **For the general presiding officer:**
Hecht 81, H. Kuhlmann 81, C. Depohl 85. From Mr. Past. Sibler'S Gem43.02
From Mr. Joh. Künzle from the community of Mr. Past. Fick: 50c. "" "" Daib's JacobnSgem.10,15
By Mr. Past. Schaller from N. N. 81 for poor students. "" "" Trinit e m eeting 950
By Mr. Past. Streckfuß of Mr. W. Brockschmidt 85, from his branch " himself2M
parish of Hahlen 81. A. Crämer. **For missionary funds:**
From Mr. Past. Schumann's Gem. in DeKalb Co. 6,25 ,, "" "" Fritze's ImmanuelSgem.5,44
" " " " Seüel's Gem.9,35
For inner mission:
Collected by Mr. Past. Daib collected at the wedding of Mr. Jacob Kronmüller3.25
Further collected by the same at the wedding of the Mr. Aug. Maile--3.35
From the comm. to Monroe6.50

For the widowed Prof. Biewend:
By A. Goetz in Frankenlust - - 1.00
" Mr. Past. Sievcrs 3,00
For the preservation of the liver at both institutions: From the women's association of the community in Adrian 15.00 From Mr. Schönamsgruber2.00
" ,, Past. Link subsequently received to the mis-
- < stonsrollecte in Lebanon 2.00
" Mr. Past. Also 1,36
,, the community of Mr. Past. Speckhardt 7,00
By Mr. Past. Jox24.00
namely: By himself \$2; E. Hillmann \$1.25; C. Groth, Retzlaff Chr. Heckendorf, M. Uttech, D. Heckendorf, F. Bnblitz, Kiekhäfer, Radke, D. Garbisch, Fellbaum, A. Bub- litz, I. Höhne, H Krüger, G. Krüger G §1; G. Garbisch, Milbrath, Schneider Jakobus, Fr. Heckendorf, I. Heckendorf, Maaß, Wendt, Wittwe Bublitz, Heuer, Woldt G 5l>c.; W.
Uttech, Ninow, H. Früderich G 25c.; G-Ga- sterow30r.; Mrs Dölzen 20c.
Collecte in Frankenlust, Bay City und Amelith uebst Beitrag von Hrn Past. Sievers45.00
From H. Selle & Sobn in Frankenlust 1.50
" Mrs. B. Koch" " 1,00
" A. Goetz " " " 3,00
" L. Hachtel" " 1,00
" Fr. Zill" " 2,25
" J.G. Fischer" " 1,50
" I. G. Helmrrich" " 1,00

Received:
For the German w: - luth. Haspital VÄund AM

By Hm. Past. Lehmann of the ^t. Paulus
Manchester St., St. Louis.
Co., Mo.\$10.05
" Hrn. I. F.Schuricht von Past. Hattstädt -- -975
" "" "" Mr. I. Birkner- - 42,99
From Mr. Fr. Nütze, MarySville, Union Co., O. - -2.00
By Mr. Ed. Roschke from Mr. Karl Wessel, Ca-
rondelet, Mo. IM
Don Mrs. Schwarz, Chicago, Ill.1.00 Collected at the
infant baptism of Mr. I. C.
Black, Chicago, Ill. 1, 203.20
From Mr. Dietr. Müller inMinden, Washington
Co.,Ill.6.00
" Mr. Könemann, Franklitt Co, Mo..... 1,00
By Mr. Past. Lehmann7,00
"Mr. D. Müller of St. Johannesgem.,
Sulphur SpringS, Jefferson Co, Mo. 7,55
Don of the Parish in New Orleans16.00
"Mr. Franz Rudloff as a thank-offering for the Ge
nesung of his daughter IM
By Mr. Past. Biltz by Mr. Hanke 1,00
Don Mr. F. D. Stock, Ill. 1.00
" Mrs. Otto, St. Louis5.00
" " Teacher Kohlstock as a thank offering 1,75
" Hrn. lithography, St. Louis4.00
L. E. Ed. Bertram.

Received:
To the synod treasury:
Bon of the comm. in Adrian, retrospective\$2.50
" " " Monroe7.87
namely: Surplus of the travel money to the synod \$5,85,
collected on the infant baptism of Mr. Andr. Srubert \$2,20.
" of the parish of Mr. Past. Bernthal (harvest festival collrcte) 3,50
" of the congregation at Frankenmuth, Reformation Fcst-
Collecte17.55
" Mr. Galsterer in Frankenmuth6.00
"" Christ. Grey2,00
" of the Gem. drS Hrn. Past. Also to cover
of the synodal debt3,92
Collecte in the communities of Frankenlust, Amelith and
Bay City together with contribution by Mr. Past. Sievers 45,00
From H. Selle & Son in grankenlust3,25
A. Götz" " 3M
" L. Hachtrl "" "" IM
" I. G. Fischer" " 1,50
" I. G. Helmreich" " 2,00
/, M. Schwab "" "" IM
" 3rd Appold "" "" IM
" Fr. Keith" " 0,50
"Brthr. Gtaudacher,, " 0,31
At the wedding of Mr. Hermann Gärtner ges. -. 3,00
To the Synod Mission Coffee:
From the women's fund of the community in Adrian . 10.00 By Mr.
Past. Also from an unnamed - - IM
"" "" Sievers9M

For the proseminar in Nassau:
From the women's fund of the community in Adrian..... 6,00
For Mr. Pastor Röbbelen:
From Mr. Galsterer in Frankenmuth 2,00
" " Picklmann " 1,00
From the women's treasury inAdrian5.Oll
From the comm. of Mr. Past. Link 18.35
" " " " Penalties 10.69
" " in Concord-º- 1,62
For poor pupils and students:
Don Mrs. N. E. at Hillsdale for the student Lohr- mann 1.00
From the women's fund of the community in Adrian..... 4,00
By Dr. Mci'ndermann 5.00
,, the comm. of Mr. Past. Auch (a part of the Harvest Festival
Collecte)..... - 3.82
Collecte in Frankenlust, Amelith and Bay City together with a
contribution by Mr. Past. Sievers 25M
At the wedding of Mr. Chr. Reuter in Frankenlust ges.04,oc
From the Maid's Club in Monroe.....-8 ,60
" Women's club " " 14,2b
For the hospital in St. Louis:
Collecte in Frankenlust, Amelith and Bay City - - - 25,0(
For the seminary in St. Louis:
From the communion cassr of the congregation in Adrian-. - 10M W.
Hattstädt.

Received:
in the middle district treasury: for the synodal treasury:
From the Gem. of Hrn. Past. Zagel\$8,2k
" Mr. Past. Stephen IM
Collected by Past. Jäbker at the wedding of the
Mr. Hein. Schedle3,7k
From Mr. Past. Stephan's Gem.6,4l
" "" A. Saupert'S Trinity Comm.- 7,< ("" "" Seuel IM
"" Heinrich Hartmann
5M
" " Past. J.Rupprecht's Gem.8M

Received:
For the Lutheran have paid:
The 13th year:
Mr. Frankenbach.
The 17th year:
Mr. Müller.
The 18th year:
Dir Herren: I. Wndclcr, Fr. Müller, Past. G. F. H. Messer, Fr. Egel, D. Heinrich, Past. H. Hanser 87.60., > Chr. Fritz, Döpping, G-Leonhard!
The 19th year:
Messrs: H. Merz, I. Wendler, L. Jung, Br. Müller, Past. C. L. Knapp, Chr. Dünkel, H. Allwardt, Bro. Egel, L- Bauer, D. Gözlein, H. Galing, Past. H. Hanser 82.40., C. Fritz, M. Bauer 4 Er., H. Dohrmann, C. Saalfeldt, I. Schmidt, W. Conradt 14 Er.
The 20-year-old:
The gentlemen: Past. W. Stubnatzy, H. Merz, I. Wend" ler, Schuricht, H. Neifert 8Er., Fr. Müller 5llc., G. Tülp, G. Damm, I. Nold, I. H. Stallmann,^Past. G. F. H. Meiser, C. Brügmann 50c., Schwegler, Liefert, Past. F. Kvnig 50 Er-, H- I- and A. Meeß, A. Kalb, Johann Threß, Past. F. W. Ocstermcier, Past. I. Himmler, Frank, i Past. G. Hcintz, Past. H. Lcmke 3 Er., Past. I. Horst, H. Hclmeke, Past. N. E. Jausen, F. G. Buchholz, G. Schütz- - ler, Z. Müller, Past. W. Bergt 31 Er-, G. Jacob. Further: Wittwe Estel.
M.C. Barthel, i

Changed addresses:
ksv. ts. 1^ Vaib,
Rev. P. Lesel, kerr^ville, kerr)/ Oo., Uo.

Don Hrn. Past. Swan's parish41.55
" " Fritze's "4.42
"" "" itself 1,4
" " Sihler's Gem.-866S
"" "" Bode's " 8. 05
"" "" Sallmann's Gem. 14,72
For the general presiding officer:
From Mr. Past. Sibler'S Gem43.02
"" "" Daib's JacobnSgem.10,15
"" "" Trinit e m eeting 950
" himself2M
For missionary funds:
From Mr. Past. Schumann's Gem. in DeKalb Co. 6,25 ,, "" "" Fritze's ImmanuelSgem.5,44
" " " " Seüel's Gem.9,35
For inner mission:
Collected by Mr. Past. Daib collected at the wedding of Mr. Jacob Kronmüller3.25
Further collected by the same at the wedding of the Mr. Aug. Maile--3.35
From the comm. to Monroe6.50
For the College - Schuldentilgungscasse in St. Louis:
From Mr. Past. Reichardt'S St. JohanniSgem. - - - 6,Oll
For poor students:
Collected by Mr. Past. Zage! collected at the wedding of Mr. E. Breimeier8,50
For buying a church in New York:
From Mr. Past. Husmann'S St. Paulsgem. - - - 7,l>0 " "" Stephan's Gem. 35,00
" "" "" 9 ,00
" "" "" - 4 00
" "" "" Branch comm.2,00
For missionary Clöter:
From Past. M. Stephan's Gem.7.55
" " Schumann's Gem. in Kendalville 8,05
" Mr. G. Hitzemann - -2,
.....00
" " Wilhelm Schneider---1,00
" of the comm. of the Hrn. Past. Zage !-----7,15
Collected at the wedding of Mr. H. Trier in Past. Zagcl's Gem: ,00
For Mr. Past. Röbbclen-5 ,00
,, ,, Summer3.93
,, ,, Wüsternann ---3,92
Tuition received from college students in Fort Wayne:
ByFr. Hcmper-----6.00
" Joh. Loth6,00
C. Bonnet.
Cassirer of the Middle District.

Address: 0. Lonnot, Lox)129. port Inä.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
belet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Ruther's Lehre vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. 1st Feb. 1864, No. 11.

(Submitted.)

The parable of the ten virgins.

Match. 25, 1 - 13.

Hear! what the truth itself, the Saviour Jesus, speaks,
How it will fare when he comes to judgment.
In those days the Lord's kingdom of heaven, In some parts then,
ten such maidens like, All of them, well adorned, went out with
lamps,
according to the custom of the land, to receive the bride.

They are all the same from the outside;
Adorned in the same way, the same way they go; But
unfortunately the appearance of five is only deceit, Because their
sense is foolish; there are only five wise. They forgot the oil they
took with them, If the bridegroom would not come as soon as he
did.

And when he was gone (it seemed to be a delay), they were full of
sleep, and all fell asleep. But at midnight a cry arose, That now the
bridegroom had come near. They arose in haste, with joy and
delight, And went freshly to trim the lamps anew.

The fools now perceived that they lacked oil.
Her mouth also full of folly, now to the wise.
spoke:

"Give us some of your oil that you have brought; We'll run out of
lamps ere we think of it!" Thus must they confess how foolishly
they have done, When, without oil in their jars, they have
wandered from home.

And the wise said, Nay, nay, go not thither,
Because otherwise we and you will run out of oil.

Go to the merchants and buy yourselves, Then like us you may be
adorned." And when they were gone to buy, the bridegroom came to
receive the maidens.

Those who were now ready, the lamps beautifully decorated, He
took them inside and were highly delighted. The wedding now
began, the joyful feast; There was only joy and gladness in the wide
wedding hall. The door was shut as soon as they were admitted, No
one else was to come to the wedding.

The Thors now return from their purchase.
They knock and say, "Lord, Lord, open to us, too."
But, alas! the bridegroom angrily saith unto them, "Verily I say unto
you, I know not yours!" And then the foolish see only shame and
disgrace; For them marriage is not; they must stand outside.

Now mark what the Lord is about to teach you; Open your ears
and hearts, listen carefully and quietly. What he tells you now, in this
time of grace, On it hangs life - death for all eternity: "O watch,
Christians, watch! Ye know not the time nor the hour,
When the Son of Man comes to his last round."

So that now this word, which God brings to you today, rightly
penetrates deep into the heart and into the conscience; So that you
yourself notice where you belong, Whether you are still foolish -
whether you have a wise mind; So let me still briefly discover to you
the meaning of the picture, To comfort your mind - to wake you up
from sleep.

The virgins are the people who profess the word,
And calls the Father, Son and Spirit the Lord and Saviour;
Which, in word and work, stands ready to serve him, And is called:
God's people now and at this time.

The church, far and wide, -is heaven on earth,
Because in her are found baptism and word, grace, salvation.

The wise are the people who not only say "Lord, Lord!", Who
carry in their hearts the light of faith; Who have God himself born of
water and of the Spirit, And therefore in truth praise him as Lord and
Father.
Because it is taught by God, believes right from the heart,
Confessed before the world also fresh with his mouth.

And foolishly they bite, so have well the semblance,
And yet are without faith, and so are hypocrites. They may say, "Lord,
Lord," but it is only lip service; it serves only that no one may know
wickedness.
They are only piously pretending to lie to Christians,
...that they may be but terribly deceived...

And now God's people are sent to the wedding, Because they
have already seen the signs fulfilled;
Because it offers up sacrifices of praise to God with eagerness of
heart, singing "Awake, the voice calls us" by night and by day;
So do all the house of the foolish. It seems as if the Lord had chosen
them all.

You probably hear the word: "He who believes is only righteous!
"The hypocrite's evil will come to him one day, the servant of a rogue!"
But they are not offended; they think themselves wise;
As they are, they are enough for themselves. Because they are
without faith, they cannot watch; As often as they hear of it, they
must laugh in secret.

O foolishness without measure! when a man poses as if he were
ready to stand before the Lord of the world!

Who, year out - year in, hears it in his ears, That he who does not believe now, deceives himself badly; And yet in hypocrisy can quite safely go, Never sends himself to stand before God's throne!

Then suddenly the Lord appears in judgment,
As he, in his word, even plainly speaks of it.
Since no one can see it, since no one believes it,
If he comes quite unexpectedly, he is there like a flash of lightning.
The radiance of the glory from the chair on which he sits, In an instant the whole world through-flashes and flashes.

They that then stand in faith welcome him,
And are immediately accepted with honour. The bridegroom then makes marriage with them, So that eternally heart, courage, mind laugh with joy. They can now live eternally before God in love, And float without interruption in heavenly joys.

But whom the Lord then smiteth in his sleep: without a believing heart -
They experience fear and terror, they suffer pain from hell. They see then how foolishly they did, That they were not fit to receive the Saviour. But then it is too late to turn to repentance, Alas, too late for ever! A word of grace to hear.

"I never knew you! You would never be mine!
Away! Depart from me, and be tormented for ever!
You have only served the devil in life,
Receive with him the reward that is prepared for him! "
So rings Christ's voice. You must remain "outside",
Where all the devils are always in torment mocking.

Oh, mark what the Lord is about to teach you; Open your hearts and receive it with care and silence. What he tells you now, in this time of grace, On this hangs life - death for all eternity: "O watch, Christians, watch! Ye know not the time nor the hour, When the Son of man cometh to his last round!"

x.

(Sent in by Rev. Köstering.) Honorary memorial of
faithful witnesses to the truth, or.

The lives and works of godly men in the age of
the Reformation.

Motto: "Remember your teachers who have told
you the word of God, which end look on,
and follow their faith." Heb. 13, 7.

It is a blessed work to contemplate the life and work, the struggles and struggles of godly men who in their time faithfully served God's Church here on earth in word and doctrine. In addition to the means of grace ordained by God for our salvation and happiness-the Word and the Sacraments-there is nothing more encouraging and faith-strengthening for a Christian than the godly example of the holy martyrs and the faithful men of the Church. This is the reason why God in his Word and Sacraments has given us the faith. Therefore God has commanded in his word that the saints should be remembered; not, as happens in the papacy, where they are idolized; nor, as our faithless, commercial generation does,

Who buildeth the sepulchres of the prophets, and setteth up monuments unto them of brass or marble; but thus:

For the first, that we give thanks to God, that he hath shewed us examples of his grace in the saints, that he hath given teachers in the churches, and other gifts; and the gifts, because they are great, are to be highly commended, and the saints themselves praised, who have well used such gifts, as Christ in the Gospel commendeth faithful servants."

The other glory that we may do to the saints, that we may strengthen our faith by their example, as when I see that by so abundant a grace is forgiven Petro's sin in denying Christ, my heart and conscience are strengthened, that I believe that grace is more powerful than sin.

Third, we honor the saints by following their examples of faith, love, and patience, each according to his own profession. (Apol. of the Augsburg Conf.)

In this and similar ways we should also remember the saints who have gone before us, contemplate their end, and follow their faith. To this end, this small work of describing the life and work of godly men, first in the age of the Reformation, has been undertaken at the suggestion and encouragement of several dear brothers; if it pleases God, a description of godly men who lived and worked after the time of the Reformation will follow later.

But before we begin with the description of individual men and their work, let us first take a brief look at the condition of the Christian Church as the Reformation found it.-The Roman or rather Papal Church had risen outwardly to a tremendous power by the time of the Reformation. This greatness and power, however, it had not attained through the truthful preaching of the divine word, but rather through a shameful, intimate connection with the kingdom of this world, denying Christ and his gospel, yes, through an almost complete transformation of itself into a kingdom of this world. Against Christ's word: My kingdom is not of this world, and: Against these words of Christ, the Head of His Church, the Roman Church had mixed the kingdom of Christ and the kingdom of the world, the divine and the human, and had left no means, not even the most reprehensible, untried to extend her power and to assert her prestige. The whole world trembled before her power; emperors and kings fell at her feet! Even the naked unbelief and the ridiculous superstition in her own midst could not harm her, nor undermine her outward existence; for she had become a mistress of the kingdoms of this world.

Such a deformity of the church must of course be an abomination in God's eyes. But were there no Christians left on earth?

who saw it, lamented it, and wept over it? Was there no one who was more moved by Joseph's loss? Yes, there were still Christians who sighed and prayed: "God of hosts, turn, look down from heaven, and see, and seek out this vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. The wild swine have rooted it up, and the wild beasts have destroyed it. Look to it, and rebuke it, that there be an end of burning and tearing. Comfort us, O God, and let thy face shine, and we shall be healed. Take us, thy sheep, in thy protection, that no man snatch us out of thy hand." Also, people were still standing up to raise their voices about the deplorable decay of the Church. There were the Waldenses in Italy, the Wiclefites in England, the Hussites in Bohemia,-all bearing witness to the miserable ruin of the Church; but their voice did not penetrate. For they themselves, although they rejected what they recognized as wrong according to God's Word, were still afflicted with many errors in doctrine; they had no real clarity and firmness in what they fought against and in what they strove for; thus they could not have a thoroughgoing reformatory effect, but could only eke out a meager existence; they were, however, forerunners of the Reformation, who proclaimed a better time.

The time came, and with it salvation and help from the Lord. A son of the church was born, who clung to his mother with heartfelt love. It was Luther. Belonging to the Israel of God (Gal. 6, 16.), he came on the scene to reveal the Antichrist as an instrument in the hand of God, to bring down Babel and to proclaim the eternal gospel to all who sit and dwell on earth, and to all Gentiles, and generations, and tongues, and peoples. By God's word he was strengthened, to God's word he submitted unconditionally; on God's word he stood, with God's word he fought, on God's word he led the church back again. He knew what he was fighting; he was perfectly clear about what he was striving for. He alone was able to touch the terrible power of the Papal Church, and to stand up in a decisive manner for the honor of his mother, the Church, so much dishonored, and for the right of his brethren. He possessed that firm heart which does not allow itself to be driven to and fro by all kinds of doctrinal winds, an unshakable courage of faith, a clarity of vision, a self-denial, self-sacrifice and firmness of will, such as was necessary to fight such terrible enemies. For he was dealing not only with a corrupt church, but with a church that had absorbed the kingdoms of this world, that is, with the powers of the earth and of darkness. But through faith Luther led the church out of the papacy, through faith he freed it from Rome. Luther was a son of the church, born in her old age, like Isaac, in the fullest sense.

sense of the word. For this very reason he could be a given. And if God raises up such an instrument against (in good honor brxxxxin xxxxfe. **For God** has great and reformer, and for this very reason he was given by God the enemies of the gospel, who run against the truth with small lights in the firmament, and fire, hail, steam, and to lead the church when it began anew its victorious great pride, insolence, and iniquity, as he says to the tempest winds also direct his word and command. course. Luther did not fight for opinions and views, still prophet Jeremiah, Cap. 1:9; and if He has thus wished Though our doctor's downpour and cloudburst may at less for honor and glory; nor were the weapons of his to frighten them with Dr. Luther's hard writings, they may times tear up the way of the monks, zealots, tyrants, knighthood carnal, but spiritual, and therefore mighty to appeal to God about it, but they will be justified in vain. false brethren, and worldly men, and he at times destroy all fortifications, attacks, and all heights that Thus everyone who has known him (Luther) and has dishevels them in his zeal, as Christ did the Pharisees, rose up against the knowledge of God. He fought for the often been around him must testify that he was a very scribes, and teachers of the law, let it be the hand of God church and its treasures, he carried the church on his kind man, with all his speeches sweet, friendly and and Gideon, the mouth of Moses and Helios. If anything heart, and for it he put body and life, goods and blood, charming, and not at all insolent, impetuous, obstinate or should happen, as all the saints have had their faults and honor and good name into the redoubt. He was a man quarrelsome; and yet, in addition, there was a infirmities, and have received forgiveness of sins by who lived and suffered, fought and contended only for seriousness and bravery in his words and actions, as grace alone, this belongs to the Lord's Prayer and to the Church. In word and deed he led the church on the there should be in such a man. Summa, there was in him Helios' mantle, which he sent down to his disciple on right path; what went with him was led safely, but what the heart faithful and without falsehood, the mouth kind earth, that he might help to cover up what had deviated from him fell short of the right path. This was and delightful, and (as St. Paul requires of Christians,) all sometimes happened too much or too little. One is more already evident during Luther's lifetime in the that is true, all that is honorable, all that is just, all that is likely to act as harshly in the ministry with other Zwinglians and Calvinists, and after Luther's death even chaste, all that is lovely, which is well 2c. Hence it is gentleness and meekness than with heated zeal and in the Lutheran church. For when the leader was gone, evident, that the hardness which he used against the vehemence, as can be seen in Saul and Aaron. I have who had hitherto guided the ship with a skilful hand and enemies of pure doctrine in writings, was not of a heard the doctor (Luther) warn more than once that we had led it safely through all the rocks in the midst of the quarrelsome and malicious disposition, but of a great should keep the Fürstenstraße (i.e., the golden middle greatest impetuosity, the swaying began. With horror, earnestness and zeal for the truth. This we all, and many road) inside and continue according to the rule, and not one noticed among some theologians in the Lutheran other strangers who have seen and known him, must easily put cross-fields into it; special ruters belong to it." Church an inclination to Romanism, and an inclination bear witness of him." - The old Joachimsthaler, - Finally, Erasmus Alberus, also a contemporary of to the false doctrines of the reformers; a fight broke out; Mathesius, speaks even more beautifully about this. In Luther, writes thus of him: "Dr. Luther was a man who but there was no man who possessed the necessary his sermons on Luther's life, he says in one place: "Great could endure God's wrath; none could pray and call upon strength of faith, prudence, and wisdom to lead the fight, people also have great thoughts and their own special God more diligently and earnestly, none could comfort But more of this on another occasion. - temptations, in which we simple ones cannot always be better, none could preach better. He was a man without prepared. Moses, in his anger, tears up the two tablets falsehood; he resented liars and two-faced people; he work of godly men in the age of the Reformation with on which the ten commandments were written. Phinehas loved sincerity; he hated avarice; he was not proud; Luther, because he is the commander and standard in his zeal stabbed the lewd Israelite. Samuel executes drunkenness and fornication were unknown to him. No bearer of the faithful army that was at war against the the king, whose Saul spared under a great pretense anger was felt in him, except when he lay in the field with pope and the enthusiasts, but we do not think it is against God's word. St. Paul gives the Corinthian papists and enthusiasts; there one saw the Holy Spirit necessary. Luther's life and work are described in many incestuous man to the devil. God and his people also and not a man's anger. Spirit and not the anger of a man. books and booklets, and the work itself praises the have their hot zeal and burning anger; as it often hurt our He had a fine, clear, brave face and a hawk's eye, and master above all of this. Also, Luther's life and work are doctor (Luther) heartily, that his writings rushed as the he was a beautiful person with limbs. Item, he was a fine, so high above our description that we dare not attempt downpour, and he often wished that he could rain as well-mannered, friendly, blessed, serious, truthful, to put it into writing. Therefore, we only include a few gently and sweetly as Philip (Melanchthon) and Brentius; courageous, chaste, free, cheerful man, could keep testimonies from Luther's contemporaries, in which a but one spirit has many effects. We, who travel the moderation in all things, spoke no vain word, to the stiff faithful picture of the life of this great man is presented country road or the common footpath, cannot and should necked he was terrible, to the stupid he was comforting. to us. not follow those who set out from the carriage road and Item, if he was asked for the right understanding of a the seamed way and take their paths cross-country saying in the holy scripture, he was immediately finished by the vehemence with which Luther attacked his through the countryside, water, woods, mountains and with the answer. If he was asked for advice, he gave opponent in his controversial writings: indeed, some valleys. Much less shall we easily judge of great men's good counsel from the beginning, as if he had been wrongly concluded that the dear man must have been earnestness, ardor, zeal, and fierceness; they have their thinking about it for a long time, and was so well advised of an angry, quarrelsome and quarrelsome, unfriendly shipwright and harness-master with them in their hearts, that one could easily feel that the Holy Spirit was master disposition. However, Melanchthon, who was later only and he often gets the better of them, and brings them up, and counselor. Spirit had been master and counselor. too peace-loving, counters this error and annoyance in and drives them away, and often leads them whither they He was not disruptive, he did not treat anyone sullenly, his funeral sermon to the dear man of God, and says: "I think not, as God also speaks good fortune and blessing he gave friendly answers and good reports, he was not leave it at the answer that Erasmus often gave here: to their ways, and leads out the journey wonderfully, that a scoffer, but had compassion on simple-minded God has given the world at this last time, in which great every man should crucify and bless himself over it." -The foolishness or ignorance, he gave gladly, lent gladly, and severe pestilence and infirmities are rampant, also same Mathesius writes: "We weak and stupid served everyone gladly, both with counsel and deed, a hard, sharp physician. instruments in the tabernacle and huts of God, and we words and works."

These characteristics, drawn by Luther's contemporaries, would be quite sufficient to present us with a faithful picture of the life of the great man of God. We will leave it at that, and now continue in the description of Luther.

We will continue to describe the life and work of those scholars of God who, following Luther, have been co-workers in the work of the Reformation. With God's help, we want to give a faithful and comprehensible account, and to communicate in particular that of each man which can bring benefit and piety to each Christian. We hope that even this little work will not be in vain in the Lord. As far as the historical information is concerned, we have not, of course, gathered it from our own fingers, but have collected it from many books and compiled it in our own way for the common Christian man. We have nothing to do here with the scholars who know better themselves; they will kindly ignore our story. However, there is little historical information available about some of the men; therefore, we will use the following book, as far as it suits our purpose: "Die bedeutendsten Kanzelredner der lutherischen Kirche des Reformations-Zeitalters, in Biographien und einer Auswahl ihrer Predigten, dargestellt von Wilhelm Beste, Pastor an der Hauptkirche zu Wolfenbüttel und ordentlichem Mitgliedde der historisch-theologischen Gesellschaft zu Leipzig. Leipzig, published by Gustav Mayer. 1856." Let this be mentioned here once for all. -

(To be continued.)

Letter to the prison.

The following letter has also been left to us for public use by the recipient who lives in America. The writer of this letter is a parish vicar in the Grand Duchy of Hesse, determined, God willing, to emigrate to America this year. We hereby communicate the same as a contribution to the visualization of Hessian conditions.

R., November 12, 1863.

You will be so good and certainly not disdain these lines written to you by me, since I am now writing to you from a very lowly position. Yes, God Almighty will again grant me his mercy and help me out of this dark cage in which they now have me for a mockery; but I bear it with patience and leave it to God, the righteous Judge; let his will be done as he wills it with me; I will be his servant under him in all crosses, in adversity and death.

The reason why they have brought me here into this dark room is that I have preached to them the pure word of God and reproached them for their sins, which they did not want to suffer, but said that they had no sin and had never done what God counted as sin, that they had not murdered, stolen, and so on, for that alone they counted sin; swearing, bearing false witness, blaspheming, and the like, they counted no sin; yea, they even said it was God's good pleasure to curse his neighbour, or to

Therefore, not a minute went by that one could not hear cursing or other wishes for misfortune. May God Almighty have mercy on this congregation for the sake of Jesus Christ, grant them the power of the Holy Spirit, and give them other thoughts so that they may recognize their sins, weep for them, and repent of them. May God recognize their sins, weep for them, and truly repent. I also ask God for Christ's sake to forgive them fatherly for what they have done to me and not to impute this great and grave sin to them. I have forgiven them from my heart because they do not know what they are doing; they said they were doing God's good pleasure by taking my life or keeping me in this dark room; they did not want to hear such a heretic who always brought up something new.

When I taught on the second Sunday about the 1st and 2nd commandment and said that they should worship God alone, their pride and arrogance awoke, they went out of the church into the tavern, got drunk, spoke all kinds of shameful words and shouted after me that I should go up to God and preach. *) Oh, what a pain that was for me! But I will bear this little blasphemy and scorn with patience, since our Saviour and Saviour of salvation suffered much more and had to lay down his life on the trunk of the cross. Therefore I will hold fast to the fact that Jesus is the cornerstone, and that they cannot rob me of life without his holy will, nor even bend a hair. I am therefore content in the hope that I will soon be able to come forward again in public and give glory to God. I am sure that as soon as I am saved, my heart will be full of thanksgiving and my mouth full of praise, for I am not ashamed of the gospel of Christ, because it is the power of God to save all who believe in it. I will not deny God, but pray that he will give me the power of the Holy Spirit, that I may always be saved. I will not deny God, but ask him to give me the power of the Holy Spirit, so that I may become stronger and stronger in my profession and ministry, despising all blasphemy, scorn and ridicule for Jesus' sake. Until now I have been despised by men, but I am in the grace of God; he has given me the gifts and power of the Holy Spirit, and I will use them. He has given me the gifts and power of the Holy Spirit, and I will use them to come before the judgment seat of Christ as a faithful servant and say, "Lord, Lord, here is your servant," and to hear the voice: Enter thou into the joy of thy Lord. But woe to him that uses not the gift which God hath given him, and denieth Jesus; for the Saviour saith, Whosoever shall deny me before men, him will I also deny before my heavenly Father.

O Triune God, may you also grant me the grace to remain steadfast in my office until I leave this pitiful valley! Oh, may God also keep you by this pure word to the end!

_____ A. L.

*) A friend of the writer reports in a letter that when he visited him in prison, he told him that his enemies had waylaid him and beaten him with an eightfold braided rod.

To the ecclesiastical chronicle.

California. In a letter dated November 28 of last year, our dear brother Pastor Bühler, after a longer state of our new fatherland. In the expectation that these communications, although they do not report great events, will be of interest to most of our readers, I we leave them here. Pastor Bühler writes:

"Since our last report, there had been so few pleasing events for the furtherance of our mission until recently that we lost the desire to continue our reports. A few weeks ago, however, the Lord gave us such a glorious day of joy that we cannot refrain from telling our dear readers about it. Therefore, the sad and the joyful shall now be reported as a testimony that our sufferings and joys are no different than those that usually accompany the truthful proclamation of the Word.

As far as the sad experiences of the last year and a half are concerned, they are mainly related to the city of Sacraments. There, as has already been told, a considerable congregation of 52 fathers was gathered, and the earnestness and zeal of which justified the most joyful hopes, the call to the unanimously chosen preacher was already sent, and we could expect that a numerous congregation of our Lord, whose thoughts are higher than ours, ruled otherwise. The preacher, to whom we had issued the Berns, believed that he was not allowed to leave his former congregation because of his conscience, and the Sacramentans now decided not to take any further steps until the Synod itself was able to send them a suitable preacher, on which decision they still insist. For some weeks now, an unconfessed preacher by the name of Schmidt has appeared there, and it almost seems as if the majority of the members gathered through our services will turn to him. What they will have in him remains to be seen, but in any case the circumstance is suspicious that he does not belong to the Presbyterian preachers. It is still possible, however, that this congregation could be preserved for us, but only by sending it a preacher to appoint a preacher, already because its first attempt failed, but especially because it would then be forced to choose a person completely unknown to it, but it has repeatedly promised to do so.

to receive with love the one who should be sent. The community decided to build as large a brick with the pre-celebration finished. Now we proceeded in to her, if he would prove to be a righteous preacher of building as possible, which should measure 80 feet in a long procession to the flat roof, to the actual laying of the Word. Our hymnals, by the way, asked the above length, 46 feet in width, and 40 feet in height, with the the cornerstone. Here first a short address was Rev. Schmidt asked for our hymnals to be in use and I stipulation that the lower room, intended for the school, addressed to those assembled, and in the conclusion have no reason to fear that he will ask for them to be should be 12 feet high, and the church on top of it 28 feet God was called to witness that we would tolerate no abolished. Perhaps the congregation will now feel all the high. Since we could not dare to build the whole building other reason for our fellowship than that which he more the need for the truthful preaching of the Gospel immediately after paying the \$5000 for our building site, himself had laid, Jesus Christ, and salvation through and will finally be moved to the decision to commission we decided for the time being to complete only the lower him. Thereupon the documents, each with a the Synod with the appointment of a preacher for them, part of the building and to use it as a church building until corresponding blessing, namely: the Book of Concord, but I have not yet experienced anything that could we could get out of debt again. In September, then, in a hymnal, the congregational order, the list of our strengthen me in this hope.

God's name, the building was begun, and towards the members, an outline of the history of our congregation. But even in San Francisco, the last year and a half end of October it had progressed so far that the floor of up to that time, secular daily papers and various types has not been without sad experiences. Here, almost a the actual church could be laid and a temporary roof of coins, were placed in the box intended for inclusion in year ago, a split in the congregation took place, which could be put on almost immediately afterwards. the stone itself, and then the actual act of laying the initially threatened to have the worst consequences. Our Admittedly, the part built in this way has neither beauty cornerstone was solemnly performed in the name of the congregation possessed a spacious and nice little nor form, but rather a very broad, depressed appearance Triune God. Verse from the song No. 5, after the church, which, however, could not meet our needs due to its length of 80 feet, width of 46 feet, and height melody: Lord God, we all praise you. This day was a true because of its highly unsuitable location. Standing on of only 14 feet, but we are quite content with this until the celebration of joy for all of us and will, we hope, remain one side of the city, which was built first, it was quite completion of the whole is made possible for us. in the blessed memory of all.

remote from the great majority of our listeners. Incidentally, the disproportion of the height to the length. On Christmas Day we hope to be able to make our. Therefore, when our city authorities ordered the leveling is partly eliminated in the interior, since a partition joyful entry into the so far completed part of the building. and excavation of the street on which our church stands, separates 20 feet from the entire length in order to gain. But offering praise, glory and honor to the Lord for his and the latter had to remain closed for some time, the space for a sacristy and school.

goodness to us so far, we commend ourselves to his congregation saw itself all the more compelled to find. Since, as noted above, this lower part of the whole grace and the Christian intercession of our brothers. - another church location for holding our services. This building had been covered with a temporary roof towards. **The "Lutheran Herald"** seems to have spoiled it with was given to us in a Presbyterian church, which was left the end of October, the congregation now decided to some of its subscribers by putting out the abolitionist flag to us on Sunday afternoons. Admittedly, it was not have the ceremonial laying of the cornerstone take and even including Dr. Seyffarth's articles. He publishes pleasant for us to be able to celebrate only an afternoon place. For this purpose, October 31st, the himself some of the not very flattering letters he has service, but under the circumstances nothing else was commemoration day of the Reformation, was since received. One of these letters thus reads, "Mr. left to us and we therefore accepted this with joyful determined. At 2 o'clock in the afternoon the Ludwig is hereby notified that he may withhold his thanks. Several members, however, declared that they congregation gathered in large numbers and with great abolitionist stänkeret under the firm of "'Lutherischer did not want to comply with this decision of the joy and heartfelt thanksgiving the celebration began. Herold"" for the following two readers, namely, F. G. and congregation to transfer their services, insisted firmly First we assembled in the building itself, where a sort of A., all sent under the address of Rev. J.B. to Dato." and stubbornly on this declaration in spite of all pleas stage had been erected and rough benches placed. After Another wrote to him as follows, "I cannot get and admonitions, and finally separated from the the first three verses of hymn No. 146, "Hallelujah, subscribers for the Herold; I always get the answer: the congregation. If this separation had no further Praise, Glory and Honor" had been sung with festive Herold has ceased to be a Christian paper. Don't take consequences than the loss of the members in question rejoicing, the sermon on Is. 28:16 was preached. In the offense at this remark: it only happened because I am (there are 10 of them), the incident of a split for such introduction, the previous development of the interested in the paper, and because, frankly, I myself meaningless reasons was sad and disheartening congregation was pointed out as an invitation to praise recognize it as unchristian when one or the other enough in itself.

and thanksgiving, then attention was drawn to the political party in the country is treated with unkindness. However, God has blessed us abundantly since then importance of the day, the Reformation feast, and our by the other." Even a woman wrote to Mr. Ludwig, and compensated us completely for the loss. Not only duty to bring Him praise and honor was demonstrated unsubscribing from his paper and, to his chagrin, signing did the attendance at the service, although it had to be from God's goodness and faithfulness to our church in herself "'Kuperhet' after her full name."" The latter held in the afternoon, remain as good as before, but also general and to our congregation in particular. But only probably happened because the herald had previously the congregation was encouraged and driven all the then, it was further remarked, could a congregation thrown around the political name "Copperhead" a lot. more to proceed with the early erection of a new church. properly thank, please, and serve him, if it stood on the Mr. Ludwig seems to have been quite upset by this; he An excellently situated plot of land, 55 feet wide and true foundation which he himself had laid; if this was not calls the first letter a "boorish note," and to the 137-1/2 feet long, was purchased at a cost of \$5000, the case, then it was better that we parted and did not subscriber who cancels the order he gives the following and the debt was cleared in the same year. Soon after, lay our cornerstone. From the text it was then presented decent titles of honor: "Gross liars, wretched slanderers, the building itself was begun, and now, praise and what the true cornerstone of a Lutheran congregation is, traitors, bad

thanks be to the Lord, we have the hope of celebrating and the congregation was exhorted to stand firm on this the future Christmas in our own house of worship! But foundation, as it was proclaimed in the Word by the we must tell the readers more about this.

apostles and prophets and by Dr. Luther, first on October 31. Thereupon the concluding verse of the hymn No. 146, already given, was sung, and then

Christians, blasphemers" 2c. The funniest thing, of great importance. - I thank you most sincerely for the however, is that Mr. Ludwig even writes: "I have never valuable gift I received these days through the been an abolitionist, but was and still am an old-bookseller Naumann, your book "Die rechte Gestalt". fashioned Whig." We can, by the way, give one consolation to the deeply distressed editor of the Herald, since he is not hurt by the loss of the subscription money, but only by the fact that his splendid articles now come into fewer hands and hearts; namely, the consolation that Dr. Seyffarth's excellent essay has not been received by Christian newspapers, but all the more by newspapers of the Satanic press with warm recommendations and has been widely distributed. This is especially fortunate for us, since Mr. Ludwig did not see fit to send us the conclusion of Seyffarth's article, in which the highlights of the whole occur.

Pastor Brunn writes in a letter dated 8 December last year, among other things: "First of all, praise and thanks be to the Lord, who has so graciously protected you with our institutions in St. Louis and has allowed you to dwell safely under His wings. It is indeed a terrible judgment of God that is coming upon America with this war, perhaps the prelude to what will soon befall us all, for the entire state of the world and the Church daily leads us to expect nothing but the worst. I thank you very much for the bill of exchange of 126 fl. which has been sent again and which has been received correctly. *) It is expected that the Conscription and the general lack of young men in America due to the war will make it more and more necessary for your institutions to have an influx of young people from here in the near future, and if that is the case, then the Lord will not lack the necessary means. It is only a matter of right faith. - If the Lord helps, I will send you my local students next summer, at least all those who are capable. So you will get about 8-10 men from us again. - Everything is going well here. Our only regret for the moment is that our dear Pastor Wüstemann is still suffering very much; he has not yet been allowed to preach at all, but he gives one hour of instruction daily in our institution. But even without all this, I thank the Lord, who has provided me with such a dear, sympathetic friend and brother, who so faithfully helps with advice and support in everything. - Our Prussian church controversy has occupied us much again since the fall. The larger Berlin conference on October 23 was unsuccessful. But all the more blessed was a meeting here in Steeden on Nov. 4, where by God's grace we succeeded in laying the foundation of true unity in pure doctrine ever more firmly here in our Rhenish pastoral conference. Pastor Feldner in particular has been won over quite decisively, and his voice is heard in Prussia by

Thanksgiving.

Some members of the congregation in Collinsville, Ill. who had arrived in this country 25 years ago with the Saxon immigration, wished to publicly offer their thanks to God for his gracious guidance, a wish which was gladly granted by the local congregation. So on Sunday, Jan. 24. A fraternal celebration united the congregation for the rest of the day.

"The Lord has done great things for us, and we rejoice; he has brought us from the death of rationalistic unbelief to his knowledge, from the false doctrine of church and ministry to the truth, from the yoke of oppressive priestly rule to spiritual freedom; he has led us wonderfully, but gloriously;" these were the reasons which moved those brethren to praise God. We have, they said, erred and sinned much, but God has given us his light and grace, for which we cannot thank him enough for eternity.

The rest of us are led differently by God than those dear Saxon brethren. But in this the conduct of life of all believers agrees, that they are led out of the kingdom of the devil into the kingdom of God, out of many and great errors and sins into the truth and into the righteousness of Christ, which consists in the forgiveness of sins. So then it is essentially one and the same. This is why we sang heartily with our dear Saxon brethren:

We want to build an altar. It shall be called Eben Ezer. And the words shall be seen thereon: "God is good to his children. And so this watchword shall come to pass: Blessed is he that hath God for his guide.

Hereby the local Saxons send their heartfelt greetings to their brothers who immigrated with them 25 years ago. A celebratory guest.

A terrible example of the consequences of reckless oath-taking practices,

brought in modern justice, is to be read in the "Basier Volksboten." Fourteen years ago, during the cherry harvest, a man who was picking cherries had left his ladder on a tree, and another man had taken it and used it in the meantime, and then put it back in its place. But there had been a wooden hook with a rope hanging from the ladder, which he had left unattended when he put it back. The owner missed it and confronted the person who had used the ladder; he claimed not to have seen anything of the hook, and a 17-year-old lad, Sebastian Freivogel, who had used the ladder with him, was the only one who had seen it.

ladder away, confirms this. Thereupon the owner of the hook sues him in court for having stolen his hook. He finds the hook lying under a tree soon after, but if he had withdrawn the complaint, he would already have had to pay the costs, and once both were heated, the trial continues; Freivogel, as the only witness, must swear, and swears. The one had not taken the hook away; the other must pay the costs of the quite useless trial, which had become very considerable in the meantime.

As I said, 14 years had passed since then. At the beginning of November 1861, a man cut his throat with a razor knife at Gelterkinden in the canton of Baselland; it was just that Freivogel. At first, Mau thought the horrible deed had been done in feverish madness; but the unfortunate man had not executed the cut well, he still lived for several days, and

Several times he said to the bystanders, "There is no God! There is no God!" The priest comes and wants to speak to him, and prays with him. He replies, "It won't go in." The priest thought that a special spell must be on the unfortunate man; he let them all go out, earnestly persuaded him to confess it from his heart, and then the dying man confessed to him that he had taken a false oath fourteen years ago, that he had sworn his eternal blessedness; it was that oath about the wooden cherry-hook, which for fourteen years had left him no peace, although he had formerly been a crude man. - But God's long-suffering had taken pity on him, so that He did not let him fall straight to his doom. The priest sent for the man who had been damaged by the oath from the district of Sissach, who arrived a few hours before Freivogel's end and forgave him. Freivogel was now also more amenable to the consolation of Christ's blood, and is said to have died quietly.

But what consequences of an oath around a wooden cherry-hook!

Emperor Trajanus, Munsterland 2c.

The old Roman Emperor Trajanus once built a bridge over the Danube, and down at Orsowa they are now piling it up, which is petrified half an inch thick all round. The inclined reader says: "That is quite beautiful, but what have I got out of it?"- But the naturalists did not say so, but thought that the old emperor's bridge should become a bridge for them to find out how old the earth was. How so? Well they said, "If so and so much time it takes to petrify wood 1/2 inch deep, how much time it takes to make logs six to eight feet thick into stone?" For such logs are in the coal yards. So there was a temple of arithmetic, and so they said: The earth has stood 300,000 years." But this is still very merciful of the lords, for some of them let the poor earth have stood a dozen times as long. Well, then, 300,000 years, that is certain. -

*) Meanwhile two bills of exchange have again gone to Rev. Brunn. D. R.

All at once, however, they find, in Münsterland, I believe, a flint, nine inches long and four inches broad, and enclosed in it are Bishop Münster coins of the sixteenth and seventeenth centuries. "Well," says the gentle reader, "but what of that?" That the learned bridge, which is made of the old Emperor Trajan's bridge, is thrown over; for the example has come to nothing, for petrification can go a little faster.

But the Emperor Trajanus and the bishops of Münster were only to show us that no respect whatever should be shown to the so-called "facts" and "results of science," as all the half-educated greenhorns throw about nowadays, and make a front against the Bible with them. I have already seen people who became quite suspicious when some one confronted them and said, "That is scientifically established," and became subdued. - Now with science, that is a beautiful thing, that is true, but with what it has established about the age of the earth and other things, that is not far off. (Waldecker Sonntagsbote.)

Church dedications.

On the Sunday before Christmas, 1863, at Turk's Foot, a branch of P. Bergt, 6 miles south of Napoleon, Henry Co, Ohio, a new frame church adorned with a handsome steeple was dedicated, the undersigned delivering the ceremonial address, and k. Bergt concluding the celebration.

If it would not seem improper, I would belatedly remark that we also dedicated two new frame churches in this vicinity in the year 1861, one the 22nd of September in? Bergts Parish in Ridge- ville Township, Henry Co, Ohio, the other the 29th of September in my parish, 8 miles northeast of Defiance. The usual notice of it was unfortunately omitted at the time.

Praise and thanks be to the Lord for his help, which he has so abundantly given to these churches. A. Detzer.

The dear readers of the "Lutheran" may rejoice with us that the Lord, the faithful patron of his church, has so promoted the work of our hands that we, the German Lutheran congregation of St. John's in Rodenberg, Cook Co., Ills. were able to consecrate our newly built Krame Church to the service of the Triune God on the 16th of December. For a long time the space of our old church had been extremely limited; but all the greater is the joy now to have, besides the highest and greatest gift of God, the pure word and the unadulterated sacraments, a church suitable to our needs. Although the day of our joy was accompanied by a snowstorm, which is not uncommon here in our northern Illinois, many guests from nearby churches attended. Pastor H. Löber preached on the gospel of the consecration of the church and showed from the same: "The women of the hearts for the temple" of God; 1. how necessary such a woman of the hearts is, 2. how she gives, 3. what a heart is like after such consecration.

In the evening Pastor Burkhardt preached on Ps. 24, 7- 10.

Both the exterior and the interior present a friendly ecclesiastical sight. Glory and thanks to the faithful, merciful God alone!

But our Lord Jesus Christ, who by his Word and sacrament has also entered into this church, and has made it a house of salvation, let him abide therein with his unadulterated means of grace as long as it standeth.

I. Fr. Niethammer, P.

Introduction.

The Rev. H. Evers having received a regular call from the congregations at Sturgis and White Pigesn, St. Joseph Co., Mich. and having accepted the same with the consent of his former congregation at New Bremen, Randolph Co., Ills. the same was installed in his new office by the undersigned on the Sunday after New Year's Day, by order of the Hon. Mr. O. Fuerbringer, President Northern District of our Synod. May the faithful God and Arch Shepherd of our souls grant his under-shepherd strength and fortitude for the conduct of his new office, and may He place His blessing upon his work, so that the name of the Lord may be great everywhere.

I. B. Hahn.
Adr.: Ksv. 8. Lvers, LturZis, Nieb.
listterbox 274.

A request.

Since the time is not very far off when the building of the school teachers' seminary must begin if it is to be completed by next autumn, the undersigned, in the name of the building committee, asks the dear congregations, which have not yet let us know how much they want to contribute to the building of the seminary, to inform us as soon as possible how much they intend to contribute.

A. Franke.

Addison, Jan. 18, 1864.

Receipt and thanks.

For missionary Clöter

received by Rev. I. F. Mueller in Lake Ridge, Mich. collectirt at Rev. Hahn's wedding \$5.50. - from Mr. Teacher I. H. Nolting in Dudleytown, Ind. \$2.00. - by Rev. I. G. Kunz in Cumberland, Marion Co., Ind. from his congregation and himself \$12.50. - from Mr. Christ. Däumer in St. Louis \$5.00. - by N. N. there 50 Cts. - by Rev. Biltz in Lafayette Co, Mo, \$1M. - From Mr. Lud. Brockschmidt in Grand Prairie, Wash. Co, Ill, \$5.00. - collected by Rev. F. W. John in his congregation at August", Mo., \$7.05. - a Christmas collecte organized by Rev. Löber in Thornton Station, Ill, \$18.50. - likewise by Rev. Küchle in Mat- teson, Ill, \$5.00. - by Mr. F. Wegener there \$1.00. - by Mr. I. C SeegerS in Ellgrove. Ill. \$1.00.- by Mr. Chr. Gruvc in Chicago \$1.00. - by Pastor Beyer in Cbicago by N. N. 25 CtS. - by Rev. Nieth- Hammer collectirt at the consecration of the church at Nodcnberg, Cook Co, Ill, \$6.00. - by Rev. Geyer from members of his congregation at Carlinville, Ill, \$4.50. - by himself \$1.00. - by Pastor Engelbert at Racine, Wis.. by his congregation \$5.00. - by Pastor Heitmiillcr by his congregation at Elyria, Lorain Co., O. \$6.00. - by an unnamed person at Collinsville, Ill. \$1.00. - by Pastor Gräbner at St. Charles, Mo. \$5.00.

For Pastor Brunn's proseminar

by Rev. Kuechle in Matteson, Ill, of whose congregation \$5.00. - by Mr. Werfelmann in Thornton Station, Ill. \$2.00. - by Mr. I. Niethammer in Bridgewater, Mich. \$2.00. - by the Rev. F. Schaller in Red Bud, Ill.

Mr. Eweding's infant baptism collectirt \$4.25. - by an unnamed person in CollinSville. Ill. \$1.00. - by Pastor Fick a Collecte of his congregation in CollinSville. Ill., (.for the new scholars coming from Germany by Pastor Brunn^*) \$11.20.

For Pastor Röbbelen

from Mr. Mustard in St. Louis, \$4 in silver.

For poor students

by Rev. Beyer in Chicago by his Immanuel congregation \$3.00. - by an unnamed person in CollinSville, Ill. \$1.00. - by Rev. Bilp collectirt in his congregation in Lafayette Co., Mo. \$5.75. - by N. N. in St. LouiS \$10.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the Srminar household and for poor S tudents:

by Mr. Pastor Claus: of his congregation \$12,45.;

...by Mr. Hare-boy \$10.00.;

from Mr. Pastor Wagner's parish: from Mr. Gehrlng 1 pig and 2 barrels of potatoes; from Mr. Streitmann 1 pig.

from the congregation of Mr. Past. Streckfnß: 5660U> flour (of which 240W from the Filialgem.) and 1 Bush. Beans; from the l. Women of the parish 6 quilts, 6 sheets, 6 pillows, 6 towels, 9 handkerchiefs.

from the congregation of Mr. Pastor Vogt \$21,15 Collecten für arme Studenten.

by Mr. Jung of CollinSville for the pupil Dupcrnell: from several women of the parish \$13.50.; from the local women's club 3 bus shirts and 2 pairs of stockings.

from Mr. Sam. M. Tirnenstein to Blechwaarrn as a gift \$2.80.

A. Crämer.

For the budget of Concordia College at Fort Wayne, Ind:

With heartfelt thanks, the undersigned acknowledges receipt of the following gifts of love:

AnS the congregation of Mr. Pastor Jäbker, beef, 1 sack of wheat, 33 heads of cabbage: from Mr. Past. Stephani Gem., from Mr. Nobcnbeü, 20 pounds of veal, from Mr. Schlebecker, 1 sack of rye; from.Mr. Past. Bode's parish, from Mr. Vollmer, 1 sack of wheat; from the parish of Mr. Past. Kühn, from Mr. Diderich Sen>, 6 pounds of butter; from Mr. Past. ReichardtS Gem., from Mr. Brüggemann, 2 sacks of wheat, z beef, from Mr. Brand, 1 sack of wheat, 1 sack of grain, 1 sack of white reuben, 1 side piece, a shoulder; from Mr. Past. Heinemann'S Gem. in Crete, Ill, 268 lbs. of beef, 70 lbs. of pork, 17 lbs. of sausages, 1 ham, 45 lbs. of butter; from Mr. Rev. Schumann'S Gem., Noble Co, Ind, 14 bushels. Wheat, 5 sacks of corn, 4 sacks of potatoes, 1 sack of white nbcn; from the Gem. in Te Kalb Co, \$15.00; from the Gem. here of Mr. Hartmann, 1 bunch of potatoes, 4 bush. Apples, 1 pig, from Mr. F. Mcier, 1 bag of rye, from Mr. LarS Christensen \$3.00; from Mr. Past. Friedrich's Gem. in Hun- tington, Ind. from theWomen's Association for impecunious pupils, three busthrmdr, 2 pairs of stockings; from the Gem. of Mr. Rev. Schwan, a collecte of \$48.17; by Mr. Rev. Geyer, at the infant baptism of Mr. I. Baumann at Carlinville, Ill, collected \$2,70.

F. W. R e i n k e.

Fort Wayne, Jan. 7, 1864.

Received:

For the building of the school teachers' seminary at Addison, Ill:

Collecte der Gem. des Hrn. Past. W. A. Kähler in Berlin, Pa., \$6 05; from the congregation of Mr. Past. Sterze in Mich, (first consignment) \$9.00; from the congregation of Hrn. Past. Küchle in Nich, Ill , by Messrs. Fr. Rathje and H. Hoppe each \$5.00, by Messrs. H. Müller \$2.00; by Messrs. Rev. Meier in Proviso, Ill , by Mr. F. Süssenhop 0.50, by Mr. Volberding \$10.00; by Mr. Past. Löber in Thornton Station, Ill , by Mr. Bro. Stöhr \$25.00, Mr. Brinkmann, Sen. \$6.00, Mr. Richter \$5.00; by the comm. of Mr. Rev. Heinemann in Crete, Ill, \$23.00, (first consignment); of the Gem. of Hrn, Past. Engelbert in Racine, Wis. \$20.16, (first consignment); of Messrs. Christ. Tonne, August Graue, S. Buchholz, \$50.00 each; Bro. Meyer, \$35.00; Bro. Tonne, Bro. Stiinkel, \$30.00 each; Wm. Nabe, H. Graue, each r25.00; H. Bergmann Sen., Wm. Buchholz, H. Oehler- king, each \$20.00; A. Freund, H. Hcittmann, D. Kruse, each

\$15.00; D. Kornhaas, L. Heinemann, H. Gehrke, B. Wil-! ken, Jobst Goltermann, Wm. Notermund, Geo. Fehrmann,! Christoph Meyer, H. From Mr. Past. Hahn, Benton Co, Mo. 1.Oo Collecte of the Gem. of Pfortmüller, Bro. Kruse Sen., Bro. Leseberg, Bro. Knigge, H. Rosenwinkel, Bro. Ehlers, Wittwe Ahrens, each \$10.00; H. Meier \$6.00; Bro. Graue, Johann Uhlhorn, C. Scik, Aug. Rotermund, L. Thümau, H. Rathe, Bro. Rathje, Wm. Pollworth, Bro. Kücken, Bro. Struvr, each \$5.00; H. Geidemann, G. Amling, Joh. Kuhlmann, each \$2.00; Joh. Geilz, H. Nippe, H. Burdorf, Fred. Bartling, G. Rittmüller Fr. Lührßen, C. Hagenon, each \$1.00; Witt, wePreußner, \$15.00 Together, \$753.71.

H. Bartling.

From 'May 1862 to December 1863, the sewing vercin of the Concordia DistrictS delivered to St. Louis:

3 pieces of quilts, 3 sheets, 18 towels, 24 bust shirts, 6 white scarves, 6 oversleeves, 6 handkerchiefs, 2 pairs of stockings, 10 pairs of trousers, 6 collars, 6 coloured scarves. _____

Contributions

for the travel expenses of the school seminar pupils

expected by Germany.

Don four women from Mr. Past. Schuster's Filial \$ 3,50

"Mr. Past. Schuster himself1,00

" to the Woman's Club of Detroit, Mich. 3,00

"Mr. G. Born1.00

" to an unnamed person in Mr. Past. Schumann's parish 5,00

" Mr. H. Heine, New Bremen, Ohio2.00

" Mr. Pastor Sprckhard's congregation2.80

" himself----<1.00

"Pastor Biltz collected on Mr. Kemmeier's baptism of children 2.50

Fort Wayne, Ind, Jan. 22, 1864.

A. Selle. (Lox11i7.)

Received

in the Casse eastern district, for the Synodal- Casse:

Don Past. Dulitz\$1.00

" der G mcinde in Neu Oberhofen 3.25

" of the community in Elmiraund Leon 7.00

" Past. Bernreuther--..... 1,00

For the President:

from the church in Eden. 3,75

For Heathen Mission:

" A. Ehrmann ,50

" of the Buffalo congregation, collected in missionary hours. 12,79

" I Gränn, Falkenhahn, G\$1 ,00 2 ,00

" Woltcr 1.38

" Jug ,50

" Klose ,75

" Loy, Roesel, Kroll, each,25 ,75

" Sound, at whose child's upraised 1,25

For teacher salaries:

Bon F. Stutz, from whose love chest80 ,00

" G. Emmert, Thanksgiving Offering at the Nef. Feast 5,00

" I. Pürmer 2,00

" F. Schlegel 1,50

" L. Emmert 1.00

"A. Heitmüller, Coll. at his birthday party 10.50

For poor students:

Don N. in Buffalo5.58

For inner mission:

Don the parish in Strattonport4,50

"" New York 10,00

For the church in New York:

From Buffalo Community20.00

For the English community in Baltimore:

Don F. N. in Buffalo.2.00

For Mr. Pastor Röbbelen:

Don A. Dohrmann. 3,00

" N. N 3,00

New York, January 8, 1864. I. Birker.

Received

For the college debt retirement fund in St. Louis:

Of F. H. by Mr. Past. Hahn, Benton Co, Mo. \$5.00 " to an unnamed person in Collinsville, Ills. 2.00 "

Mr. Anton Heitmueller, Washington, D. T. - - 25.00

To Synodalcasse Western Districts:

From Mr. Past. Hahn, Benton Co, Mo. 1.Oo Collecte of the Gem. of Mr. Past.Fick, Collinsville, Ill. 10.75 Cathedral Trinity St. in St. Louis, Mo. -1235

From the comm. of Hrn. Past. Birkmann at Waterloo, Ills.5.00

" of the comm. of Mr. Past. Stretchfoot, Grand Pra., Wash. Co., Ills. 1,00

" Mr. Past. Stretchfoot, Grand Prairie Wash. Co.,Ills..... 1,00

" Mr. Teacher Ph. Mueller, Grand Prairie, Ills. 1.00 From ImanuelS Distr. in St. Louis, Mo.13.75

Chrimas CollecteD by theCommon of thePast. Schwen- sen, New Bielefeld, Mon. 19.00

Harvest Festival Collecte of the community of Mr. Past. Polack, Cretr, Will Co, Ills. 19.45

Christmas-Collecte of the congregation of the Hrn. Past. Schmidt Elkgrove, Ills. 9,50

From the Emanuelsgem. of Mr. Pastor Beyer, Chicago, Ills. 8,00

From Concordia Distr. in St. Louis, Mo.11.40

Christmas-Collecte of the Gem. of the Hrn. Past. Hüse- mann, Minden, Ills. 17,00

Don Mr. Teacher Seboldt, Centreville, Ills.1.00

college maintenance fund:

Collecte des Gem. des Hr. Past. Cock, Benton Co., Mon. 8.00

Don F. H. by Mr. Past. Cock, Benton, Co., Mo. 5.00

" Mrs. P. Holtzen by Mr. Past. Cock, Benton Co., Mo. 2.00

Cathedral TrinityS-Distr. in St. Louis, Mo. 11.00 Don Mr. August Sievers, sen. Staunten, Ills. -- 2.00 Cathedral ImmanuelS-Distr. in St. Louis, Mo.11.00

" Concordia Distr. in St. Louis, Mo. 22.20

Don of the comm. of Mr. Past. Fick, Collinsville, Ills. 21.65 " to an unnamed person in Collinsville, Ills. 2.00 "

Mr. Anton Heitmueller, Washington, D. C. -- 25.00

For the general presiding officer:

Don Hrn. Anton Heitmüller, Washington, D. C. -- 10,00

widowed Mrs. Prof. Biewend:

Don derGem. desHrn. Past.Baumgart, Venedy.Ills. 3.35

Synodal Missionary Fund:

From H. H. by Mr. Past. Hahn, Benton Co, Mo. 3.00 ,, Mr. H. Blume by Mr. Past. Hahn, Ben- ton Co., Mon.2.00

" to the schoolchildren of Mr. Teacher Krauß, St. Louis, Mo. 1 ,45

Collecte des TrinitieS Distr. in St. Louis, Mo. 81.10 Dom DreinigkritS Distr. in St. Louis, Mo. 3.40

Collecte des Zions-Distr. " ,, 19,65

,, of the ImmanuclS Distr. in St. Louis, Mo. - 71.75 Dom mmanuelS Distr. in St. Louis, Mo.1.90

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From the school children of Mr. Past. Schwensen, New Bielefeld, Mo.0,50

" of the comm. of theMr. Past. Wunder, Chicagolls. 11,00 ,, Mr. Schönholz through Mr. Pastor Löber, Thornton Station, Ills. IM

"Teacher Richter's schoolchildren in Thornton Station, Ill. 1.00

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Don Bro Meyer, Lafayette Co, Mo 1.00 " Mr Anton Heitmueller, Washington, D. C. 25.00

For the community in New York:

" Mr. Zach. Müller, Altenburg, Perry Co., Mo. 5,|O

For the English community in Baltimore:

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For the construction of the school teachers' seminary at Addison, Ill.

Don Hrn. Heinr. Brunwort, New Gehlenbeck, Ills. 5,00 ,, the comm. of Mr. Past. Hamann, Larondclet, Mon., first show. 40,00

" to an unnamed person in Collinsville, Ills.2.00 " to the congregation of the Rev. Gräbner, St. Cbarles, Mo. 52.25

Collecte of the parish of Hrn.Past. Biltz, Lafayette Co., Mon. 22.45

By Mr. Anton Heitmüller, Washington, D. C. -- 15.00

Ed. Noschke.

Invoice storage

of the

Lutheran Young Men's Association, at St. Louis, Mo.

for the year 1863.

Cash balance from the year 1862\$119 ,75

Total income by monthly contributions 260.75 by means of a collection raised on May 7, as on the Founding Day of the Association, celebrated in Trinity Church37.45 ---\$417

.....95

expenses.

For meals for the students of the association. \$44 ,00

For clothing of the same172,25

For doctor's fees, books, etc. 120.70 For

supplies for the association 10.35

----- \$340,30

Remains in Casse\$70.85

Heinrich M. Wibracht, Cassirer.

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For the Lutheran huben pay

The 16th and 17th year:

Gentlemen: W. Brink, L. Ströbel 50 Cts.

The 18th year:

Men: Zimmermann, Jul. Gotsch, L. Ströbel.

The 19th year:

Messrs: H. Borges 5 Er., Carpenter, P. Stapp, Past. A. Mennicke, F. Müller, D. Kranke, Past. I. N. Beyer 6 Er., Past. C. F. Boehner, Past. Th. Wichmam 13 Er., I- C. Schwarz 50CtS., Jul. Gotsch, L. Ströbel 50 Cts.

The 20th year:

Messrs: F. Maschhof, H. Wolf, C. Wirr, W. Tews, Past. L. Biorn, Past. C. Hoffmann, I. G. Böhm, Past. G. Harter, F. Wolkenhauer, F. Meyer, H. Frömmüng, P.Hey, D. Kracke, E.Grams, C. Warmbier, W.Thon, Past. I. Walther, P. Henne, Past. O- Hanser 5 Er., A. Klein, I. Moses, F. Dörr, C. Buttermann, I. Wünsch, Past. E. Rolf, ThomS, Hagcmann, Thäte, Ehlmann, Johann, Meyer, Lazing, Märklin, Mittelbuscher. Heßkamp, Past. I. Beilharz, Past. M. Tirnevstcin, H. Schwarz, L. Gils, I. C. Schwarz 50 Cts, Past. F. Sievers, 10 Er., Past. I. G. Butz, G. Steuber 5 Er., Past. F. Bescl, H. Hacker, W. Huhn.

The 21st and 22nd volumes:

Mr. Past. V. Koren. M.C. Barthel.

Changed address:

Ksv. O. L. KprevZler,

LounZ ^weriea, Oarver 6o., Wnv.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. 15th Feb. 1864, No. 12.

(Sent in by Dr. Sihler.)
Necrology.

On the first holy day of Christ, in the afternoon between 3 and 4 o'clock, Pastor Hermann Wichmann passed away here in Christ at the age of 23 years and 6 months. Born on July 9, 1840 in the village of Lychen, 4 miles from Prenzlau in the Uckermark, Kingdom of Prussia, he came with his parents and 3 siblings in 1849 to America, namely to Cincinnati, where his father stayed for 3 years.

After this time his parents moved to Fort Wayne, where the 12 year old boy attended the local parochial school and was confirmed by me in 1854. Since he showed himself to be an obedient and God-fearing boy at home and at school and had received fine gifts from God, the Christian-minded parents were willing to give him back to the Lord for future service in His church. He accordingly entered our seminary in 1855; and although his parents were and are nothing less than well-off people, they nevertheless considered it a matter of Christian honor to keep their son alone.

After he had been at this preparatory school for the seminary for about 2 years, had acquired the necessary knowledge and skills there and, by God's grace, had remained in the same blessed course and also behaved righteously towards his teachers in accordance with the

After he had kept the fourth commandment, he entered the seminary at the age of 17 and stayed there for about 3 years.

During this time he also had a deeper inner experience of sin and grace, law and gospel, repentance and faith, so that the teachings of our church did not remain a learned knowledge and skill, but changed in him in sap and blood and became more and more his living property. In this way, through faith in Christ, his studies received the right sanctification and strength. He did not belong to the fiery, ambitious, imaginative or the contemplative, introverted natures; rather, he was dominated by reason and a practical mind. Accordingly, his catechism sermons, which were held by the students of the seminary alternately in front of each other and the teacher and then evaluated, soon showed a very pleasing doctrinal quality; and in the pastoral, in which individual cases of pastoral care and church discipline were sometimes presented for discussion, he showed a healthy evangelical knowledge and a correct, appropriate tact, which were probably not present to the same degree in older students.

In the meantime, during his three years of study, he also had the opportunity to practice the fourth commandment at home; for he did not live at the seminary, but with his dear parents, who, not particularly well off and already

The first two of them were quite elderly, had their own little house away from the institution, and lived from hand to mouth. He cheerfully and willingly assisted them in all kinds of household chores and, depending on the circumstances, served them undauntedly.

With such a form, there could be no hesitation in proposing him, although not yet 20 years old, to the congregation of Middleton, Norfolk Co., Canada West, which had become vacant through the removal of Father Röder, as his successor; for in spite of his youth, he fitted better into that lonely congregation - the nearest neighbour is 70 miles away - than many an older pupil, because of his prudent, circumspect nature.

By the grace of God, he justified the trust that was placed in him when he was proposed and called to serve there for more than three years. For he served not only the parish where he lived, but also several others, including one twenty-four miles away, with all faithfulness and self-denial, and also taught school to the children at home. But whoever knows the "Canadian" winter knows that it is no small thing to serve even distant congregations with God's Word on a regular basis.

In April, 1861, he was united in marriage to Miss Katharine Beyer, a daughter of a local parishioner and a sister of our 1st pastor, Father Beyer, in Chicago, who bore him a little son, now 2 years old. He probably would have

He would hardly have been married so early if his present lonely position and the earlier constant habit of family life with his parents and relatives had not made it a necessity for him. His spouse was also not prepared to be served but was raised in the fear of God and in servant love in the words of faith, and in her married state she only wanted to be a handmaid of Christ and in this sense to serve her spouse.

And for five quarters of years her heavenly husband and educator has given her just as ample as painful opportunity to do so. After Father Wichmann had enjoyed the best of health for more than two years in the administration of his office (as he had never been a bedridden since childhood), so in the autumn of 1862 after his return from the conference in Pittsburgh the rheumatic complaints first appeared. Although these were already very painful in the beginning and lasted for several hours, he still waited until the New Year of his office in church and school. The attacks, however, returned longer and longer and more and more painful, so that he was forced to suspend school and could only preach every 14 days. In the meantime he sought medical help, since various home remedies had no healing effect. But this too was in vain. Each of the two physicians whom he used in succession thought to cure him in a few weeks, but neither succeeded, and both advised him urgently to resign his office in Canada, since he could not tolerate the climate. However, he did not do so yet, as his church children urgently asked him to stay with them. Since, however, he was only able to preach every four weeks from Easter on, and the attacks recurred more often, more painfully and for longer periods, so that he often had to writhe and writhed hours in excessive pain on the bed or on the floor, and violent fevers and night sweats joined them, he was finally forced to resign from his ministry in the congregation that was so dear to him, and around Ascension Day, when he was comparatively a little better, to move with his wife and child to his first parents in Fort Wayne.

The milder climate there seemed to bring him some welcome help at first. At first he was even able to go to church and hear God's word, but this soon ceased. The same painful attacks returned, so that he could no longer leave the room. Here, too, medical help was not effective; rather, dropsy set in. So he himself, together with his parents and relatives, decided to go with his wife and child to his brother-in-law, Pastor Beyer, in Chicago, in order to try a homeopathic cure with a well-known doctor. This happened in July 1863, and the doctor there declared that his kidneys and spleen were diseased, and arranged his method of treatment accordingly. There was also a gradual improvement, so that

that he could leave the room and go out. In the fall he was even able to visit neighboring ministers in the country, so that his relatives and friends gave room to hope for his complete recovery. But the improvement did not last; the dropsy returned, and before our Synod he returned here again, not without the faint hope - for his heart belonged to the Lord and His Church - of being able to attend the Synod for a short time now and then. But this was not the will of God, and he kept quiet about it. However, he received several visits in his sickroom from fellow ministers.

Although the water in his limbs receded as a result of a new remedy, in addition to the terribly swollen face especially on the left side, he nevertheless began to lose weight and strength unusually quickly in November, so that he was finally no longer able to leave his bed. At the same time he had a violent, troublesome cough for hours even at night. In the meantime, however, as he still ate food with appetite, no one was unaware of his rapid departure. But he had been expecting it for some time, as he had said several times that this would be his first and last illness; even shortly after his death, when he was still quite healthy and strong, he told his wife in a certain foreboding that she should be prepared for the fact that they would not be together for long. When his old father asked him the day before he went home whether he would soon go to his Saviour, he answered: "Yes, God willing, it is much better up there. As he was generally quiet at home, he spoke very little in the last days, as his weakness increased more and more, but, as always before, he let himself be read from God's word and from our glorious hymns, which interpret and apply it so comfortingly to the believing mind. Softly and quietly, without any signs of struggle or pain, he passed away on the first Christmas Day, in the afternoon between 3 and 4 o'clock, without his wife, who was present, noticing his passing away, after he had endured many and severe sufferings and pains for 1-1/4 years.

As much as he would have liked to serve the Lord in his church for many years, he was still devoted to the will of God, who had decided differently with him and whose ways are not our ways, but always goodness and truth. God also gave him grace, and strengthened his faith in his Saviour, that even in the many violent pains of several hours he showed exemplary patience, and no words of impatience and grumbling, no outbursts of the soon-defiant, soon desponding heart, passed his lips. "My God, how long!" - these were the words he uttered at times in a tone of lamentation, when the persistent fierce pains forced sighs and groans from him. Well be with him, pain and sighing are now

Bliss and joy are over his head. He is with Christ in Paradise and after the short pilgrimage as a pilgrim and stranger on earth, he is eternally at home with the Lord, whom he loved with all his soul, whom he also faithfully confessed and preached and diligently painted before the eyes of frightened consciences and broken hearts as their righteousness before God. May the gracious God grant us in the departing pupils of our seminaries those who may become like him in the righteous fear of God, in living faith in Christ, in self-denying love and faithfulness toward their church children, in heartfelt humility, in frugality, and especially in the fine and noble art of a Lutheran preacher, "to persevere with all patience and doctrine."

On Sunday, 27 December, in the afternoon, the funeral sermon was preached to him before a large congregation on 2 Tim. 4:4-6: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; not to me only, but to all them that love his appearing." After this, his disembodied body, as a seed of the happy and blessed resurrection, was planted in the church's graveyard, where it awaits the living voice of the Son of God.

(Submitted.)

"Does the Methodist Church possess all the characteristics of the true church of Christ?"

This question is dealt with in a booklet published by the Methodist publishing house, which was sent to me by post, I do not know by whom. In order to inform the sender that I have received these excellent (?) things (for there were enclosed the following treatises: "What is the meaning of baptism?" "Of the Forgiveness of Sins." "How to be truly happy"), but also to show the Lutheran's dear readers what the Methodists' doctrine of the church is, I will share some of it.

In the transition the writer proves "that the ground of the Christian Church is not, as the Papal Church teaches, the person of Peter and the authority inherited from him, but the doctrine of Christ." Now he concludes quite correctly, "Consequently, if the Christian Church departs from the teaching of the apostles and prophets, from the Scriptures of the Old and New Testaments, which are inspired by the Holy Spirit, she has no more ground." At any rate, the writer did not suspect that with this conclusion his whole edifice was overturned. It now goes on to say, "Every Christian church, therefore, must.

I. To be built on the foundation of the apostles and prophets, of whom Jesus Christ is the cornerstone, or in other words: 'Abiding in the apostles' doctrine and fellowship."

In the proof of this sentence it is said, among other things, "The church is founded on the truth, and those who believe and obey the truth belong to the church or apostolic church by means of confession. The Methodist, visible church. If, however, we speak of a Methodist congregation of the living God." It is further said, to having placed their meetings, in which they exchange church, we mean by it only the true Christians who lie show what the writer understands by the truth on which their Christian experiences and feelings, side by side with imprisoned among them as in a hostile castle. the church is founded, thus, "By the truth we understand the apostolic meetings according to the Acts of the Now it bites further: "Another characteristic of the true the clear, unambiguous, beatific doctrines of the Bible." Apostles, continues thus: "The true religion is but One in church of Christ is

What then are the obscure and ambiguous doctrines of the whole world, the gift of the One God and Father of all, II. the corporate worship of God, the preaching of the the Bible, which the Methodists do not accept for truth? the result of the One all-perfect atonement of the Son of word of God, and the administration of the sacraments has not the good Lord willed to reveal all things clearly God, the fruit of the operation of the One Spirit; the grace according to Christ's ordinance." Communal worship and distinctly to us, whereof he speaks to us in his word! obtained through one and the same faith. This religion does not belong here; nor can it be spoken of so at all, Are the so-called apostolic traditions necessary? What has the same marks everywhere (both Methodists): for if "communal worship" were one of the essential the Methodist cannot grasp with his reason must be therefore Methodists everywhere speak the same marks of the church, there would be no Christians to be unclear, what does not fit into his frame must be spiritual language. Were it possible to bring together sought among all those who cannot have this ambiguous. Nor does he regard the whole word of God Methodists from different countries and languages, they communion; the prayer of the Christian in solitude is just as infallible truth, otherwise he could not have so limited would, 'heart and heart united together,' have One as acceptable and pleasing to God, if it comes from right the truth. Now comes the application. "The Methodists Confession, and utter their holy joys in one harmonious faith, as the prayer of the Christian who prays in are a part of this true church of Christ, because they hymn of praise." Gewi), or they would not be Methodists. communion. The Methodist makes a standard for make the doctrine of Christ, the clear, unambiguous, But this harmony consists only in the fact that they all say, himself according to his church, and by this he measures saving teachings of the Bible, their foundation, and "Pray, wrestle, fight, until God be reconciled to you," but it. No wonder then that everything works out. He says of acknowledge Christ Himself as their head. They accept their hymns are not at all harmonious with the Bible. They Methodist worship, "It consists of singing, praying, and the Scriptures as inspired by God, as containing all that do not preach with the apostle Paul in earnest: God is preaching. The whole congregation should take part in is necessary for salvation, and as the only guide to faith already reconciled, now be reconciled to God. The the first two, according to the nature of the matter, and and conduct. From this holy Scripture they have drawn Methodists also harmonize in this, that they do not easily this happens with us in a particularly strong and lively their 'articles of faith,' which agree with the creed of all regard any one as truly converted, who has not been way." By "corporate prayer" the Methodists understand orthodox churches at all times." Whoever would read converted in the very manner in which they work the that every one who is driven by his Methodist spirit may this without knowing Methodism, would have to believe conversion of men; nor do they easily acknowledge any come out publicly in church and pray, even the wives not that the Methodist Church is the true visible church; but work of God, if it does not come to light with certain excepted, although Paul 1 Cor. 14:34, 35. speaks in whoever knows its doctrine to some extent, will say that gestures, by which alone they think they can recognize clear words, "Let your wives keep silence among the this is by no means so. For I.) the Methodist Church is it. congregation; for it shall not be lawful for them to speak,

not founded on God's Word, but chiefly on the They encapsulate faith with so many conditions that, but to be subjects, as also saith the law. But if they wish ordinances of men; this is already evident from its according to them, only he can begin to believe who can to learn anything, let them ask their husbands at home. church order, for it consists of 202 pages of already show fruit of faith, and often a fruit that does not It is evil for women to speak among the congregation." commandments of men and 12 pages of doctrine. No even always follow faith. They preach the gospel not as But the transgression of these words of God "is done wonder that these 202 pages completely suppress the good news of the forgiveness of sins for sinners, which with them in a peculiarly strong and lively manner." Often 12 pages. 2) The Methodists do not accept the Holy they are only to hear, accept, and believe, that through their prayer is so strong that some fall into a convulsive Scriptures as the only guide of faith and conduct, this faith they may be justified and saved before God; but state and roar like a madman. After the writer praises because they deny the main teachings of the Bible. Is an instruction what man must do to come into a state how many thousands they have already converted, this only remind you of the doctrines of baptism, the Lord's in which he may please God and go to heaven. In this confession follows: "As enthusiastic as it may sound, it Supper, and absolution. 3) Their articles of faith do not they all harmonize, but this proves that they depart from is nevertheless the truth that neither our preachers nor agree with the creed of the orthodox church. They agree the doctrine of the apostles and prophets, and lose our church members are satisfied unless the presence neither with the apostolic, Nicene, and Athanasian "ground" according to their own judgment. of God accompanies the word and the effects of it are symbols, nor with the unaltered Augsburg Confession, Although the Methodists make up a part of the manifested. A mere outward devotion, mere morality, the for the latter is surely also a confession of faith of a true-general visible church, because among them are also form of godliness, and 'the kingdom of God in words believing church, and even its enemies must admit its found children of God who are captives of the followers alone,' without conversions and revelations of a godly scriptural doctrine. Not even the apostolic symbol, i.e. of Methodism, who out of weakness do not recognize the life, are not sufficient for us." Is it then possible that God the three main articles of the Christian faith, are found true doctrine and therefore also out of weakness do not should once not accompany his word? And if the most in the Methodist confession. Their articles of faith agree outwardly join the true visible orthodox church, but do not ungodly man should proclaim it purely, it would take no with the doctrines of the Donatists, Pelagians, and blaspheme the truth, nevertheless the Methodists as force from the word of God; neither would God Reformed, but never with the creed of the orthodox such, i.e., those who wholeheartedly adhere to their accompany this his word. Speak. God himself says to church. They can fundamental errors, can wantonly betray the truth. us, "He that heareth you heareth me." (Luc. 10:16.) "Where two or three are gathered together in my na-

I am there in the midst of them." Matth. 18, 20. Doesn't baptism is a "bath of regeneration and renewal of the Preaching of the Word of God, and without God accompany us in all our ways even outside the Holy Spirit" (Tit. 3, 5.1; the water "makes us blessed in administration of the sacraments, no Church in the house of God? Do the Methodists no longer realize that baptism" (1 Pet. 3, 20. 21.); further: "Whose soever sins proper sense of the word." In the proper sense of the God is omnipresent? Poor people! It is only then that ye remit, they are remitted unto them; and whose soever word, no one else at all belongs to the church (to the God accompanies the Word with you, and works sins ye retain, they are retained" (Joh. 20:23): all this invisible) but the faithful, and these together form the through the same, when you perceive convulsions, and they do not accept; they deny the real presence of the church, which in the 3rd article of the Apostolic see the people rolling about on the penitential bench, body and blood of Christ in the Lord's Supper; they deny Symbolum is called "the congregation of the saints." wailing. Genuine rapture. God's Word says: "The that water baptism works regeneration; they deny that According to the Methodists, therefore, the preachers kingdom of God is as when a man casteth seed on the God forgives sins through men. Although the Scriptures make the church; on the preachers, therefore, also ground, and sleepeth, and riseth up night and day, and speak so plainly of these things, that every one who depends faith, and consequently also blessedness. the seed riseth and groweth, that he knoweth it not." sincerely believes them to be true, finds those doctrines The office of preaching is, of course, ordained by Marc. 4, 26. 27. in them, and even shines like suns in them, yet for the God, and the church is also bound to it until the end of

The writer goes on to say, "The whole worship of Methodists the passages cited are as good as absent Christians ought to be full of Christ crucified," and shows from the Bible. Now they do not obviously reject those how this is the case with the Methodists; he says, "Is not passages, for they want to have the glory of believing in Christ the Alpha and Omega, the first and last in all their the whole Scripture; but they reject them by perverting worship? Do they not consider the praise of God, and twisting these passages, and falsifying their without remembering Christ, a blasphemy? prayer apparent meaning. If, therefore, we speak of a Methodist without Christ, an impudent act of blind self-church, we exclude all those whose error does not admit righteousness? Preaching without Christ, for a of true faith in Christ, and understand by it only those deceptive will-o'-the-wisp?" - If this were really the case, believers who are held captive by the Methodists. Methodists ought to come to Christ daily as poor Now it is further said, "Among the attributes of the true sinners, but have they not the doctrine wholly rejecting church is:

III "Spiritual Life."

IV. "An Apostolic Church Discipline."

V. "A divinely ordained preaching office." All this we will not even discuss here, for these are not essential marks of the true church. It is certain that what can be said of the church at large must also be said of every local Christian congregation, or we must have a pope. But if the members who compose the local church have no "blessed feelings," which the Methodists especially understand by spiritual life, if they rather feel nothing but death and damnation because of their great sins, and have only the one consolation, "Jesus accepts sinners;" how then? are not such people also a part of the church of Christ on earth? Does only he belong to the church who feels "spiritual life"? According to Scripture, the true believer belongs to the spiritual body of Christ, that is, to the church in the proper sense of the word, which is invisible. - And if in a congregation Word and Sacrament are purely administered, but the majority of those in it have not yet advanced so far in their knowledge that church discipline is practiced in it, should it therefore not be a Christian congregation? Blind zeal only does harm. According to the doctrine of the Methodists, there is no longer a church where there is a crowd of orthodox Christians, but there is no preacher among them. For it is said: "A congregation of believers who have no preaching ministry among them would certainly be a gathering of religious people, but without the preaching ministry.

C. A. Mennicke.

The Unterstiitzmigskasse for Lutheran congregations in Russia.

Russia is the largest empire on earth, for it is more than twice as large as the whole of Europe, and it covers almost the sixth part of the total area of the earth. Countries in Europe, Asia and America belong to this sneezing empire. It has about 100 different nations, speaking about 40 different languages. The majority of the population belongs to the Greek Catholic Church, but Christians of other denominations are also numerous. There are also many Jews, Turks and pagans living in Russia.

Several million Russians are Lutherans. Mostly Lutheran are the inhabitants of Finland, Estonia, Livland and Kurland. In other provinces of the empire, on the other hand, the Lutherans live more scattered and in part so scattered that the reports about them, which are completely credible, seem to us like little stories.

You know, dear reader, how small in number of souls and how large in area are most Lutheran parishes in Baden, Nassau and Prussia, as well as many in North America. You also know what hardships are connected with them. Now consider the following information, which is based on truth and can be read in the "Kirchenblatt für die evang.-luth. Gemeinden in Preußen" (1863 No. 7). The congregation of Birsen (in the Kovno governorate), consisting of about 4000 souls, is scattered over 69 square miles; the 1240 parishioners of the parish of Plozk-Witebsk live scattered over an area little resembling that of Switzerland; likewise the 337 of the parish of Minsk over an area almost equal to that of the Kingdom of Portugal (1800 square miles). "Yes, it is unbelievable when it is reported that in the parish of Minsk there are

Tomsk-Barnaul, there are only 168 parishioners scattered over 15,714 square miles (about the same as France together with Great Britain and Ireland)". However, even this parish is not yet the most extensive in Russia. "The parish of Irkutsk extends over the whole of Eastern Siberia, that is, over an area of about 150,000 square miles (about 5/8 of the whole of Europe). On the whole, 1086 Lutherans are said to live in this area. In order to serve these members of his congregation with Word and Sacrament to some extent, the pastor of Irkutsk (859 miles from St. Petersburg) had to travel 60,000 barley (about 8570 miles) in four years.

Where it stands like this, it is certainly urgently necessary that help be given. The Lutherans in Russia are also not sluggish about what they should do. Some years ago they formed a Central Committee, whose chairman is the Adjutant General, Admiral v. Wrangest. Many district and auxiliary committees have joined them, and their number is constantly increasing. Above all, efforts are being made to become acquainted with the ecclesiastical needs of the fellow believers in the immense empire. The recognized needs are then made known to the other congregations, so that participation is awakened and help is given. The gifts of love flow into the "Support Fund for Lutheran Congregations in Russia. The General Consistory in Petersburg also has regular collections made for this fund in all Lutheran congregations of the Empire. In the first half of 1861 alone, no less than 24,200 Silberrubel (c. 48,000 Gulden) could be given to the brethren living in dispersion for the relief of their ecclesiastical distress.

With these support funds, new churches are built and dilapidated ones are repaired, but one is also anxious to increase the number of pastors, to found new parishes, and to distribute Bibles and edification writings 2c. Where possible, one establishes colonies and gathers the Lutherans. This has happened, for example, in the Irkutsk parish. There "by far the majority of the parishioners are the expelled. These are divided into two classes: 1. into those who must do forced labor in the crown mines, and 2. into those who are allowed to settle. Since 1857 the latter have been collected in three different villages according to nationality (Finns, Latvians, Germans, Estheu). It is obvious that such a collection is absolutely necessary. It is a question of life for the Lutherans of Eastern Siberia. For of all those who were expelled here in the course of the last 60 years up to 1857, there is no trace left; they have all merged into the overwhelming multitude of dissenters and dissenting believers, because they were not collected. It is therefore the sacred duty of the Lutheran Church not only to make collections possible, but also to care for those who have been collected in such a way that they may be granted the blessings of their Church." To these

In the words of the report of the Russian brothers one can only say yes and amen. May the Lord promote and bless the work of their hands the longer the more. (Correspondence Gazette.)

From Waldeck.

From the parish of Ense. *)

On the second Sunday of Advent, Holy Communion had to be held in the church in Ense. The fact that no communicant turned up at the time when many usually communicate before the onset of winter caused quite a stir, so that the Superintendent had a statement read from the pulpit on the following Sunday, which was intended to calm the parishioners. The following may serve as a correct assessment of the conduct of the parish, which did not want to have the Holy Sacrament administered to it by a pastor who in his own parish had changed the communion that had been in practice according to the Lutheran rite.

In the parish of Ense, from the days of the Reformation until the death of its last pastor, it has been kept "with the pure doctrine of the Gospel, administration of the holy sacraments, and proper ceremonies in the church," as prescribed by the Waldeck Church Order. None of the clergy have wanted to shorten the congregations in anything. The congregations have not allowed themselves to be shortened in anything until this day and want to keep everything and bequeath it to their children, just as they inherited the once expensive purchased property from their fathers. When the parish feared in 1861 that a vicar committed to the Union would be added to their pastor, the parish made the unanimous declaration, signed by all parishioners, before the Princely Consistory that from time immemorial, as under the previous clergy, Mr. Senior and Pastor Meyer, Mr. Inspector and Pastor Rangen, so also under his present pastor, Lutheran faith, teaching, knowledge and practice had always been practiced in and in addition to church services up to this hour. They wished to remain undisturbed in this traditional stock, in this Lutheran right of their parish, and to have it propagated undiminished to their descendants, and therefore raised an objection against a clergyman who was obligated to do something that might compel or induce him to make any change in their previous doctrine and order of worship.

The subsequent decision of the Princely Consistory, which is based on the Union Edict

of 1821 and designates the parish of Ense as belonging to the Union, the parish did not believe it could accept. The same has replied in unanimity the following points:

"We, the undersigned, all churchwardens and members of the parish of Ense, protest together and separately, not only "Mayor Nebe and comrades", against any decree already issued or still to be issued by the church government, whereby the Lutheran doctrine of this parish, which is the only one rightfully existing, is somehow abolished, diminished, released to the discretion of each individual, or otherwise changed or touched. No ecclesiastical government has the authority to decide or execute such a decree, and therefore everything that has happened or will happen in this respect by the Princely Consistory is null and void.

"We protest in particular against the statement that a union was introduced in our parish in 1821 and that it rightly exists. No decree of union has ever been proclaimed to our parish, and it has neither before nor since given its consent.

"We also protest against the statement that since 1821 our parish no longer belongs to the Lutheran Church, but to a united Protestant Church. On the contrary, it is legally and factually Lutheran, as much in fact as in name.

"We therefore also protest against the decree of October 21, 1859, in consequence of which the obligation is imposed on clergymen to be employed in the future to administer their office in conformity with a union, because such a union exists neither in law nor in practice in our country.

"We therefore further protest against any attempt of the Princely Consistory to apply this decree, be it to a Vicar, an Adjunct or Pastor in our parish.

"We protest at last at all against any attempt to assert or introduce a Union afterwards in our parish."

Thereupon the Princely Consistory had issued the decision that no consideration could be given to the representations and protests, because they came too late, since a union had been proclaimed from the pulpits in all the parishes of the country on March 25, 1821. - But because the congregations deny this proclamation of union and the omission of it can also be explained quite well, the parishes would have made further representations if their pastor had not been forbidden to accept such petitions from the congregation and to forward them to the Consistory, but the congregation did not want to do anything without its pastor.

After these steps taken by the parish, it cannot be surprising that it abstained from heil. It is not permitted to have Holy Communion served by a clergyman who, in his own congregation, serves the Sacrament of Holy Communion according to Lutheran custom.

*It has already become known to dear readers through the obituary in No. 47 of the Sunday Prayer that Pastor Heiner of N. - Ense, after having led the parish office there as a faithful servant of the Lutheran Church for a number of years, was called away by his Lord on Nov. 13. As a result, the parish office in the parish - consisting of the parishes of N. - Ense, O.-Ense, Nordenbeck and Goldhausen - will be administered alternately by the neighbouring clergy until it is filled again.

The Lutheran congregation there had been prevented to enlightenment undertakings, but would rather spend it then sent a copy of the results of the earlier investigation from communicating at their own altar. on a good glass of beer, since their money would not to Mr. Grabau and protested against the acceptance of

The Superintendent's declaration that nothing may actually serve enlightenment, but only the this separatist group on the part of Buffalo. This, too, was be changed in the church order will doubtless be "enlighteners," i.e., would in any case ultimately benefit of no avail; for soon after a certain Runkel came from the gratefully accepted by the parish on condition that the wine taverns and beer innkeepers. Buffalo Synod, accepted the pile, and has since served

nothing is changed in the tariff order either, *) but that it **Within the General Synod**, a number of preachers have it with word and sacrament. This conduct of Grabau and is carried out exactly according to Waideck's church recently come out more and more decisively in favor of his associates is but a new proof that these gentlemen order with a formula of repudiation and a final address to pure Lutheran doctrine and faithful adherence to the are "servants of the mob," and "protectors of the mob," the patrons. public confessions of the Lutheran Church, especially the and that they are "wreaking havoc in the church of God,"

How things will continue in the parish, which adheres unaltered Augsburg Confession. In particular, it is an which they are continually trying to inflict upon us to the faith and confession of the fathers, is in the hands English paper published in Philadelphia, entitled *Missourians*, and of which they hypocritically pretend to of the faithful Lord. Nothing more salutary, therefore, can "Lutheran and Missionary," edited by a Dr. Krauth, which have so great an abhorrence.

happen than to entrust this important matter to Him in in almost every number violently attacks the apostate **Methodism**. In the "Apologist" of February 8, Doctor prayer and intercession. To faithful, earnest prayer He members of the General Synod. It almost seems as if the Nast writes: "If we survey the scene of this country, has promised an answer. No less is great reward and truly Lutheran-minded within the General Synod, namely in ecclesiastical relation, our eye encounters a victory promised by Him to faithfulness. Therefore, although they are still only a small minority, want to gain fragmentation of the church into different subdivisions, whatever is done and implored in His name will not the upper hand. Our dear readers will certainly speak which is not justified by anything - we would almost like remain without blessed success. May He help in mercy, heartily with us on this: God help it! to say - a wanton fragmentation of a religious community

may He make hearts inclined to the fulfillment of the **Cincinnati**. (Sent in.) The congregation of Cincinnati, which in principle is the same. But that this should not be parish's desire, and may He direct and shape everything which was so cheerfully flourishing, was thrown into so, that what is related should unite and what is great commotion and unrest some months ago by the conspiratorial should unite - this is the idea which, machinations of their former school teacher and some of reviving, pervades the domain of the Church." According

(Waldecker Sonntagsbote.)

his partisans, so that for a time there was danger of at this, one would think that the Methodists, out of love schism. With God's help, however, peace was restored for peace and unity among Christians, would be inclined by the investigation, which was conducted by Mr. to give up their idiosyncrasies in a hurry and no longer Schwan in a genuine Protestant spirit. That collaborate in the "wanton fragmentation of the church. schoolteacher, convicted by the thorough investigation But this is by no means so. If one merely turns over the as a defiant, arrogant man who "spoke the untruth by page in the same number of the "Apologist," one finds invoking God," resigned and the congregation accepted the following admonition addressed to the Methodists: his resignation. Instead of doing righteous penance for "Strive to be known as Methodists." The words printed the sake of his revealed sins, he held secret separatist there in large print have been emphasized by the meetings with his party comrades; signatures were "Apologist" himself. So he wants to say, strive to be secretly collected in the congregation, the ultimate known not merely as Christians, but first and foremost as purpose of which was to force Pastor König to give up Methodists. - He therefore continues: "Every city and his profession; or, if this did not succeed, to claim the every region where Methodists live should also hear that church property in whole or in part. But when this activity Methodists are among them. By this I do not mean to did not lead to the desired result, those agitators onesay, as if our neighbors knew nothing at all of German after the other declared their resignation from the Methodists, no, no, but do not put yourselves on a level congregation and turned to Buffalo for a preacher. Mr. with other communities." While the apostle says: "Do not Senior Grabau sent the former local assistant preacher, be like this world," Rom. 12:2, the "Methodist" says: "Do Mr. Eppling, to investigate the matter. But instead of not be like other communities. - He finally adds: "Do not examining the records to ascertain the facts, poor conceal the peculiarities of Methodism; never think that Eppling, who in any case followed higher inductions and we are the only saving church, but that we belong to one served as a blind tool, only heard the Rottirers and of the best." - One sees from this that when the stubbornly refused to learn the actual point of contention Methodists speak for the unification of the churches and from the minutes accepted by all. Father König explained for peace, they do so like the fox in the fable, who to him that no righteous pagan would act in this way, preached peace to the chickens, "so that they would no since it was a universally valid principle of necht even longer flee from him," and because he wanted to eat among the old pagans: "One should also hear the other them for love. But the worst thing about it is this: when part!" But in vain; Mr. Eppling preached to the people, the Methodists want to be "one of the best" churches, declaring that Grabau would accept them if they they do not mean to be "professed the Buffalo doctrine. Father König sent

To the ecclesiastical chronicle.

The local rationalists and so-called friends of the light seem to be coming to an end more and more, insofar as they want to form a kind of church and spread it out. The "Evangelist" of 23 Jan. writes:

"The Protestant papers in Cincinnati exhort their readers to go backward. Among other things, they say: "Back! even you who have left your first love, of whom it is said: Oh that you were cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. It cannot be denied that among those who boast most of the Enlightenment we usually find the least enthusiasm to do and work for the victory of the Light.

The rationalistic preachers do not realize that their people are in a very different condition from themselves. They themselves, of course, must do something for their cause of enlightenment, for their breadbasket hangs on it; but their people do not see why they should make sacrifices for the enlightenment of others, since even the dullest could become an enlightened man at any moment, if he only wanted to. And in this the "laymen" among the unbelievers are quite right. It is therefore not at all to be blamed on them that they do not give up their little money.

*The baptismal order, which has been kept exactly according to the Waldeck Church Order, has been substantially changed by a vicarious pastor. Not only is baptism not performed according to the church order, but also the formula of repudiation, the question about each article of faith, and the final exhortation to the godparents are omitted.

Both that they have the best doctrine, for to speak much of pure doctrine they consider an evil sign; rather, they want to be "one of the best" churches for the sake of their pious zeal, for the sake of their zeal, for the sake of their much praying. In short, they want to be among the best not because of what God has done for them, but because of what they have done for God. But this does not betray the right evangelical spirit, which says, "Where is the glory now? It is gone!" Rom. 3, 27.

"Be not deceived, God is not mocked!"

The "Preuß. Volksblatt" writes from the Bomster district, among other things, the following:
Some time ago, the resident of Colonie K., S., who had been totally blind for a number of years, died. How and on what occasion he became blind, may be told to us as a horrifying example of punished blasphemy against God and the sacraments. In earlier years, S., as a lost and alienated member of the church, had for years refrained from going to the table of the Lord. But when his children wanted to give Holy Communion and asked him in the morning for forgiveness of their faults committed against their father, and always in a polite way, he pushed them away with the words: "Become blind in the way, you -" we are afraid to repeat the terrible word. Later, a better impulse must have taken hold of him, for after not having entered the church for several years, he decided to go to church once again and at the same time to attend the celebration of Holy Communion. Fresh and healthy, he set out, arrived safely at the church, entered the church and approached the altar. But no sooner has he received the Holy Supper than it suddenly becomes dark before his eyes, he has to be led away from the altar and - is totally blinded. - This happened about eight years ago in the church in Sch. - All medical attempts to restore his eyesight (he even went to famous doctors in Berlin) were unsuccessful. But also in his soul it seems to have remained dark, because in spite of the terribly perceptible punishment, which was obviously imposed on him by God because of his blasphemies, he never showed any desire for the word of God and the holy sacrament. His way of life during his long blindness remained as it had been before and in the past - cursing and scolding was his order of the day. Truly, a sad sign of the moral-religious conditions of our time! But just as the unfortunate blind man was a living, chilling example of divine wrath in the last years of his life, so now, after his death, may our story serve to make all God-despisers, scoffers and

To admonish blasphemers of the holiness and righteousness of the living and almighty God. But to the deceased we cry, "God have mercy on his soul!"

Introductions.

By order of the Honorable Presidency of the Northern District, Rev. I. Renneke, until now pastor of Appleton, Cape Girardeau Co., Mo., who was called by the newly formed Lutheran congregation at Nickolet, Nickolet Co., Minn. was installed there on the 3rd Sunday of Advent by the undersigned.

May the Lord make him a blessing to many.
Henderson, Jan. 25, 1864.

A. E. Winter.

The address of the l. brother is:
Rev. "I. Ronneoke,
Niokolot, Riekolot Co, Ninn.

By order of the Venerable Presidium of the Westl. Distr. on v. v. LoptunZ. (January 24) 1864, Mr. Jakob Seidel was solemnly installed in his office by the undersigned as pastor of the Lutheran St. John's parish at Quincy, Illinois.

May the faithful God, whose mighty help the dear brother and his family so evidently experienced on their journey during the terrible snowstorm and the severe cold of 1-5 Jan, bless his entrance, and strengthen him in body and soul, and grant, for Christ's sake, that the word he preaches may always find numerous hearers and receptive hearts, who will keep it and bear fruit in patience for eternal life, Amen!

Christian Popp.

Dear Brother's address is:
Rov. staoob groin!, Detterbox 483.
Hnino^,
Illinois.

Please.

If God gives life and health, I would like to attend as many District Conferences of our Synodal District in the course of the year as possible; I therefore ask the Secretaries concerned of the various Conferences to inform me as soon as possible of the time allotted for holding them.

Ms. Wyneken.

Notice.

Mr. Pastor Schwan, as a member of the Board of Supervisors of the Schools of Education in and near Fort Wayne, hereby brings to public notice that Professor Ph. Fleischmann, because of increasing weakness of his eyes, has found himself compelled to tender his resignation, and that accordingly the proper steps are to be taken to fill the vacant professorship at the School Teachers' Seminary.

According to Cap. V. L. H 4. of the Synodal Constitution, the teaching staff and every congregation has the right to request that a certain person be appointed as a candidate for the vacant teaching office.

The persons concerned are hereby requested to make use of this right and to send their requests to the undersigned without delay.

St. Louis, February 12, 1864.
Tb. 2. Brohm, d. Z. secretary of the electoral college.

Emergency Defense Sheet.

Since the list of those brothers and sisters who wish to receive the Nothwehrblatt is no longer to be found, I ask them to order it again. For those who were not present, I note that I can remit the 18 numbers published against reimbursement of the postage.

Address: Rev. F. Lochner,
Milwaukee, Wis.

Indication.

Available from the undersigned are:
28 confirmation certificates of Dr. F. Ahlfeld, lithographed by B. Gast and brother.
Price: sent postage paid KI for a package of 28 different copies.

M. C. Barthel.

Just published and available from undersigned:
Eleventh Synodal Report of the General German Lutheran Synod of Missouri, Ohio and other Sts. from the year 1863.

Price 30 Cts. p. Er. Postage 4 Cts. For orders of small parths, it is requested that the amount be enclosed with the order.

M. C. Barthel.

The preachers' and teachers', widows' and orphans' cafes.

i. Accounting filing from the year 1863.
Revenue, cash balance from 1862 K160.25
In regular contributions 311.30
In gifts 202.05
H673.60 U. Issue.
For 5 widows with the allowance of 10
Dollars for eachZ250..... .00
For 1 widow who has accepted only half of the sum exposed.... 25.00
For 6 orphans with the allowance of 5
Dollars for each1 90.00
For 4 and more orphans of a widow
with the allowance 85.00
Extra expenditure 4.10
S454.10
0. Current cash balanceV21950
v. Rudloff's stipend is40000
n. Received:
For 1863.
From Dr. Sihler, Fr. Stephan, Direct. Saxer, Past. Kühn n 81.50.

For 1864.

Of the pastors and teachers n 81.50. Prof. Achenbach, Barthel, Besel (K1.00), Bergt, Bode, Brakmüller, F. Bünger, Detzer, Friedrich, Fritze, H. Horst, Hörnecke, Jäbkcr, Prof. Lange, Dir. Sarer, Dr. Sihler, Schumann, Stephan, Stürken, Wambsgans, President Wyneken.

From the congregation of Mr. P. Baumgart in Venedy 85.

III. the Honourable Members are to be reminded that this year also the regular tax is 81.50. We have also decided to give the grant for this year and have one widow and one orphan more to support.

For the Eastern District Synod, Pastor Fohlinger in New York has been elected Cassirer of the Wittwencasse; therefore all contributions and gifts are to be sent first to the same. Contributions and gifts, to avoid confusion and for the sake of good order, are to be sent first to the same.
I" F" Bünger.

Der Lutheraner.

Und ich sahe einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichtes ist kommen, und
belet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Bedigert von C. F. W. Walther.

Volume 20, St. Louis, Mo. March 1, 1864, No. 13.

Sermon on the Second Advent,

held by

A. Wagner, and by decision of his congregation communicated here.

*)

I. N. J.

Grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen.

Text: Luc. 21, 25- 36.

Our holy Gospel seems to bear, as it were, on its brow, the inscription, "Rejoice with trembling!" Great causes, indeed, it is that should move Christians to rejoice. Salvation, for which all the fathers have hoped from the beginning, has been obtained; for Christ, their King of grace, has come, has borne all their sins, even sacrificed them in his body on the wood, has made atonement for the Father thereby, has purchased heaven and blessedness for them; he has thereby saved them from death and hellish damnation. Furthermore, he gave them the holy and precious gospel with the sacraments of grace, whereby he confers on them and seals in them all the goods of salvation and grace, such as the forgiveness of sins, righteousness in the sight of God, the adoption as children of God, and the inheritance of eternal life, the open heaven.

But these are goods which offer an eternal and We are admonished to pray and pray so that we will not inexhaustible source of joys - a joy which nothing on be condemned, a danger that may well prevent us from earth equals and which we can and will only fully enjoy trembling. For in our Gospel the Lord Christ draws our attention to the greatest event that is still to be expected in blessed heaven.

But there are also causes that can still make us here on earth, namely to his coming at the end of the tremble, so that we do not become secure. For we have world, whereupon judgment follows, - to the hour in not yet attained the end of faith, the blessedness of which everything will be decided for all men and indeed for all eternity.

grace in an earthen vessel, which will soon break, so that In order to make us aware of this coming and the the treasure may again be lost; we still carry the evil flesh nearness of this great day, and even to put us in exciting expectation, the Lord Christ gives us signs to which we in us, in which sin dwells to the last breath, which are to pay great attention, as the harbingers of that day. therefore can do nothing but sin and seeks to trap us day Let us do this also now in the fear of God.

and night; We still live in the evil, godless world, where It is true that only a fortnight ago *) we heard of many sin and seduction surround us in all forms and from all signs and abominations which proclaim with power the sides and tempt us to eternal destruction; we still have nearness of the last day. But what Christian has heard the devil around us, who as robber and murderer, with too often, or could hear too often? Daily we should hear cunning and malice, creeps around us day and night to of it, and hourly we should hold it before us, that we may rob us of salvation and to kill our spiritual life. Therefore at times save our souls, and bring them to safety in rather be here than tremble eternally in hell. But at the Christ's bloody wounds, and that the weather of the last same time, as I have said, we must rejoice and see to it day may not strike us unawares, and leave us no time that this joy is not completely swallowed up by the to know and take hold of eternal salvation.

trembling. This is what the Lord Christ teaches us, as in many passages of Holy Scripture, so also in our Gospel today, in which he points out to us in a most comforting way our final redemption, thus encouraging us to rejoice; but also to wait for the Lord.

But what we heard a fortnight ago was only a part of the signs; today, according to our gospel, we hear of the other part. Therefore let me introduce myself to you:

*) 25th Sunday after Trinity.

*Anyone who does not know that this sermon was written under suffering will see that nothing less than printing was thought of. Nevertheless, this time I had to submit.

The signs preceding the latest situation; let us see thereby:

- 1. what is their nature, and
- 2: what they should work in us.

O Lord Jesus Christ, you will one day come again in great majesty and glory and execute the last judgment, when you will take the faithful into your blessed heaven, but condemn the unfaithful to hell. O Lord, our Beneficent God, grant that we may not then be found unprepared; grant that we may attain our salvation with fear and trembling; grant that we may observe with great diligence and to our brightness the signs which thou hast graciously set before us as messengers of thy nearness; grant that we may look forward to our final redemption; grant also that we may not become secure. From this you will preserve us in grace, but now, as long as we still live here, come to us through your word, that your coming may not be terrible to us, but comforting. Help, O Lord, and let all things prosper. Amen.

1.

The Lord Christ saith, Before they see the Son of man coming in a cloud with power and great glory, there shall be signs and of various kinds.

About these signs, m. L., which announce the last future of Christ, quite different ideas prevail, which in part rather lull us into security than could stimulate us to watchfulness and constant expectation. Often these signs are presented as if they were of a very extraordinary kind, of which men had seen little or nothing until now, as if they were only briefly preceding, perhaps immediately preceding, the last day, so that it would soon follow.

But if we look more closely at the signs as they are presented in our text, we come to a different understanding of them. For consider that Christ said this not only to the Christians of the last days, but also to the Christians of that time, even to his disciples, as it is said in our Gospel: "When ye see all these things come to pass, then know 2c." From this, indeed, it is clear that already the disciples must have seen such signs after Christ's ascension, otherwise Christ could not have spoken thus.

Without doubt our father, Dr. M. Luther, has also given us the right interpretation of this, when he says: "These signs are not to be pointed to one time alone, but he speaks in general of all kinds of signs, which are to happen everywhere and always for and before the end. It follows of necessity from all the passages of Scripture which treat of them, that they are signs, which in the common language of our day are called natural signs and events.

I know, m. L., that he who utters this will meet with the mockery, even the scornful laughter of the world; but I also know, with all right Christians, that we must seek the light of right knowledge and enlightenment even over these natural things.

The Lord said, "Let us not seek these things from the world, whose wisdom is foolishness and blindness, but only from the book of life, the holy scriptures. Scripture. So also concerning these signs of the last day.

Now Christ first mentions such things as come upon us when he says, "There shall be signs in the sun, and in the moon, and in the stars." As for the sun and the moon, Matthew adds, "The sun and the moon shall be darkened. Shall we wait for this? then we would be true fools; for who would not have seen this already! What are eclipses of the sun and moon but things by which these heavenly bodies lose their light? Or do they retain their light during an eclipse? No, the light is extinguished and only a dull and darkly shining sphere remains. This has already happened innumerable times, and every year it is repeated, so that we may be all the more attentive to it. For what is not to be overlooked, it will not be a long, lasting, total darkness, whereby the day will cease, but will remain, as God has promised: "As long as the earth stands, day and night shall not cease." Only the appearance will be lost, and the darkness will not break in until Christ has held judgment on earth. Or what would this be but a sign when we see, often happens, the sun and moon red with blood? Every such darkness is therefore a sign that the Lord is coming, that he is already coming, that he is "near," as he himself says here.

Even in the stars, says the LORD, signs shall come to pass. Matthew and Marcus say, "The stars shall fall from heaven." Again, these are the so-called natural falling stars that are seen at times every night. That's when we really see the stars fall with our eyes. Even astronomers and astrolabes say that they have discovered places in the sky where stars used to be, but where none are seen now.

Furthermore, Christ says: "The heavens will move. What strange positions of stars in relation to each other, so-called constellations, have been observed at all times. How often have two, even three suns and double moons been seen. Have we not always seen comets suddenly appearing, of which no astronomer knew anything before, since they claim to be able to calculate everything exactly? Did not almost everybody think a few years ago that the comet visible at that time would come so close to the earth that it would strike it? Didn't they often discover completely new stars that later disappeared again? How many signs in the sky have not been seen in various forms in recent years? Chariots, swords, serpentine shapes, strange lights, wonderful flying flares, etc. have been seen in the sky. Only a few nights ago one saw a very large one.

The light beam becomes wider and narrower. And of most of these phenomena the naturalists know partly no, partly also sufficient explanation. *)

Then the LORD calls attention to signs that are happening around and beside us. "The sea and the waves of waters shall roar." This indicates that mighty winds and storms will be shaken, causing the waters to be troubled and roaring. Oh, how often we too have experienced such things. Just think of the terrible storms that have caused so much damage and destroyed so many ships in recent years. Just think of the terrible storm that this year has spread over such a large part of Germany, turning fields into deserts. And just think how often earthquakes and tremors have occurred. Verily, the earth cracks and cracks until the last blow comes. Let no one be deceived into thinking that all waters must first roar at the same time before the Day of the Lord comes. No, "it shall be a sign that some seas and rivers roar and are windy, and that it shall come to pass many times and near one another," says Luther.

Further, the LORD mentions signs that are taking place in us. "In the earth shall men be afraid, and shall tremble: men shall faint for fear and waiting of things to come in the earth." All this also points to great change in the world of men, as it is in the day. And who are these people who are afraid, who tremble, even pine away for fear and waiting? Is it the rude multitude? Are they the wicked and unbelieving? No; for they surely live, says Christ. It is rather the "tenderest souls, and good, faithful men," yea, righteous Christians from the heart. And this is going on in full swing even now, and is probably getting worse and worse from year to year, yea, from day to day.

Are not the souls of true Christians, and especially of faithful preachers, afflicted in the Sodom of this world, like that of righteous Lot? Do we not find people whose hearts are almost eaten away by sorrow, secret sufferings, all kinds of temptations, fear and terror? Where are the Cbrists who always walk in leaps of joy? Do not most of them often enough feel fear, which almost wants to consume them, because they fear to get lost in the ruin of this world, perhaps to fall away in the last hour? Do not the most pious Christians often sing the little song of mourning from the 73rd Psalm: "Shall it be in vain that my heart lives blamelessly, and I wash my hands in innocence? And am I daily afflicted, and my punishment is every morning?" Is it not true...

*) The old preacher B. Herberger says: "Noble astronomers have said that the world is like a humble man who wants to grow together. For the heavens are shrunk in conscious time more than in the 26,000 miles.

In the world, according to the proverb: The worse the trick, the better the luck, what will we get for being pious? What fear and dread do not the Christians bathe in, when they see how things are now going on in the civil and worldly realm, where here and elsewhere everything threatens to unhinge! How they sigh: Lord God, what will become of this world if you do not come soon! How they must sigh when, as in our great cities, we see the great ones holding balls in unheard-of pomp, revelry, and idolatry of the flesh, costing millions, in the midst of the bloodbath of this country, and while thousands languish in misery! How they must sigh, when they see men gathering together to conjure up still more terrible bloodbaths, as is happening on this side and the other side of the sea! How many, who are otherwise well, are, as it were, in the grip of fear, so that almost no consolation will cling to them! All this preaches with overwhelming force: the signs of the last day are here! the Lord is near! behold, the Judge stands at the door! But, someone might object, how can eclipses of the sun and moon, for example, be signs of the last day, since they happen from entirely natural causes? They also occurred centuries ago. This is true, but for this reason, they do not cease to be signs, just as the rainbow arises from natural causes and yet is expressly set forth as a sign by God. Therefore, for the sake of God and his blessedness, let no one be deceived. For let it be remembered that all these phenomena are actually contrary to nature, for God created the sun, moon, and stars to be lights, that they might shine in the heavens. When, therefore, they lose their light, become dark, and fall from heaven, it is contrary to their very nature; they are irregularities, that is, signs. So the sea is in itself a still water; and when it casts up roaring waves, it is an irregularity, that is, a sign.

It is similar here to our body, which was not originally created sick but healthy. If, therefore, it falls into disease, this is actually contrary to nature; it is an irregularity, and therefore a sign, and that of death, which is knocking and will certainly come. As it is with our body in old age, when death approaches, that it becomes dull and begins to tremble, the eye darkens and begins to break, the blood becomes stagnant, the lips pale, the strength wanes, so it is with the world, because the end approaches. Its eye, the sun, together with the moon and the stars, lose their light, begin to twist and break, so that they teach that the end of the world is coming. When a man has consumption, does he also say, Oh, it is nothing, it is nature, until death takes him? Certainly not, for he must be mad. Oh, what a sad consolation it is, then, to say that these phenomena are nature, when at last they are followed by death.

Consider further, that all the other signs which the Lord Christ adduces are of the same kind, that the world takes them for natural things, such as war, riot and insurrection, pestilence, earthquakes, false prophets, iniquity, unkindness, and the like. Has not this always been there? Where, for instance, is there a year in which there has been peace everywhere and war nowhere? And yet the Lord Christ says that all these things are signs of His future. And why? Because the Lord Jesus says so! So are the so-called natural eclipses of the sun and of murder.

Yes, it also means that it is contrary to Scripture to suppose here only extraordinary, only future, only such signs as shall immediately precede the last day. Let us suppose that today or tomorrow the Lord should come, and then, as is usually thought, the most tremendous and unheard-of signs would precede it; the day would become pitch-black night, all the stars would at once fall from heaven, all the seas, rivers, and lakes would at once roar so that nothing would be heard or seen. 2c. What do you think, would not all men, even all unbelievers, be terrified? would not their hair stand on end? would not all fear and horror seize them, so that they would know that any should perish, but that everyone should repent." neither in nor out? But the last day will not find them like this. For the Lord Christ saith, when he cometh, the world shall be safe: they shall eat, they shall drink, they shall buy, they shall sell, they shall plant, they shall build, as it was before the flood, and as it was in Sodom, when they did so until the hour when the waters and the fire and the brimstone of heaven destroyed them. "In like manner shall it be in the day when the Son of man shall be revealed," saith Christ. (Luc. 17:30.) How else could we say that day would come like a snare? Christ saith, The world shall apprehend, My Lord is not yet come, And then shall he come in the hour when they mean it not. They shall say, It is peace, it hath no speed; so destruction shall quickly overtake them, as the sorrow of a woman with child, and they shall not escape." (1 Thess. 5:3.) They will say, "Where is the promise of his future? (2 Pet. 3,4.) All this could not be, if it were not for the natural signs of the sun, moon, stars and other things, which the world does not respect.

Yes, someone would like to say, but does not the Lord Christ also say: "Then shall all kindreds of the earth weep," that is, also the unbelievers and the wicked? Yes, but the Lord sets something before that, namely, when the sign of the Son of Man has already appeared, as we read in Matt. 24:30. Then, therefore, the unbelievers will not weep until they see His sign and with it Himself coming, but not before, but then they will celebrate weddings and hold balls,

They will go to the theatre, live in luxury as usual, and suddenly the Lord will be there like a thief whom they did not suspect. But who believes this? Oh, only a few, as the Lord Christ says. Only a few will believe it until the last hour. Many think: This is what was preached a hundred years ago, this is what you preached only last year, and yet it did not happen. Yes, the world thinks that those who preach and believe like this should be sent to the madhouse. But he who does not want to be lost, but to believe in Christ, let him be warned. Oh, let it be remembered that Christ first instituted these appearances from his ascension into heaven as a sign of his future. That they are still happening now is a mere repetition, just as diseases repeat themselves in the human body. For God's sake, remember that it is not the world that controls nature, but the Lord who says this. And the fact that the last day did not come centuries ago is not because these are not signs, but solely because of God's longsuffering and patience, as the apostle Peter writes: "The Lord does not waste the promise, as some consider a delay, but is patient with us, not willing that any should perish, but that everyone should repent." So God is still waiting for the conversion of some souls out of great longsuffering. When he sees that the last soul has filled up the number of the elect, then suddenly he will come. Consider also that Peter writes: But one thing be not withheld from you, beloved, that one day in the sight of the Lord is as a thousand years, and a thousand years as one day." Yea, the very unbelievers also that mock must be a sign unto us. For the same apostle says, "In the last days mockers shall come, saying, Where is the promise of his future? For after the fathers have fallen asleep, all things remain as they were from the beginning of the creature." Yea, even all the great inventions of these people, such as steamboats, railroads, telegraphs, must contribute to make Christians think the more, The HEART is coming! For these inventions must bring us the news of all the signs and abominations that are happening, all the more quickly, that we may also be reminded of them all the more quickly, yea, continually: The Lord is near with his great day.

If any man believe not yet, let him hear how he that is true sweareth, Verily I say unto you, This generation shall not pass, till all be done." Let no man think, then, that all the Jews must first be converted or cut off; no, they remain; for they are the generation of which Christ speaks. Yea, he saith, "Heaven and earth shall pass away; but my words" (even these which I have here said) "shall not pass away." Thus the seal is pressed upon it.

Oh, let us, m. L., be signs, and indeed all such phenomena in the heavens and on earth. Every eclipse of the sun and moon, every shooting star, every roar of water wherever it may be, every earthquake, every sign in the heavens, every storm, every tempest, every tree blown down by the wind in the forest, every anxiety, every fear and fear of men, every mocker 2c. - all these let us be preachers, proclaiming aloud: the world is coming to an end, the Lord is coming! Let us spit on ourselves, that we often follow our reason and our flesh more than the Lord Christ, although God rains, hails, thunders, and flashes from heaven with loud proofs of the truth of his word. O, let us believe, the Lord is near, all his signs are fulfilled, he may come at any moment. Only then will these signs have the right effect on us. Let us now hear more about this:

2.

The first thing, m. L., that these signs should work in us is joy. But they can have this effect only in believers, not in unbelievers; for they do not look on them as signs, but as such they despise them and scoff. But if Christ comes in spite of their laughter, he will be terrible to them, for he will come to them as a judge, because they have not willed it otherwise. They will see him whom they have stabbed, and he will bring them terror, hellish fire, and damnation. But it is different with the faithful; for them he is not a judge, but a savior. For this reason these signs should first have an effect on them, not terror, but joy, blessed joy.

Therefore Christ speaks to them, and to them only, so that it concerns no unbeliever, saying, "But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Let them not let their heads hang down in sadness, but cheerfully lift them up; for now come what they have long so ardently desired; now come their Lord and Saviour, and with him their redemption, their final redemption, for which they have long and beseechingly prayed in the 2nd and 7th supplications, saying, "Thy kingdom come," and "Deliver us from prayer." As long as they are still here, they lie as in a hard and heavy prison, because sin and Satan still surround and challenge them. But these signs proclaim to them that Christ, the heavenly King of honour, is coming to break their prison and to help them to the glorious freedom of his heavenly kingdom. Say to yourselves: why should a Christian be frightened by this most joyful event - a Christian who is heartily tired of it here and who longs wistfully for the sweet pit of heaven? For what prisoner, languishing under a cruel tyrant in a foreign land, would be terrified when his king comes to take it, and to

to make him free? Even if there is thunder and lightning, he prefers to hear it rather than music, for all this announces to him his salvation and deliverance. Such are those signs to a believer; for he thinks: Praise be to God, now my God shows me that soon my heavenly bridegroom will come, who wants to take his bride home from the land of strangers and her earthly pilgrimage into the heavenly wedding hall, to satisfy her ardent desire, her longing eternally! What bride is likely to be startled when her bridegroom announces his coming to her? Now comes, thinks the Christian, the Head of the Church, to lead forth his congregation of saints, every believing soul, from this valley of tears and sorrow, and to introduce them into the heavenly hall of joy, to the holy host of angels and the congregation of the first-born, whose names are written in heaven! Now comes redemption, mark it, my soul, redemption from all the sin, persecution, and wickedness of the world, and all the temptations of Satan. He comes, to be sure, to execute his judgment on the desolate and ungodly creature of the world, on the prince of this world and all his unbelieving subjects, namely, to cast them down into eternal torment, since their worm does not die and their fire does not go out; But he also comes, the faithful Saviour, to bring you and all the faithful into everlasting joy, and also to present our bodies and the bodies of all his children, in virtue of blessed baptism, spotless and heavenly transfigured, to his Father, and to make them partakers of the glory and blessedness of his house. O, therefore rejoice, soul and heart, rejoice! for how could I be a Christian and not rejoice in this?

To kindle and increase this joy still more, the Lord cites a most lovely simile: "Look at the fig tree and all the trees. When they bud, you see it in them, and you know that summer is near. When the trees bud, bud, and put forth leaves, how glad everything is! Men, cattle, all nature becomes joyful; for the harsh winter has passed, but the lovely spring and the warm summer are coming. So to the Christian all these signs are and ought to be nothing else than the beautiful blossom which proclaims to him that the winter time of the world of sin is coming to an end, and the lovely joyful summer is approaching and will not come to an end For thus says Christ: "So also ye, when ye see all these things coming to pass, know that the kingdom of God is at hand." Then a Christian hears it from the mouth of his faithful Saviour, who cannot lie to him, that then the kingdom of God, that is, for him not the kingdom of sin and of the devil, not damnation, but the kingdom of God, the kingdom of glory, is coming, where we shall see God face to face forever, where we shall praise and glorify him without end with all the holy angels and blessed ones. Eia, if we were there! therefore we should sigh continually: Come Lord JEsu, come

soon, put an end to all misery and bring us into your bliss! Secondly, the signs are also meant to work vigilance and prayer in us. Be ye therefore always watchful and praying," saith the Lord.

First we must awake. This is what he says to Christians, because the wicked do not, they live in the lust of the flesh and the pleasures of the world, according to their lusts and desires, as if heaven were on earth. Let us watch lest we fall into the same ways of the ungodly and the worldlings. "Take heed that your hearts be not weighed down with gluttony, and with drunkenness, and with the sorgerntsof nation .

How? That should concern Christians? Certainly. They are not yet pure in spirit, but still have flesh, an old Adam, whose nature is no better than that of all unbelievers. Therefore this warning is necessary to them. -Ach, if Christians do not watch over their flesh, the devil and the world will again entangle them in the lusts of this world. And the nearer we have come to the last day, the more dangerous it is, the more cunning and tempting are the seductions, because it is all sinful on every side. For truly it is now as it was in the days of Noah and Lot, to which Christ points.

"Beware of eating and drinking." Eating and drinking, which is necessary for the preservation of the body, Christ grants us; but we are to beware of eating and drinking, because thereby the heart is weighed down, i.e. becomes incapable, yes, completely incapable of watching and constantly expecting the future of Christ. Drinking and eating is then his pleasure, joy, and delight; it sticks to it. Christians, however, are to take pleasure in their Lord, his glory, his kingdom, his dear words, in the goods of grace acquired for them through Christ's blood, in their blessedness; they are to have died to the world and its lust, and to crucify their flesh daily, together with their lusts and desires, - and a Christian who has been bought with God's blood and saved by faith through the gospel from the mud pit of sinful lusts, would want to plunge into it again through security? would want to become a glutton and a drunkard again? Oh, he would have to be a faithless, unfaithful man, a devil's child, who could and would do this! therefore beware and watch, for temptation is still there for everyone.

Beware of "cares of food," i.e., for the whole subsistence of life, everything that belongs to it. We ought, indeed, to administer our profession faithfully, but not to give our hearts to earthly and temporal things, as the world does, which seeks only to become rich, and finds its happiness only in acquiring and gaining earthly and perishable goods. Oh, how many Christians are overthrown by this temptation, that year after year almost no other cares and thoughts occupy their hearts than those about earthly things! It is strange that Christ, in addition to eating and drinking, does not say, "Beware of murder,

He would not be afraid of adultery, theft, etc., but ofIf the bridegroom comes suddenly at an hour when no more anxious to make converts from other churches worries about food. If he had said that, many alone thinks he will, and they find the door of the heavenlytheir proselytes). "But where the missionary activity of Christian of the name would have thought: "Yes, thatwedding hall locked and are cast out, they will break thethe Church has ceased, it is not always circumstances would be a terrible thing, to become a murderer, anmarriage bond. Watch and pray every moment, thatthat are to blame (for there are still unconverted people adulterer, a thief; I will certainly beware of that. Christwhen the Lord comes he may not find you asleep, thatalmost everywhere), but the indolence and knew that in the last days this temptation would be faris, spiritually safe. Watch and pray, that ye may think inspiritlessness of the congregations and preachers. more dangerous than that, for no man in the worldthe morning, The Lord may come this day; or in theNevertheless, more than ever we must give our attention regards it as a sin, but as a virtue, if he take care howevening, He may come this night; that ye may be Histo the young. So far, I think, the whole Church will agree. he may get richer, or where he may get food andfriends, and He your friend. Let all the signs in theBut as to the best method of instruction, there should clothing. In the present last days the world in generalheavens and on the earth stir us up and spur us on toprobably be an article in the Apologist. Some believe that is like the people of old age: the older they get, thewatchfulness and prayer, even if it be only a storm orno real interest in instruction can be awakened unless stingier, the stingier, and the more earthly-minded theytempest, as it was with the pious ancients, who, when athere be an annual examination with the oldest children generally become, and yet they do not know for whomstorm came, rose up at night and sent their prayers tobefore the congregation. Under what circumstances, in they are gathering.

God, thinking that perhaps the Lord would come. Yea, letwhat manner, and by what forms should this examination Therefore beware, for the Lord lists it as a sin thatus seek to come to that which Paul boasts of thetake place? Should the children only be tested on their will not stand up in judgment. Hear what he saith, ofCorinthians, saying, "Ye are made rich through Christ inknowledge or should they also make a vow" (good drunkards and gluttons, as well as of earthly carers:all things, ... so that ye have no lack of any gift, waitingGerman!), "recite the creed and solemnly swear "And let that day come upon you quickly; for as a snareonly for the revelation of our Lord Jesus Christ." (I. 1, 7.)allegiance to the Lord before the altar? Shall they also it shall come upon all them that dwell on the earth." As Behold, then we are worthy in faith "to flee from allbe ""blessed""? . . How then does this Eramen differ from birds leap merrily on the flock, and quickly, quickly thethese things that shall come to pass, and to stand beforeConfirmation? But should we approach and imitate other snare overtakes them, that they cannot escape, but arethe Son of man," as the conclusion reads, that is, wechurches in this piece?" - Signed this heartfelt epistle, slain; so drunkards will be merry, and earthly carers willshall then stand before our Lord JESu; he will welcome"An Observer from the Northwest." - This Mr. "Observer" please themselves in their being; but suddenly the dayus as blessed of his Father, who shall inherit theis evidently afraid that the Methodist community, after its of the Lord will overtake them like a snare, and their everlasting kingdom. congregations and preachers have, as he says, become pleasure is gone; but their eternal torment seizes them Oh, may this be given to us all, to all God in mercy, more and more "indolent and spiritless," will lose all its with a greedy arm. for the sake of his dear Son Christ JESu, our dearpeculiarities with the introduction of Confirmation. He is

Besides, with, and while we watch, we ought also toSaviour! Amen, amen answered by another Methodist, named Loebenstein, of pray. O, what a blessed thing it is to pray, when we Newport, Kentucky, in the Apologist of Feb. 1, among command God body and soul, and draw him to his other things, as follows: "The Observer desires to know side, that we may be strong, yea, that he may sustain whether the catechumens shall be blessed. - Why not? us. Therefore pray, pray, that you may not perish; for it may happen, but you have not yet reached heaven, Is a blessing unbiblical? Does not the bishop bless the preachers by the laying on of hands, and does not the preacher have the right to do the same with the children; where there is no more temptation. Pray that the devil does he not have the right to bless in the name of the Triune One, to invoke the blessing on those who have may not carry you away as a roaring lion, or deceive just vowed with a deeply moved heart to give themselves you as a glittering serpent through false prophets and seducing false teachers. Pray that ye may abide in the pure Word and Sacrament, and in the pure faith. Pray that ye may hear the word unto salvation. Just think, if we knew that the holy angels had already been appointed to make all preparations for judgment before the church door, to open the judgment seat, and if we stepped outside the door, we would be judged. How we would then listen, how we would plead and pray that every word of the most blessed Gospel, which we are now still worthy to hear, would stick in our hearts. And so it should always be. Pray against the world, that it may not soften you by its provocations and enticements, by its threatenings, persecutions, hatreds, mockings, 2c. and cause you to fall away in the faith! Pray against your evil flesh, that it may not succeed in plunging you into lusts of any kind, lest ye perish. Pray faithfully, faithfully; for God also is faithful to fulfill his promise, to hear our prayer, and to crown his work in us with eternal salvation. Pray and watch, lest ye become foolish virgins, lacking the oil of faith.

To the ecclesiastical chronicle.

Methodism and Confirmation. It is well known that inWhether such an act is called Confirmation or not so earlier times the Methodists were very vehementlycalled, that is entirely a matter of secondary importance." opposed to Confirmation. Seventeen years ago in the- One can see that after the first wild fire has burned out Apologist a Methodist preacher named Peter Schmuckeramong the German Methodists, they realize that they derisively called the Confirmation customary in thecan only maintain themselves, especially among the Lutheran Church a ""biblical and sin-stainedGermans, if they return to the old measures of the church Confirmation machine."" (See "Lutherans," Vol. 3, No.of the Reformation. Would that they would see how 15. 16.) Now, among the Methodists, one judgesgrievously they have sinned, that they have abandoned considerably differently. In the Apologist of January 11,the church of their fathers when it was tyrannized by a Methodist writes: "Our church in the past was chiefly arationalistic wolves and lay in the dust, that they have missionary one, and its business seemed to be to bringdeserted the most beneficial ecclesiastical institutions as all unconverted sinners to conversion and to revive thedead machines and also the remaining faithful Lutheran churches that had fallen asleep. The preacher had sopreachers as unconverted seducers, that they have much work to do in this subject that he hardly found timecreated a church schism, and that they have abandoned to turn his attention to the growing youth. (!) Much wasthe church of the Reformation. done through the Sunday School, but the actual more thorough religious instruction was almost everywhere neglected." (A late, but nevertheless praiseworthy confession.) "Our congregations, however, have now grown up in many places, the increase of congregations from the world has here and there almost entirely ceased." (The Methodists, however, are now

and founded a new false church, which, instead of being Secret political associations of private persons, however,It was thought that the sentence would be better built on the pure gospel, was built on fanatical heatingare not instituted by God and until recent times werecommuted to life imprisonment, because a jury would and new methods of conversion, and which therefore can considered shameful and dangerous to the state, even inhave less hesitation in agreeing to a "guilty" verdict in only save itself from ruin by introducing what was firstthe world, especially in free states, because theysuch a case. In the state of Vermont (in New England), blasphemed in the abandoned church. Therefore letundermine the necessary mutual trust of the citizens anda law has existed for 26 years whereby a convicted every one be warned against the allurements of theform a state within the state. Would that all Lutheransmurderer cannot be executed until he has been in enthusiastic sects. Let no one be deceived by their goodwho have allowed themselves to be tempted to join suchprison for a year. In this long time, however, only one appearances. At last such human machinations come to a secret society, whatever its nature, would consider themurderer has been executed, although right now a sad end, while the old orthodox church may bematter before God and examine it more closely accordingtwelve have been in prison as murderers for years. And suppressed and buried for a time, but at last rises again to God's Word! We do not doubt that they would soonnow the governor reports in his last message that the and again in bright splendor. So then, dear Lutheran, holdagree with us and break the dangerous, conscience-factual abolition of the death penalty has not, as one on to what you have, lest someone rob you of your crown. binding ties in the name of the Lord. God help us!

Secret Societies. There are now some Lutherans who were formerly themselves seriously opposed to all secret societies, and yet who have now allowed themselves to be drawn into such societies. Some think they are justified because the purpose of their society is to support the government, others because it is necessary for their personal protection. But both should be ashamed of their unbelief, which is the true source of their conduct. One should do no evil, that good may come of it. But it is always evil to take part in secret societies. The Lord clearly states that it is a sign of evil to seek the darkness of secrecy for it. He says: "He that doeth evil hateth the light, and cometh not to the light, lest his works should be punished. But he that doeth truth cometh to the light, that his works may be made manifest: for they are done in God." Joh. 3:20, 21. Also saith the holy apostle, "Shun all evil appearances." 1 Thess. 5:22. But what evil semblance doth the Christian give, who in secret oath unites himself to a covenant with men of all sorts of faith and unbelief? Instead of letting his light shine before men, so that they may see his good works and praise his Father in heaven (Matth. 5:16), he seeks the protection of darkness, so that no one can know what he is up to. The world may do this, but it is quite unworthy of a Christian. It does not help to say that we have only good in mind. Have you only good in mind, why do you shun the light, why do you hide yourselves in corners and let only insiders know what plans you are pursuing? Children of the Light, we repeat, should also come to the Light. At last do not say: "There are recognized communities which all have their secrets, e. g., the family, the state government." That is quite another matter. Family, government, and the like, are not secret societies; whatever may go on in them unseen by others, every man knows their purposes. They are public societies established by God himself for the welfare of the world.

"A Mistake." Under this heading a correspondent of the "Evangelist," in its number of Feb. 13, reports, among other things, the following: "In the hospital at Mound City, six miles above Cairo on the Illinois side of the Ohio, a good soldier lay sick. His hope of recovery was vain; life was visibly fading away. At his bedside stood one of the faithful Christians who sacrificially devote themselves to the service of mercy. When asked if he was prepared topaper for the "United Brethren in Christ," describes in die, he answered with a definite yes. As he was then tohis paper a so-called fair held at Dayton for the benefit go on to say in what his hope consisted, he related thatof the soldiers' families, the proceeds being obtained before entering the army he had accepted the old beliefnot by sale, but by raffling off the articles given for the of the necessity of a saving faith in Christ andfair. While the Editor is justly ill-disposed toward all participation in his bloody sacrifice; but in the army hiskinds of lottery, he writes: "We cannot call such a view had changed. He now held that a soldier who diedproceeding otherwise than imposture, and by no for his country and a just cause, either on the battlefieldmeans approve of it, except in time of war."-Probably or in the hospital, would surely be blessed. He was toldMr. Editor reckons such a lottery among the military that this was not written in the Bible, and whether henecessities. The Columbian Church Gazette rightly believed that a soldier who only stopped his mouth whenremarks: "What is a swindle in time of peace becomes biting his cartridges was ready for heaven, etc. But all in(the "Merry Messenger") a permissible act in time of vain! But all in vain! The dying man held to his opinion,war. Truly, the time of war has had a tremendous effect and the colporteur could only recommend him to theon Christianity and on the mind of the editor of the grace of God before his departure. This false belief, that"Happy Ambassador! the soldier earns his salvation by sacrificing his life, is widespread in the army. People who never cared for— God, but to whom the seriousness of life and death comes near in the thunder of battle, immediately adopt this superstition; and even the better instructed allow themselves to be carried away by true knowledge. Politicians, who know much more of the whisky jug than of the Bible,-governors, who in their messages speak ofappointment from the Lutheran congregations in and atoning for sins, scatter this seed of the devil far andaround Lithopolis, Ohio, was solemnly ordained by the wide, and even Christians often listen to it, so as not toundersigned, by order of Mr. President Schwan, with cause pain to our good fatherland defenders." commitment to all symbols of the Lutheran Church, in the midst of his congregations and introduced into his office

Abolition of the Death Penalty. We read the following in the Reformirte Kirchenzeitung of February 18: "One of the most popular reasons for the abolition of the death penalty is this: that it would be difficult to convict a murderer in court if the jury knew in advance that his 'guilty' would be sentenced to death.

had flattered oneself, served to reduce murders or to make the execution of the law more certain, but rather the exact opposite, and he now recommends that the old law be reinstated and executed in full force. - The wisdom of man is foolishness in the sight of God, and He has once said, "Whoso sheddeth man's blood, his blood shall be shed again."

Lottery. The editor of the "Merry Messenger," a paper for the "United Brethren in Christ," describes in this paper a so-called fair held at Dayton for the benefit of the soldiers' families, the proceeds being obtained before entering the army he had accepted the old beliefnot by sale, but by raffling off the articles given for the of the necessity of a saving faith in Christ andfair. While the Editor is justly ill-disposed toward all participation in his bloody sacrifice; but in the army hiskinds of lottery, he writes: "We cannot call such a view had changed. He now held that a soldier who diedproceeding otherwise than imposture, and by no for his country and a just cause, either on the battlefieldmeans approve of it, except in time of war."-Probably or in the hospital, would surely be blessed. He was toldMr. Editor reckons such a lottery among the military that this was not written in the Bible, and whether henecessities. The Columbian Church Gazette rightly believed that a soldier who only stopped his mouth whenremarks: "What is a swindle in time of peace becomes biting his cartridges was ready for heaven, etc. But all in(the "Merry Messenger") a permissible act in time of vain! But all in vain! The dying man held to his opinion,war. Truly, the time of war has had a tremendous effect and the colporteur could only recommend him to theon Christianity and on the mind of the editor of the grace of God before his departure. This false belief, that"Happy Ambassador!

Church News.

On Sunday Sexagesimä of this year Mr. G. Harter, after he had graduated from the practical - theological seminary in St. Louis, and had received a regular appointment from the Lutheran congregations in and around Lithopolis, Ohio, was solemnly ordained by the undersigned, by order of Mr. President Schwan, with commitment to all symbols of the Lutheran Church, in the midst of his congregations and introduced into his office.

May the Lord make him a blessing to many! ij P.

Eirich.
Address: kev. O. Harter,
Hueopolis, Ohio.

*) Mr. Pastor Horst, who was to assist, had not arrived.

Warning.

It is with deep sadness that the undersigned feel compelled to publicly warn against a former pupil of the Concordia Seminary here, by the name of F. Heinle from Würtemberg. For a year now, under the cover of a hypocritical pious pretense, he has repeatedly committed the sin of gross fornication with a child of fifteen, whom he had lured into his net by the most refined arts of seduction. He admitted this himself, but only in order to force the father of the violated woman to agree to marry her and thus to escape the danger of discovery by other means and the feared rejection from office.

We feel all the more compelled to issue this warning because, to our astonishment, the local unirt-ev. preacher, Mr. Röder, opened his pulpit to the unrepentant criminal yesterday, only two days after his expulsion, even though he knew of the man's atrocious crime, and even because Mr. Röder, in response to a verbal warning he had received, even tried to justify Heinle by saying that young people should not be given such high credit for such offenses, since students at German universities often fall even lower. We are convinced that even among the Protestants at the university there are still many who are horrified by sins like those of Heinle, who believe that they are unworthy and incapable of the holy office. We are convinced that scales and harmonic sequence are not familiar to many organists, it was an urgent need to obtain corresponding preludes to the chorales arranged by Layriz. This need is met by the above work, partly by the inclusion of carefully selected existing compositions, and partly by the addition of the editor's own compositions. Almost the same thing is true for the interludes. Regarding them, we can assure that they do not suffer from the usual error of being either trivial or profane and disgustingly sentimental, but are worked in a genuinely ecclesiastical style. In general, the enterprise should serve to break the ground so that one no longer seeks in the organ playing a tickling of the ears through sweet harmony and melody and distraction, but rather in the singing pauses the exact opposite. Of course, the given preludes and interludes need to be practiced and studied, but the difficulties are of such a nature that even a moderately practiced player can easily overcome them and gradually penetrate the spirit of the performer.

All religious papers are requested to give this warning wider circulation in the interest of careless congregations.

St. Louis, Mo. 29 Feb. 1864.

The professors of the institution:

- E. A. Brauer. A. F. Crämer.
- C. F. W. Walther.

To the message.

The committee charged by the Venerable Synod of Missouri 2c. with the revision of the accounts for the construction of Concordia College has not yet been able to complete its work, since necessary negotiations with the construction committee and the latter with the contractors had to and must precede it. However, as soon as the unavoidable obstacles to a quicker completion of the matter at hand, due to distance and the urgency of other business, have been overcome, the report of the committee will be published in the "Lutheraner". This is a preliminary announcement and apology.

On behalf of the Committee, W. S.

Stubnatzy,

Fort Wayne, Ind. 4 Feb. 1864.

Conference display.

Since the pastors belonging to the St. Louis Pastoral Conference have decided on Carlinville as the place of their meeting by majority vote, this is hereby announced and the dear brethren are humbly invited to attend the same in large numbers. The time of the meeting is from the 22nd to the 25th of April.

L. Geyer.

Subscription Display.

The following work is just going under the press:

Preludes and interludes to the most passable chorale melodies from "Kern des deutschen Kirchengesangs von Dr. F r. Layriz," edited by I. G. Kunz, teacher and organist at the Immanuel Church in St. Louis, Mo. First booklet. (Contains to 15 chorales 7 preludes, 1 cadenza, and 182 interludes.) Price 40 Cts.

Orders on these should be made as soon as possible, either to the Editor (I. O. Iv., 6ru6 ok LD. Hüllest, Franstlin Z.v. steUv. 11. L 12. 8tr. 8t. lioul8, Uo.), or at Best11tt lu Baltimore (Betterstox 1471.)

After the publisher has had the goodness to allow us to see the manuscript of this publication, we can recommend it in the best possible way. Since many of the chorales harmonized by Layriz are not in the usual major and minor keys, but in the old Greek keys, whose scales and harmonic sequence are not familiar to many organists, it was an urgent need to obtain corresponding preludes to the chorales arranged by Layriz. This need is met by the above work, partly by the inclusion of carefully selected existing compositions, and partly by the addition of the editor's own compositions. Almost the same thing is true for the interludes. Regarding them, we can assure that they do not suffer from the usual error of being either trivial or profane and disgustingly sentimental, but are worked in a genuinely ecclesiastical style. In general, the enterprise should serve to break the ground so that one no longer seeks in the organ playing a tickling of the ears through sweet harmony and melody and distraction, but rather in the singing pauses the exact opposite. Of course, the given preludes and interludes need to be practiced and studied, but the difficulties are of such a nature that even a moderately practiced player can easily overcome them and gradually penetrate the spirit of the performer.

Receipt and thanks.

For poor students

received through Mr. A. Emwächter of the Sewing Club in Baltimore, Md., \$10.00. - from Mr. Friedrich Schneller in St. Louis \$1.00. - from N. N. in McKcan Co. \$6.00.- from the Women's Club in Columbia, Ill., 1 dozen bnschuhem- dcn and 4 pairs of lower leg clcidcr.

For missionary Clöter

by Rev. M. Merz of Trinity Parish, Fairfield Co, O. \$5.40. -by the same of St. Jaco- busgem. in Hocking Co, O. \$5.15. -by the same of his parish in Lancastcr, O. \$3.90. -by Rev. O. Hanser

at Boston, Mass, by G. B. \$10.00. -by Rev. Fricke at Indianapolis, Ind. by the Woman's Club of his congregation \$l 1.00. - by Rev. Horst by the congregation at Aurora, Steele Co., Minn. \$1.00. - by Rev. H. Horst from Mr. Ch. Wolpert at Dublin, O. \$3.00. - by Rev. Scholz collected at the wedding of Mr. Juergens Reimers at New Boston, Ind. \$3.30. - by Mr. Marggrandcr at Rochester, N. A., from Mr. I. Martins \$1,00. - by Rev. W. Brackhage from some of the members of his congregation in Switzerland Co., Ind. \$4.50. - by Rev. Fr. Nütze! from Mr. Gottlieb Nupprecht \$2,00 and from N. N. \$3.00. by Rev. Baumgart in Lcncdy, Ill. from Mr. H. Biermann \$2,00.

For Pastor Summer

by Mr. A. Einwächter in Baltimore, Md. \$5.00. - by Mr. Fr. Louis there \$3.00.

For the Proseminar in Germany

on the baptism of children by Mr. Friedr. Meier in St. Louis collectirt \$11,08. - by Mr. I. Marggrandcr in Rochester, N. Y. \$5.00.

For Rev. Röbbelen by Rev. Krumsieg at

Ebleville, WiS. collected at infant baptism at Mr. Block \$2.50.

C. F. W. Walther.

Contributions to the Replacement of the Private Property of the Missionary Clöter.

By Pastor Also in Sibiwaiing\$5.....	00
by Martin Gremcl there	1,00
from Mrs. Christinn Strikter there 1	15
Collecte on Epiphany in Frankenmuth	26,10
Christmas and New Year Collecte in Frankenhilf - 4,65	Christmas
Collecte inFrankentrost	6,70
of schoolteacher Müller at the Bethlehem church at	
St. LouiS	2,00
Christmas Collecte inAdrian , Mich. 12.00	
from Pastor Speckhard at Tandy Creek, Mich. 1.00	Collecte on
Epiphany at Nidge Road, Ind. -- 6.50 from Stephan Jung there	
.....	0.50
by Maria Reuter there	1.00
from an unnamed person there 200
Collecte in Wolcottsville, N. I.	1,15
by Pastor Ruhland	1,00
by Heinr. Frieß, White's Corner, N. A. 1.00	
by Pastor Bernreuther 100
by Maria Bcmrcuther 100
y'm Johann William in Johannesburg, N. I. - 2.00 by Pastor H. Hanser	1.00
by Fran H. Sehlcrc	0.25
from Friedrich Strasbourg	0,50
from Wilhelm Strasbourg 050

79,00

FrankenInst, February 16, 1864.

F. Sievers, Pastor.

For Missionary O. Clöter by Mr. Past. I. A. F. W. Müller of his congregation in Pittsburgh \$20.50.

I. F. Schuricht.

To thetravel expenses of the school seminar draughts coming from Mr. Past. Brunn coming Schulseminar-Zoglinge by Mr. Pastor Aug. Lehmann by H. Niebrügge \$1.00, Mich. Merz 0.50, Phil. Merz, Gottfried Merz, Gottlieb Merz, Joh. Rcsch, H. Clvstermann, G. Greb, Pet. Bopp, Scb. Luft, Heinr. Rauscher, sen., H. Hoffmann, each 0.25, Chr. Brande 0.10, Ed. Dörschlen 0.25 to have received, certifies I. F. Schuricht.

Annual Report.

For poor pupils of the local institutions the following were made and delivered by the sewing society here in 1863: 19 shirts, 18 pairs of stockings, 14 trousers, 3 skirts, 2 waistcoats, 1 undershirt, 6 handkerchiefs, 4 towels. Also given 1 woolen quilt for the school seminary and 30 aard stuff to towels for the college. Summa of the expenses of the society: \$62.35.

Fort Wayne, Ind, Feb. 1, 1864.

On behalf of the local sewing association: Magdalena Stubnatzy.

ELHrrltLN:

For the construction of the school teachers' seminary at Addison:

By Mr.	Michael Hahn in Dewight, Ill.	51.00
	00	
"	L. Citizen"	5,00
" "	Wm. Leseberg "	5,00
" "	H. Bergmann, Jr. "	3.00
" "	H. L. Bergmann"	1.00
Don der Gem. des Hrn. Past. Meier in Provkso, Ill, namely: by Hrn.		
G. Pusheck 510, W. Böger, F. K., H. D.XI 52, C. Jeschke55, G.		
Foremeyer, Wm. Hchramm G 5l, by Auguste Schuht 51, by		
Christine Sternitzky 50c.		24.50
Bon Mr. M. Hoelscher at Cottage Hill, Ill.		3,00
From the comm. of Mr. Past. Löber near Thornton		
Ward, Ill, namely, by ven Messrs: H. R. 515,32, Hupe, sen.		
Bensemam 510, F. Werfelmann, H. Haßberg, F. Meier, Chr.		
Hipving, L. Rathe-, H. Blome, A. Blome, P. EggerS, D. Niedfeldt,		
H. Stelter, F. Stvckmann, I. Sieck- mann G 55, Phil. Zum Mallm.54,		
F. Stelter, H. Ratbe, jun. G 53, 6th Siebrandt, Fr. Daul <l 51, by		
Mrs. Schierhorst 53		115.32
Don der Gem. des Hrn. P. Heinemann in Trete, Ill. 98.00 and namely		
by Messrs: O. Meier 510, W.		
Arkenberg, A. Lücke, I. Diersen, Ph. Willharm, F. Nacke, E.		
Homeyer, F. Plagge, G. BraunSIK 55, H. Müller, Ph. Wille G 54, I.		
Wilkening 53.50, C. Harmening, Ch. Seehauscn, F. Olden- dorf G		
53, O. Piepenbrink, H. Hallfeldt, Ch. Knabe O 52.50, W. Rinne, F.		
Wente. E. Rinne, O. Dohmeier, H. Harmening, I. Harmening, O.		
Behrens, F. Grupe \$2, D. Seehausen 51.50, E. Lücke, C. Behrens		
(K 51.25, C. Steege sen., C. Steege jun., H. Steege, H. Grote, W.		
Dirrsen, H. Wüstenfeldt sen., W.		
Brandt, H. H. Seehausen, H. Rohe, W. Wehm- h'öfer, F. Sennholz,		
W. Wiebruck, Ch. Meier, Ch. Müller (K 51.00, H. Grupe, C"		
Mattheus G75c., I. Becker, W.Ostermeier, Ph. Schräge, F.		
Heidemann G 50c., A. Bergmann 25c.		
From Justine Ostermcier, Louise Lücke, Sophie Arkenberg,		
Louise Diersen G 5 l, Marie Rohe, Louise KramerGöOc., Frau		
Wüstrnfelot 25c, (The names of the donors of the sum		
acknowledged in No. 11 of the "Luth. are listed here as well).		
M" Misprint: Read in No. 11 instead of 5753.71 -5750.71. H.		
Bartling.		
Addison, Ill, Feb. 9, 1864.		

For Prof. Biewend:

By Mr. Chr. Schmidt, Peoria, Ill.	51.00
From the Gem. of Mr. Past. Franke, Addison, Ill. 14.00	
To the Synodal Missionary Fund:	
From the Gem. of Mr. Past. Hcid, Peoria, Ill. 59.00	
From Mr. Heinr. Beckemeyer, Iefferson Co., Mo. 2.00 Collecte of the	
Gem. of Mr. Past. Baumgart, Ve-	
ncdy, Ill. 8	80
Nachträgl. zur Collecte der Gem. des Hrn. Past.	
Beyer, Chicago, Ill. 3	110
From Mr. Richter in Thornton Station, Ill.	6,00
From the Gem. of Mr. Past. Meyer, Proviso, Ill.	2.60
From TriinigitS tistr. in St. Louis, Mo. . >	-2,80
Thanksgivng offering for a happy delivery of Mrs.	
Cheese, Belleville, Ill. 2	00
Don some confirmands of Mr. Past. Mangelsdorf, Belleville, Ill. 5,00	
From the commune of Mr. Past. Mangelsdorf, Belle- ville, Ill. 11,W	
From ImmanuelS Distr. in St. Louis, Mo.	1,00
Don Mr. Ole Zeusen, Manitowoc, WiS.	1,00
Don of the comm. of Mr. Past. Metz, New-Orleans 38,00	
From the schoolchildren of Mr. Past. Niethammer, Rodcnberg, Ill -	75
Don Frau Kunigunde Hoffman", Nodenbcrg, Ill. 1,00 Collecte am	
Epiph.-Feste der Gem. in Altenburg,	
Perry Co, Mo.	11.15

For inner mission:

Don Mr. Judge at Thornton Station, Ill.	56.00
For college construction in Fort Wayne:	
From Mr. G. Damm, Cumberland, Md.	50.50

For the New-York community:

From the Gem. in Altenburg. Perry Co., Mo. ...	517,55
For the English community in Baltimore:	
From Mr. Judge at Thornton Station, Ill. 51.00 Don of the comm. of Mr.	
Past. Hahn, Bentsn-Co.,	
Mon.	13,00

For the construction of the school teachers' seminary at Addison, Ill:

Don several members of the comm. in OShkosh, WIS. 59.40 On	
travel expenses of school seminary sophomores	
expected from Germany:	
From Mr. L. Koch in Chicago, Ill. 51.00	
Don Hrm Judge at Thornton Station, Ill.	1,60
Ed. Roschkc.	

The 18th year;

Messrs: C. Pick, A. Tielmann, W. Klinzmeye^ A. Siemon, W.	
Page, I. Weigand, N. Zelt, A. Kreuz- bürg, W. Glas, A. Ullrich, Past.	
M. Merz 2 Er., 3rd H. Reibel, C. Krrchhof, Past. I. Hengist 50c.,	
Sudbrink, W. Häring.	

The 19 year old:

Messrs: C. Pick, W. Klockmbrink, Past. Th, Gotsch, I. G.	
Rausch, A. Tielmann, Past. H. Hansch \$10.60, W. Klinzureyer, H.	
Walther, W. Bertram-M Waltz, H. Zelt, Past. F. Köstering, W. Glas,	
H. Wese- mann, H. Grese, E. Brumwort, Beckseld L Co, A.NrH C.	
F. Roßow, I. Nase, W. Hillskötter, Past. M. Merz, C. AhrenS 50c.,	
I. N. Reidel, H. Bchrhrvst, I. DornscG H. Schliepsiek, L. Schlechte,	
C. Kustercr, I. Oeffner, A. H ^hüel, H. Linzenfelfer, W. Fritz, W.	
Dettlaff, Past. 3^ Hengist, I. Bäumer 9 Ex., Bechtold, Rothe, Past.	
3 R. Beyer, G. Schnitz, Past. F. Keller, Schenk, ReppmhHÜH G.	
Jacob, H. Voskamp.	A

The 20th year;

Messrs: Past C. F. Spring, Past. F. Groth,Past. M Eirich, Past.	
Th. Gotsch 2 Ex., Past. I. I. F. Auch 4 Ex., I. Beck, C. Geßner, C.	
Krüger, L- Sametinger, A. Lotterer, Past. I. Heckel, W. Klinzmyer,	
A. Metzner, E. Mu .y, R- p' el, F. Schultze, A. Bach, K. H. Becker, ?.	
3Hoffman", L. Winter, C. Brüfer, M. Schlerf, J.G. R"- mv er. A. I.	
inwächter, H. Raquee, I. Walz, N. Zelt, 3rd Hürtlein 50c., Past. F.	
Köstering, W. Stemme, A. Lange, C. Ahlgrimm, E. Müller, Past. C.	
C. Metz 24 ex,J. L Beck, Past. A. Zagel, L. Falk, L. Ekkert, G.	
Boje,W. Glas, Past. A. Wagner, Chr. u. C. Gerling, C. Wahrenburg,	
H. Meier, H. Clausing, F. Zenk, W. Blaß, H. Weseman", C.	
Buhrmester, L. Vrumwort, C. Witte, H. Hartmam, Beckfrld L Co.,	
W. Hillskötter, Past. H. Baumstark, Past. M. Merz, A. Paar, Past.	
G. Baßlcr, I. Hcinckce, M. Grimm, W. Wilkk, H. Nudolph, E. Wetzcl,	
C. Raimanih G. Johne, C. AhrenS 50c., I. Tamm, I. N. Reidel, Past.	
C. Roads \$8.60, H. Behrhorst, I. Dornseif, L. Schlechte, H. Frede,	
H. Bücken, F. Lvhmeyer, H. Schumacher, A- Lücken, H. Peeper, W.	
DirkhanS, H. Brase, E. Hartmauh C- Kleinmeyrr, H.Jsenbcrg, G.	
Steinmann. Past.LDaib, P. Weber, Past. F. Eppling 50e., T.	
Oeffner, H. Linge^ fclser, I. H. Aubke, W. Frilsch, C. Steiglcdcr, F.	
A.Ziuktz I. Lipp, P. Lvttermann, D. Hagemann, G. Häußcr, Sch",	
denberg, W- Fritz 50c.,M. Dettlaff, C. Kahre, Past. Dr. W. Sihler, I.	
Hübsch 50c., Meinke, Blum, N. Ambrosius, Hille, I. Eberhardt,	
Ekkardt, E. Kluge, Wittmann, Bechtold, Past. A. Hoppe 21 ex.,	
Orth, H. Kühl, I. Marggrand" 2 ex., Past. I- N. Beyer 14 ex., Past. I.	
G. Sautt lü Ex., Past. H. Bauer 12 ex-, Past. Th. Wichmann5Ex" A.	
Greul, I. Qoth, C. Grünor, I. Schammel, S. Glom 50c., Hacker,	
Sicbel, I. Bauer, N. Hummel, A. B. Barthel 2 Ex., A. u. H. Sievers,	
H.'Voskamp, I. G.Rausch, Past. Th. Jungk 50c.,A. Diclmann.	
Furthermore: Kath. Hörr, Magd. Köhler, Wittwe Otth Wittwe	
Rennebeck, Wittwe Ekkert and Frau Schäfer.	

The 21 year old.

Messrs. Past. F. Eppling 50c., M. Grimm Süc", I. C. Beck.	
M. C. Barthel.	.

Received:

For the College Debt Settlement Coffee in St. Louis:

By Mr. Pastor Hattstädt, Monroe, Mich. "... 52.00 Don Mrs. Maria	
Hegwer, Diamond Creek, Kansas 1.00	

To the synodical treasury westl. districts:

Don of the Gem. ofMr. Past.Claus, New-Bremen, Mo. 58.75	
Don Hm. Past. Claus, New-Bremen, Mo.	2,00
Don Hm. Teacher Barthel,	1.00
Cathedral Trinity Distr. in St. LouiS, Mo. ..." 12.65 Cathedral	
Immanuel-	14.00
Don Hrn. Past. Mangelsdorf, Belleville, Ill.	1,00
Don der Gem. des Hrn. Past. Baumgart, Venedy,	
Ill.	26,13
Collecte am Reformationsfeste der Gem. des Hrn.	
Past. Metz, New-OrleanS, La.	16.95
by Hm. W. Detlaff, Herman, WIS. 1	00
Don Hrn. Past. MertenS, Champaign, Ill. 1	00

To the college maintenance fund:

Cathedral Women's Association of the congregation of the Rev.	
Eirich, Zanesville, O,	510.00
Cathedral Trinity Distr. at St. LouiS, Mo. 11.00 From Immanuel	
"..... n,oo	
From the congregation in Altenburg, Perry Co., Mo. 11.00	
Collections of the Gem. of Mr. Past. Miller, Pitts-	
burg,Pa.	55.00
By Mr. Past. Müller in Pittsburg by Joh.	
charcoal burner, rinem soldiers.....	5,00
For the general presiding officer:	
From Hm. Past. Mangelsdorf, Belleville, Ill	51.00

General overview

On the receipt and expenditure of the building fund of Concordia Seminary, St. Louis, Mo. from Feb. 20, 1863 Ibis to Feb. 20, 1864.

Intake:	
Total income up to 20 Feb. 1863 514,509.51	
Cathedral Eastern District.....	118,53
" medium" 87.15	
" western" 462.85	
" northern ..	7.50
	r15,185Ä
Issue:	
Total expenditure up to add.	
20 Feb 1864	515,396,32
Debt on second wing - . -987	,09 - 16.383,41
That leaves a debt of	51,197.87
Accordingly, 5677.03 of the whole debt has been paid off this	
year. Ed. Roschke, Cassirer.	

For the Lutheran have paid:

The 15th year:

Herr Fr. v. GrünNingen.

The 16th year r

Gentlemen: A. Dielmann 50c., Fr. v. Grünningen.

The 17th year:

Messrs: A. Dielmann, I. Wagner, Past. M. Merz, Fr. v. Grünningen.

I. O. VoHinZsr, teacher,
(^umderlunä, Nä.

(Lox 122.)

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St. Louis, Mo.,

Synodal printing office of Aug. Wiebusch v. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 20, St. Louis, Mo. March 15, 1864, No. 14.

(Sent in by Rev. P. Beyer.) Obituary all
Hermann Wichmann, because. Pastor of the
congregation at West Woolwich, Canada
West,
died at Fort Wayne on 25 Dec. 1863.

Gone are you;
Thou hadst scarcely received the burden of the office, Which
brings repentance and reconciliation to sinners, Then God calls
thee; now thou art gone home, Where rejoicings of victory pierce
through the heavens, The Church sighs and pleads and cries for
servants, To build her wide field;
Thou goest to thy rest, and at the Father's right hand Thou wilt
see the Saviour.

Gone are you;
The threat, the fury, the fierce battle of God's enemies, have you
not heard?
They would gladly storm God's throne in heaven, Were it not
denied them by the Lord who sits on high; Now it is the church
which they insolently attack, The Christians' small number;
Thou leavest them in strife, in anguish, in trouble: thy peace is
thy choice.

Gone are you;
Thou shalt not be tempted back by the hot ears of the widow, by
the voice of the son that calls thee. Nor will the mother teach her
child: The father is fled, and with him our fortune; He dwells in
God's golden garden There above moon and star, There he will
wait for us triumphant, Far from sorrow and tears.

Gone are you;
But not by thy own choice art thou divorced, Thou didst not
shun the burden, thou didst not flee the quarrel: The archbishop
of the church bade thee rejoice at the throne of glory. It is not
idle rest that refreshes thee, Thy body only now rests, The soul,
with strength and light praises The Lord for joy and burden.
Gone are you;
Who would enviously begrudge thee thy pleasure? No one,
indeed, who saw thy burden. Thou hast not been able to bear it
thyself; Thy strong God, thy Saviour, was near thee to help.
Thou didst hold him with strong arms of faith, He drew thee
away with him.
From war to victory. O divine mercy, Lead us to the same place

(Sent in by Pastor Beyer.)
The United Evangelical Synod of the
Northwest.
Intended for serious reflection by all evangelical
Lutheran Christians.
Not so long ago, a man came fresh from Germany to
Chicago. He was a good Lutheran Christian, and
because it was Sunday, he also wanted to go to his
church in the new fatherland. Trustingly he asked the
first German he could get hold of about the Lutheran

Church. He knew nothing about it. After a few similar
fruitless attempts, he finally succeeded in finding
someone who gave him information, and our good
green man trotted on happily. He came into the church
and wanted to feast on the long-lost pure word. But he
found himself bitterly deceived. He heard enough words,
as he said, and of common tongue; but their connection
with the text or the Lutheran doctrine in general could
not be found out by the man, who after all had a good
knowledge. The women on the right and on the left wept
whole books of tears when the pastor quite movingly
described the sorrows and pains of women on their beds
of sickness and death; but even our Lutheran almost
wept that in America, as he now believed, the Lutheran
preachers were humiliating themselves to flood the
church and leave the hearts empty by hollow eloquence.
He left the church thoroughly unsatisfied and saddened,
but soon learned to his great reassurance that he had
not been in the Lutheran church, but in the Protestant
church, and that he had heard not a Lutheran, but
Father Hartmann preach. But Pastor Hartmann is
"brother-president" of a whole synod, which calls itself
"the German united Lutheran (i.e. united) synod of the
Northwest" and therefore belongs to the people who
really want to and should practice love and tolerance.
He also promises this with his

We recognize the equality of the confessions of both the Lutheran and the Reformed Church, namely the Augsburg Confession, the Lutheran Catechism and the Heidelberg Catechism. We do not consider the differentiating doctrines of the aforementioned churches to be necessary for salvation, but allow each one to be sure of his faith (?) in this." According to these promises, by the seductive words of those who, under the one would think that the Lutheran Church would have as appearance and name of the divine Word, serve up their little to fear from this side as the Reformed Church, that own inventions to the people. The "brother-president" especially Pastor Hartmann would treat both confessions knows all this; but it does not prevent him from calling the with due respect, or at least keep silent about them. Lutheran Church a desert after all. With what conscience Alone, alone - in this deceptive world, even the "brother-he does this, he himself will know best and will one day president" of a synod of love and peace forgets himself in have to answer for it. How, on the other hand, does the weak hours, becomes unfaithful to his principles, one Uniate Church do to its adherents? Does it also answer cannot say, but in any case to his constitutional principles, only yes or no to every question that a troubled and bravely scolds the Lutherans and their catechism, conscience or a mind eager for salvation can ask? She even without anyone having provoked him to do so. - For cannot, she must not; for she recognizes the the "brother-president" publishes "in association with confessions, i.e. the interpretation of the holy Scriptures other uninspired preachers" also a newspaper, the of the Lutheran and Reformed Churches. It recognizes "Hausfreund." There he writes the following in the Nro. of the confessions, i.e., the interpretation of the holy Feb. 15: "Hanover, Lake Co., Ind. An oasis in the desert Scriptures of the Lutheran and Reformed Churches, as is having equal rights. For instance, some one comes and this evangelical little congregation." (NB. People who asks: "Mr. Pastor, what am I to think of the baptism of my have been separated from Father Polak's congregation.) child, does it thereby receive regeneration and salvation? "It is not "vain" praise which we wish to bestow upon the - The Lutheran church, on the contrary, confesses, as it same by this remark. No', this remark is true, if the readersays, according to God's word, that baptism neither considers that in local relation the Zion congregation at brings nor gives anything, but is only an outward sign, Hanover is walled in, as it were, on three sides by and thus all its cousins and bases, as the Methodists, fanatical Romanists, and on the fourth side by their half-Anabaptists, etc., agree with it, agree with her. Or some brothers, the ""Moabites"" resp, the ""Missourians"". Like one comes and asks, "Pastor, do I really receive Christ's an oasis in the desert, this evangelical (Uniate) garden body and blood on earth in the Lord's Supper, or not? - flourishes, watered by God's fountain, the Holy Here again the Lutheran Church teaches, according to Scriptures, while the other half of the world, the God's clear words, that Christ's body and blood are truly "Moabites" and the ""Missourians," as it were, are walled distributed and received in the Lord's Supper, for Christ in. Scripture, while the desert dwellers feast on the puddle is omnipresent according to his divinity and humanity. water of their symbols and catechisms."

The Reformed Church, on the other hand, teaches and wants to prove it from Scripture: In the Lord's Supper on desert, i.e. a stretch of land where nothing grows at all, or earth one receives only bread and wine, for Christ, only bad, stunted stuff; his congregation, on the other according to his humanity, is only in heaven. But both hand, an oasis, i.e. a spot where it grows green and doctrines, says the unite pastor to his communion guest, blossoms in the middle of the desert. Well then, you have "equal warrant." Or a challenged man comes and Lutheran Christians, this accusation is directed at you and asks: "How is it then, can I also be sure that God has not your church. Your church now approaches you and asks: rejected me forever? Now the Lutheran Church proves Are you the degenerate, starved, spiritually crippled this from the Scriptures: God has rejected no one by an people of the desert? Does your church leave you lacking unconditional decision, for his Son died for all, and in one thing that is necessary for the salvation of souls? whoever perseveres in believing in him is righteous and Does she not preach God's Word to you pure and clear, elect. The reform. Church, on the other hand, wants to and distribute the sacraments according to Christ's prove from God's word: God has indeed destined many institution? Does your church answer you even one to eternal damnation according to the mere good question, which you address to her, with yes and no at the pleasure of his will. Christ did not die for them, and they same time, and leave you hanging and trembling in cannot truly believe in him. Both doctrines have equal doubt? Think carefully about all this and answer honestly. rights before the unrighteous priest, and the comfort he But our enemies have long since admitted that can thus give to the challenged must be immensely fruitful: This is nothing; be thou only of thy "faith."

Certainly." But in this case the poor man's faith is that God has rejected him. I now ask every Lutheran - no, not only them, - I ask every man who still has sound senses: what should such double-mindedness of the pastors produce but an uncertain, doubting heart, a stunted Christianity, and desolation of the church? How ignorant or how careless must the Lutherans be, who turn their backs on their honest mother, the Lutheran Church, which nourished them from their youth, instructed them in all matters, comforted them in all concerns, and always told them the pure truth without clauses, and turn to the work of the princes, to the double-minded Union, where their souls are in constant danger! One would rather "be" deprived of church and the Lord's Supper all his life, and read his Bible and his sermon at home with his own, than hear such parsons, who, in order to get a large crowd into the church and into their pockets, can and must say yes and no at the same time to the same questions. - But the "brother-president" perhaps means by the "desert" a country where the fruits of the golden and silver fowls, and in case of necessity also of the "tree frogs," do not want to fall into the pockets of the Mr. parson. This is evident from the fact that he cites nothing more as proof of why the praise of the congregation in Hanover is not vain, and why it is an oasis, than that "every member willingly contributed an annual contribution of 16 dollars for the erection of the buildings and the maintenance of the pastor," whereupon he duly scolds the "scarce hens" who hardly give the pastor 300 dollars annually. We do not enter into this at all, and simply say: For us Lutherans the principle of the divine word applies: "If we have food and clothing, let us be content;" and this our congregations give to their preachers, on top of it abundantly, as soon as they can, besides for "buildings" and for the spreading of the kingdom of God even more than -; but to what purpose these things? Enough, the Lutheran Church is not a desert even in this piece. If the "brother-president" should be inclined to see that this time he has slandered a whole church, he may read the testimonies of our enemies, and henceforth practice his church's greatest art, silence.

A second hollow ball with which the Knight of Love wanted to hurl us poor Lutherans to the ground is the assertion that we are "half-brothers of the fanatical Romanists? Did you already know that, dear Lutherans? Hardly. Well, then, thank the "brother president" in Chicago for it; he told you so, if he didn't prove it. But what can the man mean by that name? Does he mean that we are half and half in sympathy with the fanatical Romulans? He cannot mean that," for he must know our confessions; but there it is written in black and white what we think of the Roman pope and all his heresies.

ten. In general, he must not mean that if he does not want to be laughed at by the Germans of the Northwest and other parts of heaven, for they already know us better. Dear, well-meaning "Brother-President!" this scarecrow, which Your Honor, in conjunction with all unintelligent pastors, has planted in front of the Lutheran Church for years and tried to keep in place, has become ineffective; it now no longer keeps even the hares from looking at the matter up close and despising you as slanderers for having frightened them with a bogeyman as long as one frightens children. Or is this to be the opinion that the Lutheran church taught and practiced a priestly rule, similar to that in the Roman church? So I ask you again, dear Lutheran Christians, especially of our Synod, have you ever heard that your pastors want to be anything other than servants of the congregation, through whom God has called them to the office of helping people to heaven through God's Word? Have you ever heard or experienced that your pastor or your synod wants to command you something that is not already clearly commanded in God's Word? Tell me yourself, do your pastors set themselves up as lords over your faith or your property, or are they helpers of your joy? - What does the Uniate Synod of the Northwest do about it? It is true that only in its Constitution, Ch. 3, §20, it tells the people: "The Synod will never interfere in the internal affairs of the congregation, since its sphere of business is limited only to religious and ecclesiastical matters, but already §21 takes away what is promised here, for it reads: "As soon as a congregation is without a preacher, it is in order to apply immediately to the Synod for a replacement. In any case, the same," the congregation, "shall never accept a preacher without the consent of the synod." Notice, the synod does not interfere in the affairs of the congregation, only in the election of preachers, or is that perhaps not an internal matter? Oh, it is true that what one does every day becomes a different nature, including saying yes and no. In the same way, § 22 and 23 order annual meetings in the congregations. They are no longer free, but required by the constitution. Really Buffaloish! We now ask again: "Is the purse of the municipality also not to be counted among the internal affairs of the municipality?" Whoever wants to see it, can easily see what is the meaning of this name that the "brother-president" wants to attach to us: One calls out: there he runs, hold him tight, in order to divert attention from himself and to slip away for a while.

Another peace and friends jab to the heart of the Lutheran church is that their children are "Moabites." The name is not new; just warmed up with some broth. If we liked this way of dealing with people, we would simply say, "And the unrighteous are Samaritans, for from them they have learned how to make union in matters of faith," 2 Kings 17. But away with it!

It is not at all in our interest to give one thing to the unrighteous, but to show the Lutheran Christians the true form of the same and of our church, so that they may no longer be deceived by the deceptive appearance of "love and peace," which the unrighteous usually throw over by demanding these virtues from others. Now how is it proved that the Lutherans are "Moabites"? Hear and admire the boldness of thought! The "Brother-President" says in the note: "Moab i.e. 'from the father': the daughters of Lot set a pride in deriving their offspring from their own father, and so the Missourians; they especially urge the 'Lutheran/ From the father Lutheran;' but we want to be 'born of God,' as according to Joh. 1, 13; 1 Pet. 1, 23; 1 Joh. 3, 9 and 1 Joh. 5, 4; and be nothing but 'poor sinners/ who would gladly be saved by grace. - Some, God be lamented, have for their father the devil, others the pope, others Abraham, others the chief bishop or "father of the country," and others Luther, although Luther did not want it, and the Bible forbids it; but we "poor sinners" have for our father him who is in heaven. See Match. 23:9" Now what shall we say to this? If God's Word were not quoted, we would think the whole thing was a domestic joke, calculated to win the laughs. Now, there are indeed people who do not deprive themselves of abusing even God's Word for such maneuvers, such as Father Oertel, for example; but we do not want to believe that of Father Hartmann. We think he really meant to give a proof in earnest, and to prove that it is wrong, 1. that we call ourselves Lutheran, and 2. that we call Luther Father. As to the first point, Rev. Hartmann, with his own, wants to be called nothing but "poor sinners." Well, let's take him at his word. If he can get his congregation to call itself the "poor sinners' congregation," his synod the "poor sinners' synod," and in his church the "poor sinners' church," and no longer "united," "united evangelical," etc., then we Lutherans want to be nothing more than "evangelical. Now it is simply not true that Rev. Hartmann is now "brother-president" of the "poor synod of sinners," but of the "united evangelical, i.e., united synod of the Northwest." Now where would we get if we were to give up our distinctive name and call ourselves nothing but "evangelical"? All people would be like the man mentioned at the beginning, and the confusion would become hopeless. Therefore we stick to our name, which our enemies have put on us as a disgrace, and now wear it as a title of honor; and at least we have the good conscience that we have not chosen it ourselves, have not taken it from others, and do not need it as a sheep's clothing to hide our true nature under. But that the "brother-president" asserts with full cheeks into the day: "From the father Luther they want to be born and therefore nothing but Lutheran," is in every way too childish to be answered. Let him first seek the Lutheran Church, which wants to be born of Luther and not "born of God," which wants to be only Lutheran and not consist of "poor," but "justified sinners," of Christians, and if he does not find it, he may then learn to be ashamed, though late, of such simple-minded speeches. - Point 2 we are not to call Luther father at all; that is forbidden by the Bible, Matth. 23, 9. By what principles of interpretation this is to be brought out, perhaps Father Hartmann knows. According to his interpretation, this passage forbids anyone to call anyone father "on earth." But then every one sins against it from his infancy; for every one has a father, and calls him so as soon as he can. Then the apostle Paul counseled his Timothy to sin, when he says, "Admonish an old man as a father," and misreports the Corinthians, when he writes to them, 1 Cor. 4:15, that they had fathers, and that he himself begat them by the gospel. Here you see quite clearly, dear Lutheran Christian, what is the matter with those who are always crying out: Bible, Bible, and nothing but the Bible! When they only open their mouths and want to cite a word of the Bible, they mix up God's Word and their own understanding and lack of understanding in such a way that at last everyone wants to think that the Bible contradicts itself. Just such a bird was Dr. Carlstadt in Luther's time; he also interpreted the saying Matth. 23, 8. as if he forbade the conferring of the dignity of Magister or "Master," and also wrote it out of Catheder; (although he himself conferred the title on young people, because, as he himself said, he received two thalers for it). But under it Luther wrote: "This saying is not to be understood thus: You shall not let yourselves be called masters; but thus: You shall not invent new doctrine, you shall not bring forth new things. Let it remain with that which I (Christ) have taught and commanded you that you should teach and show it to others." In the same way, we Lutherans know that God is our "right Father," and therefore call no one on earth Father with the meaning of the word that He has personally born us again, sanctified us in the right faith, and made us cold. The word "father," however, has another meaning in Scripture itself, and then comprehends all superiors whom God has set before others for their government, instruction, and defense, and in this meaning of the word we call Luther "father, for he has acted as a father to Christians and has left an inheritance which saves even those from starvation who "pride themselves in denying" him the title of father. That the Uniate Church does not have such a father as Luther is explicable; for people who say yes and no at the same time, and yet act fatherly toward the Christians, are not to be found in the Church.

are a thing of the past. Therefore, dear Lutherans, it is a great advantage for us, for which we are now envied, that God has given us such fathers who faithfully preserved our inheritance and invested it so securely that, if we follow their faithful advice, no one can take it away from us or flatter us.

The final thunderclap from the Jupiter seat of the "brother-president" is that we Lutherans "feast on the puddle water of our symbols and catechisms." In order to understand the matter properly, we must realize that the man can have nothing at all against symbols and catechisms. After all, his Synodal Constitution has placed a confession for the Synod at the head, and told the congregations, § 19, that the Synod would introduce a catechism, which is also already ready and which we may want to look at another time; thus our confessions and our catechisms are actually meant, the same ones to which the "brother-president" has granted equal authority with the Heidelberg Catechism. He calls them

puddle water. Indeed, one does not know what one should be more astonished about, about the inconsistency and insolence that this expresses, or about the bottomless indifference of the "Lutherans," who accept this, and can still hold to an unirkreverent church. Do you not hear it, or would you rather buy the Hausfreund No. 16. and read it for yourselves: The Unrighteous call your own little catechism, the ten commandments, three articles, the Lord's Prayer, the words of baptism, the office of the keys, and the holy communion, puddles, and the holy water. Holy Communion, **puddle water!** Do you not yet realize what is involved in the assurances of the unlearned, as if you could keep your faith and your confession even with them? Do you not perceive the duplicity even in their promises? then the Synodal Constitution promises to hold our and the Reformed catechisms on an equal footing, and we good Lutherans might have thought for a long time that the Unrighteous hold all these confessions to be good and valuable: only then the "Brother-President" comes to Chicago and reveals in an evil hour that they hold them all to be puddle water. How then, you dear Lutheran Christians, do you still believe that there is no difference between your church and the unchurched church, and that it is all the same to which church you belong? Then it should also be the same whether the catechism is regarded as a precious gift of God, as a short excerpt from the Holy Scriptures, for the lay Bible, or for the Church. Scripture, for the lay Bible - or for puddle water. It must therefore also become clear: Whoever goes to the unchurched Lutheran Church, denies his faith, breaks the oath he took at Confirmation, repudiates his mother, the Lutheran Church, and must also consider his catechism to be puddle water. But how could one who does all this have a quiet conscience as long as he lives in such sins?

God therefore preserve every faithful confessor of the truth from such sins, and from the "unrighteous" or "united evangelicals," that is, from such as seek to unite the gospel with lies, error, hypocrisy and slander.

(Submitted.)

Report on the German Lutheran Hospital and Asylum at St. Louis.

Our activities in the past year differed from those of earlier times only in that we cared for some chronically ill patients in our hospital for a longer period of time, and that we had to take in several sick people from outside this very year. A sick girl, who suffers from bone corrosion, has been in our hospital since Whitsun of last year and is still there. The same is from a Lutheran congregation in Perry County, Mo. A man suffering from the Angen has also been several months in the infirmary, and is also at present in it. He has also come to us from a distance, from Vincennes, Indiana. Thus we have had several sick people from Lutheran congregations in Missouri and Illinois. The number of patients who have been admitted in the past year is 25. Dr. Schade has given his report only about those whom he asked to be treated. The patients were all Germans, 20 were of the Lutheran confession, 4 belonged to the Unirt-ev. and 1 to the Roman Catholic Church. Due to the longer stay of some of the patients, the costs increased considerably, as can be seen from the invoice. The income from the sick themselves has been small. The more abundant have been the donations from "charitable Christians" in and outside St. Louis. The gifts that came from outside were intended to be used for the construction and furnishing of the "Hospital and Asylum" according to the intentions of the donors, and, as the account shows, they were used for this purpose, as the current expenses were covered by the monthly collections in St. Louis. In the last but one session of the legislature our charter was approved, and we already enjoy the benefit of an incorporated society, the tax exemption. Since the Lutheran pastor, Dr. Passevant, who is experienced in hospital matters and who founded a large hospital in Pittsburg, kindly advised us that we should acquire a larger property than the 200 feet we purchased the year before, and we had to acknowledge his reasons for doing so, we endeavored to purchase a larger property of at least 2 acres near the seminary. At last, after a long and fruitless search, we had such a one in view, beautifully situated, containing 3^ acres, an attached garden with choice fruit-trees and shrubs, on which also a commodious house with adjoining rooms was built.

But the price of 14,000 dollars was too much for us to bear, and there was also a costly wall to be built on account of the road that had just been dug up, so that we had to refrain, however reluctantly. At the same time another property was found which was cheaper and which, even if it does not correspond to our wishes, especially because of the area, can still be regarded as a significant step towards improvement. And our hospital should also take its natural course, gradually becoming larger and larger under God's guidance. The property which we have now actually purchased is situated on the southern seventh street, near the arsenal, on a hill and just where the street bends a little. It consists of two very handsome houses in the front, connected with each other, and a small house on Alley. The interior is of the kind as if it had just been built for a hospital. The builder had built for his convenience a house with small rooms, probably for his winter residence, and a house with large, high halls, probably for his summer residence. One hall can easily accommodate 12 beds. The height of the lower hall is 13 feet and that of the other 12 feet. Wide porches are on the two floors. The houses contain 10 rooms, except for the cellar and the floor. 30-40 persons can be accommodated except for the warden's family. There is a bathroom on the first floor. Well, cistern and hydrant water is available. The installation to gas lighting is made. The houses are built of pressed bricks and are in excellent condition, only 4 years old. They stand back a few feet from the road. An iron stacket surrounds the front yard. The yard space is planted with trees and shrubs. The lot is admittedly not very large, only 50 by 144 feet, but more can be purchased. The company was unanimous in purchasing this property, partly because of the excellent facilities and partly because this property retains its value and can later be easily sold or rented out. Our present needs are met. Repairs and other constructions are not needed here. The price is a recognized low, 6^00 dollars. At the present time, when building is so expensive, we would not have the necessary buildings for the same sum. We could not have erected the necessary buildings, much less the houses we have bought, for the same amount of money. The Lord Jesus has obviously provided us with this house. Praise and thanks be to him from the bottom of our hearts. He will also graciously and kindly see to it that the purchase sum is collected by his Christians who willingly contribute their taxes. In St. Louis they have already begun to collect and have found cheerful donors. But we also turn to the merciful Christians of our Lutheran confession who live outside of St. Louis with the heartfelt request that they contribute the full amount of the purchase price.

right in the name of Jesus Christ to willingly contribute a Mr. Cassirer Bertram, to whom all gifts of love should gift to the payment of this house. What the apostle Paul continue to be kindly sent. For all the gifts already wrote (2 Cor. 9:7.) applies here also: "Let every man give acknowledged in the "Lutheran", we herewith express a according to his own will, not with unwillingness or thousand thanks to the kind givers and wish from the constraint: for a cheerful giver God loveth." God could bottom of our hearts that God will be a rich retributor for have made all men equal, so that no one would be in them. The same is done by the Christian brothers and need of another; but he wants us to show love for one sisters who have been taken in and released healed, as another, so there are needy, poor, and sick among us. we have often heard. May the Lord our God, who has The Lord Jesus himself comes to us in the sick and the helped us to this point, continue to be kind to us and poor. Who would deny him his request and let him go promote the work of our hands, and bless our institution away empty? He wants so much to say to all his so that it may be a desirable place of refuge for the poor, Christians: "I have been sick, and you have visited me. I sick, abandoned and infirm brothers and sisters in the have been a guest, and ye have lodged me. Verily I say faith, as well as for other neighbors whom the Lord unto you, inasmuch as ye have done it unto one of the brings to us.

least of these my brethren, ye have done it unto me." St. Louis, Mo. March 9, 1864.

Therefore "let us do good, and not be weary: for in due The Board of Directors of the German Lutheran Hospital and Asylum.

On behalf of the same: I. F. Bünger.

Medical report
about the patients treated in the Lutheran
hospital from January 1 to the end of December
1863.

Seventeen persons were admitted to the hospital, namely 13 males and 4 females. Fifteen were discharged cured, 1 improved and 1 uncured.

The diseases were as follows:
Chronic eye inflammation 1; chronic diarrhoea 2; lichen 2; fever, gastric 2, ditto nervous 1, ditto alternating 2; inflammation of the heart 1; bone erosion 1; pneumonia 2; enlargement of the spleen 1; rheumatism 1; dysentery 1.

St. Louis, Mo. the 29th of January, 1864.

F. Sch ad e, bl. v.

Fifth annual accounts
of the Lutheran Hospital and Asylum for receipts and expenditures from February 6, 1863 to February 12, 1864.

Intake.

From congregations and members within the Synod, also including a borrowed capital of -350.00 and already received in the "Lutheran" quittirt-1319.....40

Immanuels District, in monthly contributions collected, namely:

byMrCollector Goehring-153..... .00

"" Rudloff 33.25

"" v. Behrcn 47.50

„ " „ Röhmheldtand

Teacher Wake-up--22___65.256.40

LeieinigkeitS - District, in monthly contributions collected by Mr. Coll. Schubarth-127.45

" " Ude 85.15 212.60

Concordia-District, in monthly contributions collected by a student

40.70

ZionS District, in monthly contributions collected by Mr. Collector Heinrich

29.45

From the New Bremen congregation at St. LouiS in monthly contributions sent by Mr. Coll. Wurmb 17.20

From the Young Women's Association of the ImmanuelS DistrictS, namely:

in monthly contributions, sent by the chairwoman", Wilhelmine Querl --70.15

at the foundation party of the Jungfr.-Verein-

in the Immanuels-District collectirt-, 66.25 iZg.^o From the virgins - association of the Concordia - District 10.00 s From healed persons in the hospital..... 89.00!

Total revenue-2141..... 15

Balance of last annual account of 6 Feb. 1863 42.75

-2183.90

Output54810

Stock the 12th of February 1864-1635.80

Spending."	
Ntenstlien, wood, etc.	-123.40
Food	160.45
annual rent	84.00
For catering to the HoSpitalwä'rter	174.75
Losses of money	5.50
Pharmacy costs	"
Doctor cost	\$
Total expenditure-548	10
St. LouiS, February 12, 1864, L. E. Cd. Bertram, Cassirer, your ok Hev. 6th k. ^Vultker, 8t. 4,oum, Llo"	

To the ecclesiastical chronicle.

Mr. Röder, whom we unfortunately had to commemorate in bad honor in the last issue, instead of finally admitting his grave injustice, has tried to save at least his civic honor among a certain part of the local public in a local political paper, partly by gross distortions, partly by bringing in things that do not belong to the matter, and partly by all kinds of buffoonery that would suit a bajazzo in a circus better than a preacher of the Gospel. The unfortunate man has thereby disgraced himself and his ministry forever before all Christian-minded people. He is a warning example of the truth that no sin remains alone, according to Rückert's well-known rhyme about lies:

If you lie once, you must get used to lying often;
Because it takes seven lies to make one beautiful.

Inauguration of the ev. Inth. Trinity. Church
in New York.

On the second Advent, December 6, 1863, the Lutheran Church of the Holy Trinity in New York was solemnly dedicated by three services. In the morning the undersigned preached on the Gospel on the day of the consecration, Luc. 19, 1 - 10; in the afternoon Past. M. Tirmenstein on Ps. 26, 6 - 8; in the evening Rev. C. Weisel about 1 Kings 8,54 - 58.

Since so many I. Since so many readers of the "Lutheraner" have taken heartfelt interest in the welfare of our congregation and have indeed proven their friendly attitude by making substantial contributions to the purchase of the church, the "Lutheraner" will not only allow me to publicly express our heartfelt thanks to the kind donors, but also to add a few remarks.

Our congregation was founded in 1843 by appointment of Rev. Th. Brohm. At that time the service had to be held in a small rented hall, **which** also served as a schoolroom. Under the faithful and blessed work of Rev. Brohm, the room soon became too small, the hall was usually overcrowded, the guests could not find a place to sit.

! find more space, and the many thousands of Germans in the immediate vicinity was thus cut off from the opportunity to hear God's Word and to attend church services. Likewise, many children, although they knew him

The church was built in the middle of the village. This is the cornerstone, to the glory of God the Father. The emergency forced the congregation to build a larger church building. They bought a building site - containing a lot - and built a church on it, in which the space for among the German brethren, which is now almost holding church services and for the instruction of the completely developed and is increasingly populated by school youth was admittedly also very meager. Since 1850 services were held there. But also here the lack of space became more and more noticeable in the last years, and the crowdedness of the small church and school; Yes, I may add to the glory of God, after a school, the disturbances caused by various circumstances, which we had to endure during our church services, the maltreatment our children had to suffer on their way to school, as well as other circumstances, which I do not want to mention further here, forced us to look for another church and school location.

Since last autumn we had the opportunity to purchase a church that would be suitable for us, in which we could celebrate our services in a dignified and undisturbed manner, and which would also provide us with three spacious, airy, healthy classrooms, we did not want to let this opportunity pass us by, so we purchased the church.

But before we could come into possession of the honestly acquired property, not inconsiderable obstacles stood in our way. On the last Reformation feast the church was to be consecrated with the participation of the former pastor of the congregation, the Rev. Brohm of St. Louis, the church was to be consecrated. But when we wanted to enter the church on the feast day, we found it locked by court order. For some members of the congregation from which we bought the church had taken out an injunction. So the consecration had to be omitted on this day and postponed indefinitely. But the kind and gracious God made even this trial pass quickly, and helped above entreaty and understanding. The injunction was soon lifted. On the second Advent we were able to forget all worries, toil and work, and to raise our hearts to bright, unclouded joy and to fervent thanksgiving to God, through whose gracious help we were able to enter the new church on the joyful feast of the dedication with all the participating friends from near and far, who had come to rejoice with us, the joyful ones, according to the words of the apostle, to be comrades and helpers of our joy on this joyful feast - and joyful day of our congregation.

So now the gracious and merciful God has given us a beautiful Christmas gift and has chosen for us a friendly, spacious and airy church, large enough to hold everyone, even large enough to accommodate hundreds more. May he now also grant in grace that this room may soon be filled, and that here many more may be raised in the true faith through the truthful preaching of the Gospel and through the right administration of the holy sacraments. He would be graciously pleased that this room will soon be filled, and that many more will be built up here in the true faith through the truthful preaching of the Gospel and the proper administration of the holy sacraments.

The church is located in a part of the city that is quite favorable for the missionary activities of our congregation. But now, brethren in the faith, pray diligently for us, that God may keep his church in building even in this great city, and help us, as faithful servants of God, that we may carry forth the work which we have begun. May God the Lord bless all who have taken care of us, and crown every gift offered in faith and love for the support of our church purchase with abundant blessings for the spreading of his kingdom, and be even to all givers their very great reward! -

The church stands: 60r nor ^, venus L L Nintk 8tr, ^owpkins Lyuars, facing the s. so called white garden.
F. W. Föhlinger, 299 Lu8t IOtü 8tr.
From May: 303 Nirttk 8tr.

Church consecration.

On Septuary Day, the Lutheran congregation of St. Paul's, Bear Creek, Switzerland Co., Ind., had a glorious feast of thanksgiving and joy, dedicating their new church, built for the service of the Triune God, in which the neighboring sister congregations also heartily participated. The celebration began in the usual manner, after Hr. Past. Th. Wichmann had said the consecration prayer, Rev. König from Cincinnati preached the sermon on Ps 26:8. In the afternoon, Rev. Schneider from Aurora preached on the Gospel on the third Sunday after Epiphany, Matth. 8, 1 - 13. In addition to the aforementioned ministers, Past. G. Th. Gotsch was still present.

Thanks be unto the merciful and gracious God, that he hath given us this house, which is built for the glory of his name, in these present sorrowful times. May he also have mercy that nothing but his pure gospel may ever be preached in this house.

W. Brakhage.

Conferenz - Ads.

The Southern - Indiana - Districts - Conference will assemble, God willing, on April 1 (Friday after Easter) at Cincinnati, Ohio.

Mrs. King.

The Minnesota - Pastoral - Conference will hold its next meeting in St. Paul from Friday the 22nd to Sunday the 24th of April incl.

The brothers concerned are reminded to bring their written papers.

P. Rupprecht, Secr.

Receipt and thanks.

For missionary Clöter

received through Pastor I. A. Hügli in Detroit, Mich, from his congregation \$6.70. and from Mr. Toepel there oil.00. - from Mr. H. in St. Louis \$1.00.- from Mr. Marx in Ein" Knnati 81.00. - from Mr. H. Seim there \$1.00. - from the school children of Mr. Teacher Gotsch in St. Louis 82.00. - through Pastor Matuschka from Mr. H. Ohlendors in Neu Mcle, Mo, 81.00.- from Mr. Ad. Bergt at Frohna, Perry Co, Mo, 50 Cts. and by Mr. Gg. Hilpert there 50 Cts. - by Rev. Biedermann of his congregation at Neu Wells, Mo, \$6.05. - by Mr. Notermund at Addison, Ill, \$2.00. - by Rev. Gräbner, from some members of his congregation at St. Charles, Mo. \$2.00. - by Rev. Strafen, at Watertown, Wis. collected from Mr. Bro. Otto \$5.50.

For poor students

from Mr. N. N. as a thank offering for the recovery of his wife, \$5.00.- from Mr. I. Lahrmann in Carvndclct, Mo., \$1.00.-from Mr. H. Ohlendors in Neu Meile, Mo., 81.00.

For the Proseminar in Germany

from Mr. N. N. as a thank offering for the recovery of his wife \$10.00. - from Mr. C. Bloß in Cincinnati \$3M.

For Pastor Röbbelen

from Mrs. Werner in Cincinnati \$1.00. - from Pastor König there \$1.00. - from Mr. Ad. Bergt in Frohna, Mo., 50 CtS. - from Mr. L. Notermund in Addison, Ill., IM.

For Pastor Wüstemann

By Rev. Gräbner at St. Charles, Mo. \$2.00.

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Mrs. Körner of the Women's Association of the Carondelette Parish: \$21.00 for poor students.
From Mr. Heinz here: a carbon lot worth \$6.
By Mr. Pastor Wagner of G. Schneider \$2.
From the congregation of Mr. Past. Moll von N. N. \$1,25.
From the Women's Association of Mr. Pastor Lochner in Milwaukee: 24 bust shirts, 6 undershirts, 6 underpants, 9 towels, 9 handkerchiefs, 9 white neck ties, 12 pillowcases, 6 sheets. - Cost of reight 70 Cts.
By Mr. L. Lange here from the congregation of Hin. Pastor Johannes: by Mrs. Thomhof \$2, and N. N. \$2, for poor students.
From Mr. Heine. Kowert from the parish of Mr. Pastor Claus: 40 cabbages, 3 bush, yellow, 2 bush, white and Z bush, red turnips.
From the congregation of Mr. Pastor Baumgart in Denedy: 2366 w four.
From Mr. Bäumlcr of Sulphur Spring Township: 2 Bush. Potatoes. Collecte für arme Studenten, gesammelt auf dem 25jäh- gen Gedächtnißfest der anSgewanderten Sachsen: \$25.
From Mr. Kämpfe from the parish of Mr. Past. HollS: 3 sacks of potatoes, 4 sacks of maize, and a cartload of vHlz.
Ans of the congregation of Mr. Pastor Schwenken: 25 Bush. Potatoes and 4 Bush. Reuben.
From the congregation of the Hru. Rev. Moll, namely, from: Wittwe Ronnebeck 4 Bush. Wheat; Lickhaus 1 Bush, do.; K. Mueller 2 Bush. do. and 14 Bush. Potatoes; K. Breis" 4 Bush. Wheat; K. Vogelfang 5 bush. do. and 3 bush. Potatoes; W. Hesterberg 4 bush. Turnips; L. Schlechte 5 bush. Welsh grain; G. Steiumann 2 bush. do. and 1 bush. Wheat; K. Brumwort 3 bush. turnips, 1 bush. Wheat, 1 side; F. Frede 1 Bush. Potatoes; Wiesemann 1H Bush. Wheat, 14 Bush. Reuben; W. Figge 1 Bush. Wheat, 1 bush. Grain; W. Jsenberg 4 Bush. Wheat, 4 Bu>h. Apples, 4 Bush. Turnips, 18 8> beans and apples; Schulze 1 Bu,h. Welschkorn, 1 Bush. Oats; Gottlieb Lückcr one hog.
From Mr. Gärtner Weise here at various times 6 barrels of kitchen vegetables of all kinds.
By Mr. Pastor W. Lange at his farewell sermon in his former congregation for poor students. \$10.50.

A. Crämer.

For Missionary O. Clöter by M. T. Barthel from two unnamed women \$3.00.

*
I. F. Schuricht.

BWGehalten

With for the German ev.-luth. hospital u. Asyl:
Collected at the infant baptism of Mr. Bernhard
Summers in MemphiS, Tenn.-\$400
Don of the congregation of Mr. Pastor Mucket collected
at the harvest thanksgiving 11,00
" Mr. C. Rohdcrs from the Zion congregation in
Rew Orleans, La. 9.00
"collected by Mr. O. Noack of New Orleans, La.
on Mr. L. Metz silver wedding; 10,55
By Hri. L. Lange by Mr. Pastor Muckel gesam-
melt on his child baptism 6,00
By Mr. Henry C. Jägers in St. Louis
..... 50.0
O By Mrs. I. Hoppc in Cincinnati 2.00
" " Slrüding in St. Louis 5.00
" F. Dcischer in Carondlet 0.50
By Mr. Pastor M. Eirich from a soldier, L. Gilstor, in Bridgeport, Ala.
..... 2.00
L. E. Ed. Bertram, Cassirer.
IW" In No. 10 of the "Lutheran" read, instead of "from the New
Orleans congregation": "from Mr. C. Rohdes of dcrZions
congregation in New Orleans, La., \$16.00."

Received

in the Casse Eastern District: for the Synodal Casse:
From theCommunity in West Seneca
\$5.50
,, "" Olean 5,00
"" , Strattonport 5.00
" F. Stutz, out of whose loving treasury2000
For Heathen Mission:
From the congreg. in Washington, on two children's feastsges. 1.40
"Of the congregation in Port Richmond 13.60
"" Johannisburg 4,00
" John William there 2.00
,, Joh. Christgan daselbst 1.50
" of the community in Allcghany 2.00
" " Boston Church Sunday School 12,00
For teacher salaries:
From the municipality of Johannisburg 5,00
" " Martinsville 1.50
For teaching institutions:
From Washington Community, ChristmasS-Collecte 13.19
""Johannisburg 3.75
""Martinsville 1.50
""New York per January 5,00
"" , " " February 6.90
For inner mission:
From the Boston Community Women's Association. 13,00
For the school teachers' seminar:
From the municipality of Port Richmond 13.60
For Pastor Röbbelen:
By Pastor O. Hanser-100
For buying a church in New York:
From Mr. A. Hcitmullcr in Washington 20.00
" " F.Dutz there 20,00
For missionary Clöter:
By T. Engelder \$2.25, M. Gundert \$2.00 4.25
" I. Klenk \$1.00, Large \$1.00, I. Kirsch 50c. - 2.50 " M. Scheitcrle50c.,
Schneemilch50c., Stedel25c. 1.25 " G. Emmert \$2.00, I. Puruer
\$1.00 3.00
" F. Stutz's love box 5.00

New York, March 1, 1864. i. Birkner, No. 92 William St.

Received:

To the synod treasury:
Vonder Gem. in Detroit\$10
00
" MrsTöpeel 1.00
" Mr. Past. Speckhard 200
" " Kolb 1.00
By " " Collecte in Town Hermann---600
From the Gcm. in Frankenmuth WeihnachtS-Kollekte 27,75 ""
Adrien " " 10,00
"" HillSdale " " 2.36
" Mr. Past. Cock 1,00
By Mr. Past. Lemke-1000

And that is r Coll. in the Gem. \$6; M. Forester \$3;
L. Schmid \$1. by Hrn. Past. Hügli for 1863 1,00
" "" I. Waltber for 1863 1.00
" " Müller " " 100
" " G. Schöнемsgruber as a thank offering 2.00
"of the parish of Mr. Past. Günther 15,00 " A. Mittelbergeri....
..... 2,00
"Mr. Teacher Krumsicg for 1863-100
" of the commune of Mr. Past. Speckhard 5,30

To the Synodal Missionary Fund:
Don der Gem. des Hrn. Past. Speckhard..... 2,80
By Mr. Past. Werfelmann 2,50

To wit: By D.Laubenstein as an offering of thanksgiving
for the happy delivery of his wife \$1: Mr. Schröder 50c.;
Past. Werfelmann \$1.
From the branch parish of Mr. Past. Steinbach in
New Cologne, Christmas Cvllecte 5.00
From the school children in Coldwater 75
" " "HillSdale
30
" of the Detroit commune 4.10
By Mr. Past. Ahner at the wedding of Hrn.
L. Fast in Frankentrost ges. 6,00
Through Mr. Past. Rufs received 1.93
To wit: From H. Jäger 50c.; from some members of the community
in Meqnon \$143.
From the Gcm. in Monroe 9,30
To wit: From the Unnamed \$6; From Readers of the Missionary
Papers \$3,30.

For the general presiding officer:
Ans of the Centcasse of the Gem in Frankenmuth 11.25 To
maintain the teachers at the two institutions:
From the comm. in Monroe 9.80
To wit: Collecte \$6.80; at the wedding of the
Mr. Lorenz Gräßle total \$3,00
Don of an unnamed person in Saginaw City as a thank offering 1.45
By Mr. Past. Also by Martin Gremcl
1,00
From " " Speckhard 1.00
By Mr. Past. Beyer 22,75
To wit: Don of the commons in Caledonia and
Winchester, Harvest Festival Coll. \$9.75; by Hrtt.
Ludwig Drews as a thank offering \$2.00; from the
congreg. in Bloomsield, Harvest Festival Coll. \$11.00.
From the cent fund of the commune in Adrian \$10.00
By. Mr. Pastor Lemke 10,05
To wit: Collecte in the Gcm. \$8.00; on the wedding of Bahlhorn
ges. \$1.55; of W. Stein 50c.

From the Gcm. in Granville Wis. Reformation Coll. 9.66
For the proseminar in Nassau.
By Mr. Past. Steinbach 35.10
To wit: Christmas coll. of his congreg. in Milwaukie \$30,10; by
himself as a thank-offering for God's gracious salvation of his
wife \$5,00.
From Mr. Past. Lemke 2,00
" " teacher soberlcin 2.00
By Mr. Past. Speckhard by M. Schaßbcrger-- 1,00
From a Gemeindcgl. of the Hrn. Past. Werfelmann 1,00
For Mr. Past. Röbbelen.
Don Hrn. Past. Speckhard 2,00
" " "Lemke
2,00
" " Teacher soberlcin 2.00

For poor pupils and students:
By Mr. Past. Also from A. I. belated harvest sacrifice 60
From Ms. Past. Also 53
" some schoolchildren of the Hrn. Past. Also- - - 37
" of the commune at Coldwater 1.52
By Mr. Past. Lemke ges. 9,00
And that from the Women's Club of the comm. \$7; on the baptism
of H. number \$1.
By Mr. Past. Speckhard at the baptism of the I.
A. Autumn p. 70
Don Frauenverein and some other members of the
Gem. in Monroe 25,60
Cathedral virgins clubin Monroe 2.38

For the Kirchbauderenglische evangel.-luth.
Baltimore community:
From Mr. F. St. in Milwaukee as a thank offering for God's gracious
deliverance of his wife from serious illness 5^00

By Mr. Past. Also, by Martin Grmmel 50
From " " itself 1,00
" of the comm. in Monroe 8.73

For the hospital in St Louis:
From Mr. F. St. as a thank offering for God's gracious salvation of his
wife from serious illness 5.00
Don M. Forester in Noseville, Mich. 1.00

For inner mission:
Bon der Gem. des Hrn. Past. Stege 4,00

For the acquisition of the private property of Mr.
Missionary Clöter:
From Mr. F. St. in Milwaukee as a thank offering-- -- 5.00
By Mr. Past. Stecher 5.57
To wit: By W. Schneidewind \$1; Collecte in Sheboygan on 3
Christmas Day \$3,06; Collecte in Town Mosel on this day
\$1,31.
From Andr. Galsterer in Frankenmuth 2,00
" I. Roth " " 50
" of the HillSdale comm. 1.82
By Mr. Past. Lemke 23.65
From two members of the congregation of Mr. Pastor Werfelmann\$2
.....00
Received through Mr. Pastor Rufs 12.86

To wit: of whose parish in Granville (a part of the
Wkihnachtscollectc) \$4,26; of H. Jäger \$2; C. Fink, F.
Brüggemann G \$1; Bittncr, Bärenz, A. Jäger, Magritz, F.
Milbrath G 50 Cts.; Pcnnier 35 Cts.; W. Dumstrey and I.
Dnmflrey G25 CtS.; N.'N. \$1,25.
By Mr. Pastor Böhling 9,35
Namely, from: Wetzet \$1,50; Wilde and Schds-
sow G \$1; C. Lemke, Garbisch, C. Schneider, C.
Hilgendorf, Joach. Gvtsch (I 50 Cts.; WambSganß, L.
Hilgendorf, G. Hilgendorf G 25 CtS.; Krumsieg, A. Ernst
(I 40 CtS.; E. Schneider 75 Cts.; Böhling \$1.
From the community in Monroe-10.52
To wit: Collecte \$6, 42; by Mrs. L. Matthes,
H- Kurz, I. Meier G \$1; Frischeisen 50 Cts.;
I. Decg 62 Cts.
W. Hattstädt, Cassirer.

Built

for the construction of the school teachers'
seminary:

1. by the Grm.d. Hrn. k. Geyer in Carlinville, Ill. K11.00
2nd " ""Sallmann,,Newburgh.0.24.00
3 . """"k. Kahmcyer in Minnesota 5.00
4 . """"k. Lindemann, Cleveland,0.100.00
5. by Hrn. k. Meier in Proviso, Ill, by: Dorothea Schoof 25 Cts, Mr.
Joh. Gauger \$1,00, Mr. Wm. Rabe50 Cts., Mr. Joh. Andermann
50 Cts., Mr. H. Runge \$5,00, Collecte at a family feast 75 Cts.
..... 8,00
6. by Mr. k. Hahn at HillSdale, Mich. by Messrs. F. Winck \$1.50, I.
Schmidt \$1.25, L. Schmidt \$1.00, Bernlocher \$1.00, W. Emmert
\$1.00, H. Walz \$1.00, M. Bach \$1.00, Schmitpeter 50 Cts., I. L.
Hahn \$1.75. 10.00.
7th In Addison,Ill, by: Wahrlich 15 Cts, L. Rotermond \$10.00, H.
Hachmeister \$25.00, F. Weiß 5.00, D. Kornhaaß \$4.00, F.
Harke \$3.00, Schütte, Tcgtmcyer and Duwe G \$1.00 . 50.15.

\$208,15
Addison, Ill, Feb. 22, 1864. h. bartling.

Received

in the middle district cashier's office:
For the Synodal Treasury:

From the Gem. of Mr. Past. Kühn, various collections \$9,61
"Mr. F. and G. Schumm (I \$2.00 4.00
" " Past. Winner 1,00
By Mr. Past. Schumann from al. Woman in Kendallville as a thank
offering for happy delivery 1-50
Don Hrn. Past. Jäbkcr'S Gcm. 7,50
""P- Eirich'S " Collecte am Christfeste15 ,75
""Sckrken'S" "" 1st Advent7 ,00
"""" " , Christmas9 ,80
By,, " Detzer by Christoo Zacharich 2,00
From ""Kostcngng'SGem 10.00
" " Fritzc'S Petri " 12,00

By Mr. Past. Fricke'S Grmrindr29	00
" " Tramm'S " 6	55
""Stephan's Filialgem.	4.65
""Th. Wichmann'S St. JohauniSgrm.	7.65
""H. Wilkening	IM
By Mr. Past. Köstering and namely:	
By Nicolaus and Jacob Tent G S5M	10,00

For missionary Clöter

Sound Mr G. H. Griese	S5M
" " Past. Bode'S Gem	6.30
"" Kühn'S " Collecte am Christfeste 7.25	
" " M. Schimmerer	1.00
" " Past. Kühn'S Branch	7,30
"" King	2,00
""Schumann" Wem. inDe Kalb Co.	6.00
"" " NobleCo ... 2,48	
" " Stephan'S" 1.25	
"" Bergt "	1,00
""Hörncke'S"" 4,00	
" " Detzer	IM
" Grandma Detzer	1.00
"Mr. Joachim Müller	1.00
" " Past. Farmer'S Gem.	4M
" of St. Johannis Gem. in Adams Co. 10.30 "Hm. Past. Jäbker'S Gem.	10,00
" " Heinrich Brackhage	5.00
" " Past. Reichard'S Gem. namely:	
" " Wilhelm Schapcr	1.00
" " Karl Brand	IM
" " H. Brueggemann	2.00
" " Ernst	50
" " Friedr. Blum	50
" " Wilh. Lücke	IM
" " Christ. "	2,00
" " Past. G. Reichard	1,00
"an unnamed	25
" several members from Past. Husmann's Gem. 3,50	

For poor students:

For the Stud. J. Zimmermann: By F. Kühn	52.50
" F. Schinnerer	10,00
" C. Kreiselmeier	1.00
Don Lena Marx from Fr. König's Gem.	IM
" of the Gem. of Mr. P. Reichard'S:	
For the Stud. Crämer	3,00
"" Across!	3M
" the poorest students	2.75
of Mr. Husmann's Gem. collected on a Child baptism by H. Lübbe	2.05

For the building of the English Lutheran Church in Baltimore:

Don the Mr. G. and F. Schamm and G. BaalS G -IM	53,00
Don L. Kreiselmeier and A. Dietrich G 50 1,00	
Don Mr A. Buechner	75
" " I. Bienz	25
" " Past. Kühn'S Filial	3,75
""Schumavn's Gem. in De Kalb Co. 7.32	
""Jäbker'S"" 19,00	
""Hörncke'S"" 2,00	
^For Brunn's pupils:	
By Mr. Past. Kühn by G. P. Giermann	51,00
Don " " Schumann'- Gem. in Noble Co. 1.51	
"" Joh. Torbeck	IM

For the seminary building in Addison:

of Mr. Past. Stegrr'S Gem.	511.31
" " Schumann'S Gem. in De Kalb Eo. 6,00	
By Mr. Past. Schöneberg and namely by: Krabbe. -	2,00
Baumgart	2,00
Wittwe Schriever	2,00
Hinder	2.50
v. der Heide	2,00
Past. Schoeneberg.....	5M
Dike miller	5,00
I. and M. Schnaible	6,00
Rinnebach	ZM
from the comm. in Middleton, Tqyada West	7.60

To the college building at Fort SLayne:

By Mr. Past. Sieger: L. Sammetinger--	55M
Widow	4M

For the missionary fund:

Don Hrn. Past. Schumann'S Gem. in Noble Co. - 51.85 ,, " " Swan'S 77	
" " Stiirkcn'S " Collecte	7,40
" " Bergt	1,00
"" Hd'rnicke	1.00
""Tramm'S Gem. in Missionsst. ges. 7,8l	
""Georg Merz	5,00
"" Past. Jäbker'S Gem.	18.00
""Reichard'S ""	3.75

For Mr. Pastor Röbbelen:

Don Hrn. Past. Schöncbrgg'S Gem	59,00
By,, " Husband of a woman in childbed as a Thank-opse for happy delivery	5,00
Mr. Past. Stürken at the wedding of Hrn. Hein. Paul collected	10,00

For the hospital in St. Louis:

Through Mr. Past. Detzer at Fr. Thierhoff'S Wedding collected 54,55	
Bon Hrn. Past. Friedrich'S Gem. 5	50

For college in St. Louis:

From the congregation of the Rev. Lindemann inWcst Cleveland	540.00
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For the repair fund:

From Mr. Christian Schaper	55,00
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For the general presiding officer:

From Mr. Past. Merz'S Gem.	55.25
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For the debt redemption fund.

Don der Gem. des Hrn. Past. Merz	54,00
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For teaching institutions and teacher salaries:

From Mr. Past. R. KUnkenberg'S Gem.	510,20
Mrs. Wittve von Strohe	5,00

For Concordia College in Fort Wayne, Ind.

From Hrn. Past. I. Rupprecht'S Gem. 5.....	50
--	----

Tuition received from college-

Students at Fort Wayne:

From grey	56,00
" W. Withers	12.00
C. B O n n e t.	

Address: 0. Lovnet" Lox 1129. Hort Ivä.

Received:

For the college debt retirement fund in St. Louis:

From Mr. H. H. Heimsoth, Benton Co-, Mo. ---- 52.00 " F. H. A. W. in St. Louiö, Mo. 20.00	
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To the synodical treasury westl. districts:

From Mr. Past. Fick, Collinsville, Ill.	1.00
" " Teacher Jung, Collinsville, Ill.	2,00
"of the parish of Mr. Past. Eirich, Ehester, Ill. 20,00 " Mr. Past. Baumstark, Aurora, Ill. 1.....	00
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(Sent in by Pastor Köstering.)

Honorary monument of faithful witnesses of the truth

or

The lives and works of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13,7.

(Continued.)

Philip Melanchthon.

Philipp Melanchthon was born on 16 February 1497 in Breiten in the Palatinate. His father, an armourer of his trade, was named Georg Schwarzerd and his mother Barbara, a née Reuter. It is testified and praised of both parents that they were faithful and diligent in their outer profession and of serious, strict manners. A saying, which Mrs. Barbara often spoke, reveals her to be a clever and thrifty housewife; for it reads:

"He that will eat more than his plough can feed, Must perish at last, and perchance die on the gallows."

The two spouses fathered five children, two sons and three daughters, among whom Philip was the firstborn. Philip was brought up in his maternal grandfather's house and received his first lessons from a tutor. His excellent gifts soon became apparent; he learned quickly, faithfully retained what he had learned, and

could also clearly reproduce what he had learned. But in the eleventh year of his age, in 1507, his tutor, his grandfather, died, and a few days later also his father George. When the latter perceived the approach of his end, he said to his son Philip: "Now that I must die, I wish that my children may remain members of the church, that they may be one with the church, and that they may have the knowledge of God; finally, that they may also be blessed in eternal happiness." After his father's death, Philip went to the then famous school in Pforzheim, where he found lodging in the house of a relative, a sister of the famous Johann Reuchlin. After he had laid a good foundation in the secular sciences, he entered the University of Heidelberg in his thirteenth year, and two years later, at the age of fifteen, he became a Baccalaureus, i.e. he received the dignity conferred on high schools that precedes the doctorate. Soon after, he entered the University of Tübingen; and after he had passed through the sciences taught there, he received, in his seventeenth year, the degree of Magister, i.e. the right to teach in high schools. This remarkable progress of the young man certainly testifies to a special talent, but also to an untiring, iron diligence; and in this he can be presented to all young men at high schools as an exemplary model.

become. For he who wants to learn something must spare no effort and spare no diligence; no master falls from heaven. When man comes into this world, he is a weak, frail, needy, ignorant, and incomprehensible child, both in body and spirit. In this state he is not yet what his Creator intended him to be; he must first become that. The all-wise God has endowed him with manifold gifts and talents, but they are still undeveloped and dormant. But they are capable of development; therefore they must be awakened, enlivened, and developed. If this is not done, it is like a treasure hidden deep in the earth, which, because it is not dug for, never comes to light. But if the gifts God has placed in man are awakened and kindled from without in the right way, and that at an early stage, and if man himself awakens the gifts that are in him by effort and diligence, and, if he is a Christian, first of all by diligent prayer, then, according to the measure of the gifts, he may become a useful instrument in the hand of God, as Melanchthon's example shows us.

Melanchthon was by nature pious, demure, and of a childlike, simple mind. Early on, he was led to the right source of all wisdom, to the Word of God, by the above-mentioned Johann Reuchlin, a famous scholar.

It was he who, according to the custom of the scholars of that time, translated the family name Schwarzerd (or Schwarz-Erd, as the ancients write it) into the Greek Melanchthon. Reuchlin belonged to the few in the papacy who recognized the basic corruption of the church, demanded a reformation, and who also in their own way sought to strive for such a reformation with seriousness. Thus Melanchthon, who had set Reuchlin as his model, was led by him in this pre-Reformation direction. However, just as Reuchlin and others like him did not get any further in their reformatory endeavors than to indicate their good will, but at the same time also their complete inability to achieve a reformation that would give the church a new birth from the ground up; Melanchthon would certainly never have made any progress had he not been placed at the side of a man who, as an instrument specially prepared by God, was called to undertake a Reformation, and whose fame and prize were to last until the last day. It is true that Melanchthon's fame as a scholar was early very great; but, left to himself, without a firm support, he would never have become to the Reformation Church what he became to it, relying on Luther. God, however, according to his incomprehensible wisdom, arranged it so that he was placed by Luther's side. - In 1518, at the age of twenty-one, Melanchthon was appointed to the University of Wittenberg at Reuchlin's suggestion. Already the youthful age and the important office, which was entrusted to him there, leads to the conclusion that he was regarded as an outgoing light. The famous Erasmus of Rotterdam had already written of him two years earlier: "Help God, what hope does the young man, almost still a boy, Melanchthon awaken of himself, to be considered equally learned in Greek and Latin! What acumen, what purity and elegance of language! what knowledge of the most hidden things! what comprehensive reading! what noble, indeed downright royal, kind of refinement!" Luther, too, soon recognized the splendid gifts with which Melanchthon was endowed, and thanked God for the capable instrument he had given him. Strange are the words which Reuchlin wrote to Melanchthon as he started on his journey to Wittenberg. "I say then to thee," he wrote, "not poetically, but in the words of the true promise of God, given to the faithful Abraham: 'Go forth from thy father's country, and from thy friendship, and from thy father's house, unto the land which I will show thee; and I will make thee a great nation, and will bless thee, and will make thee a great name, and thou shalt be blessed.' So knoweth my spirit, so, I hope, shall it be with thee, my Philippe, thou my work and my comfort."

Until his arrival in Wittenberg, Melanchthon had been ther with the papist Dr. Eck. On this occasion he a mere spectator of Luther's reformatory struggles; but now, sitting in Wittenberg at the hearth and cradle of the Reformation, he had to decide for or against it. He did the former. He entered into an intimate relationship with Luther, and one served the other with the gift he had received. It cannot be denied that Melanchthon's appointment to Wittenberg and his decided participation in Luther's cause contributed greatly to the spread of the Reformation; and it has always been regarded as a wonderful providence of God that Luther and Melanchthon were brought together in Wittenberg. Melanchthon had the reputation of a great scholar; this attracted a multitude of students not only from all parts of Germany, but from all countries of Europe, from France, England, Hungary, Transylvania, Poland, Denmark, Bohemia, Italy, and even from Greece to Wittenberg, so that often 2000 listeners sat at his feet, and once at his hospitable table they spoke in eleven different languages. It could not be lacking that many took the seed of the divine word into themselves and carried it with them to their homeland, and there scattered it again for the benefit and piety of many souls. How seriously he took care of the salvation of his listeners is also evident from the fact that on Sundays, out of special consideration for foreigners who did not speak German, he held edifying lectures in Latin, from which his postilion later developed. And because eager boys from all over the world flocked to Wittenberg, who were not yet able to arrange their studies properly, Melanchthon established a private school in his house for the sake of these boys. Even in his old age, he remembered this godly enterprise with joy, and wrote: "If only I had remained in this instruction of the tender age of which the Son of God says: 'It is not the will of the Father that one of these little ones should be lost. What a comfort it is for a pious teacher to be in the presence of the holy angels in the Immaculate Kremlin. What a comfort it is for a pious teacher to sit in the presence of the holy angels in the immaculate circle of the little ones who please God, and to teach the young hearts that they may rightly know and call upon God, and then become useful instruments for the church and their own souls. Thus it was not only an honor to the Reformation in the eyes of the world that so great a scholar as Melanchthon was associated with it, but it was also a great blessing in that it was one of the causes that the work of the Lord spread with admirable rapidity.

However, Melanchthon not only worked within his four walls, in his teaching room, for the spread of the Reformation, but he also publicly defended and represented the cause of the Lord. Already in the next year after his arrival in Wittenberg, 1519, he took part in the Leipzig Disputation, which Lu

embarrassed Eck several times with his excellent remarks, from which Eck tried to help himself with the words: "Silence, Philippe, take care of your studies and do not disturb me. In 1529 he was present at the Diet of Speier, and in 1530 at the Diet of Augsburg, where the main and fundamental confession of the Lutheran Church, the Augsburg Confession, was presented to the Emperor, who, as is well known, gave Melanchthon its form on the basis of the articles of Torgau, which Luther had already written in advance; It is a masterpiece such as we possess no other - apart from Luther's Small Catechism; it is the banner of the Lutheran Church, under which it has won countless victories for more than three hundred years and will always remain invincible, and under which even the Reformed Church has sought protection in times of need. While Luther provided the material for this confession, and Melanchthon only gave it its form and shape, the Apology, i.e., the defense of the Augsburg Confession, was written by Melanchthon himself. Melanchthon, on the other hand, worked independently for himself and thereby showed how clearly and deeply he had recognized and understood Luther's theology. Through both works, his name became intimately interwoven with the Reformation. Thus he was also a principal co-worker in the incomparable work of Bible translation, which contributed so much to the spread and consolidation of the Reformation, and which can justly be called its crown. And when the first church visitation was held in Saxony, he also joined Luther in the work; for it was Melanchthon who, in the joint drafting of the visitation articles, or the instruction to the visitators, took the pen, thereby showing that he was not only a scholar, but that he also knew how to care for the edification and fortification of the church. But what else he did as a mediator through his many expert opinions, through his laborious negotiations at imperial congresses, etc., to defend the truth and to settle ecclesiastical disputes, we will pass over here. But if we consider in sum the entire burden of work that rested on this man, we must give him the testimony that he consumed himself in the service of the church. He was a delicately built, weak man, and very much inclined to gloom; all the more must his many labors, and especially his struggles, of which we shall hear, bend him, and make him full and weary of life.

Let us now also take a look at Melanchthon's domestic life. - On November 26, 1520, Melanchthon entered into holy matrimony. Marriage. His chosen consort was Katharina Crapp, a daughter of the mayor Hieronymus Crapp of Wit

tenberg. To this woman also applies the praise of the wise Solomon: "To whom a virtuous wife is given, she is far more noble than the most precious pearls. She was a very pious woman who loved her husband dearly; a busy and exceedingly industrious housemother, generous and charitable to all; concerned for the poor in such a way that, in distributing gifts without distinction, she not only forgot her own fortune, but also interceded with others for them with fervent intercession. The highest integrity of life and morals was her own. The hearts of the two spouses were therefore quite in tune with each other; for Melanchthon, too, was generous and hospitable to a great extent, and they would never have gotten out of trouble if a faithful housemate had not seen to it that things were in order. When the Duke of Prussia once wanted to give Melanchthon a gift, Melanchthon's son-in-law, Peucer, who had been consulted by Melanchthon, said: "He should not give money to his father-in-law, because he would give it away without fail. Their marriage was blessed with four children, two sons and two daughters. The sons were named Philip and George, and the two daughters Anna and Magdalena. Melanchthon loved his children dearly, and he liked to stay in their circle. When a learned Frenchman once paid him a visit and found him in the nursery rocking the cradle with one hand and holding a book in the other, he expressed his amazement at this. Philip, however, so touchingly explained to him the duty of a Christian father and God's good pleasure in the children that he went away edified. He was always moved by the sweetness of the children. When early in the morning his little Anna found him in tears and dried his cheeks with her little shirt, it went through his heart and seemed to him to be something meaningful. Similarly, when one of his daughters had stayed away from home for a long time, and he asked her what she wanted to say to her mother, who was going to thank her for staying away so long, the child said, in her simplicity, that she did not want to answer anything. Melanchthon thought of this word often, and said that, if his enemies reviled him, he would do as the child had done. - Once he, Luther, and other divine scholars were gathered in Torgau in order to consult with each other about the threatening dangers of the church. When they had already talked with each other for a long time without coming to a desired result, Melanchthon was called out, saddened in heart. Returning to the assembly, he happened to enter a room where he found the wives of three preachers gathered together, who, while engaged in domestic business, were denying their little children prayers to God for the preservation of pure doctrine. Deeply moved, Melanchthon heard the cries of these minors. Then the words of the eighth Psalm came to his mind, where it is written: "Out of the mouth of

young children and babes thou hast wrought a power for the sake of thine enemies." As he then returned to the assembly, his face radiant with joy, Luther asked the cause of this rapid change. Then he said, "Let us not be fainthearted; I have just seen the fighters who will fight for us and be invincible." Asked who these were, he answered, "They are our little ones, whose shouting I have so just heard; and God will not, God cannot leave them unheard."

But just as, according to the words of the apostle, a Christian's life, actions and conduct should be sanctified by God's word and prayer, so this was also the case with Melanchthon. His heartfelt piety and childlike fear of God spread a pleasant light over his entire life. He began all his business in the name of God, even before His face, and his fundamental thought remained in everything that Pauline word: "In Him we live, weave, and are." When he rose from his bed early in the morning - usually as early as two or three o'clock - he prayed thus: "Almighty, eternal God, Father of our Lord Jesus Christ, Creator of heaven and earth and man, together with thy Son, our Lord Jesus Christ, thy Word and Image, and with thy Holy Spirit, have mercy on us and forgive us our sins for the sake of thy Son, whom thou hast made a mediator according to thy marvelous counsel, and sanctify and govern us with thy Holy Spirit, which was poured out upon the apostles! Grant that we may truly know and praise thee for ever and ever!" He then read a passage from the Holy Scriptures, prayed the Apostles' Creed, which was very dear to him, then glanced at the calendar to remember the ecclesiastical time in which he lived and the men who stood there. So sanctified by God's Word and prayer, he then went about his work. And this sincere fear of God, which he practiced even in his home life, accompanied him also into his teaching room. To the youth who gathered at his feet he diligently exhorted piety, and said that as the church, being God's house, should be a house of prayer, so should the high schools. "It is for God's sake that we are placed in this place, that we may preserve and spread the doctrine that makes the human race happy, and God demands this diligence as much from the teachers as from the pupils. The same spirit with which we enter the temple we must also bring to communicate them to others." Melanchthon visited the house of God very diligently. He remembered the words of Christ: "He who is of God hears the word of God." He also wished thereby to give his pupils a good example to emulate. The famous theologian Heer brand in Tübingen gave

In his memorial oration he gave him the beautiful testimony: "He often wanted to attend the public meetings of the church, not only to set an example for others, but because he knew that the Holy Spirit was active in the service of the Word and that the Son of God was present so that his faith would be strengthened and his zeal for prayer kindled in the assembly of the pious. He wanted to attend the public meetings not only to set an example for others, but because he knew that the Holy Spirit was active in the service of the Word, and that the Son of God was present, so that in the assembly of the pious his faith would be strengthened and his zeal for prayer would be kindled; as he constantly prayed with inexpressible sighs, and made heartfelt intercession for himself and for the church. To this we can all bear witness who have become acquainted with him." To his listeners Melanchthon once said: "You should not be so brutish, so coarse, that you think: nothing is the matter if I do not go to church; it is papist, it is superstition. No, rather, it is a **barbarity** to miss such things! There is nothing more beautiful than honorable and holy meetings, in which men are instructed by God, and where common invocation and thanksgiving take place. In this one has a picture of eternal life, where we sit before the face of God and his Son, and hear the Son of God instruct us concerning the greatest wonders." In his outward manner of life Melanchthon was very simple and severe against himself. His outward condition was also nothing less than brilliant. It was not until the year 1526 that this man, who was Germany's teacher and had a European celebrity, received an annual salary of 200 florins; for before that it had been considerably less. He was not a man who worked for the sake of money, but as a child of God he worked for the glory of his heavenly Father and for the advancement of His kingdom out of love and the inner urge of his heart. Therefore, then, he was content with few earthly goods, and could say with the apostle, "But if we have food and raiment, let us be content."

But like all God's children, our dear Melanchthon also had to enter the kingdom of God through much tribulation. He had a weak body, and because he had to work much and strenuously, he suffered almost constantly from illness. Soon he had to complain of sleeplessness, soon he felt the most violent stone pains, soon his abdomen gave him much trouble. In 1540 he was close to death. He was ordered to go to Hagenau, where a meeting with the papists was to take place. Unwell, filled with worries and sorrow, even with thoughts of death, he departed. He came as far as Weimar, where he had to stay. Here the most violent illness broke out in him. By order of the Elector John Frederick, Luther was summoned from Wittenberg as soon as possible. When he arrived, his friend Philippo's eyes were already as if broken, his consciousness gone, his speech lost, his hearing gone, his face slack and sunken; he knew no one, ate and drank nothing. When Luther saw him like this, he said, "God forbid, how has the devil done this to me?"

Organon (tool) desecrated!" Immediately he turned to the fensier, and prayed with fervor. Luther himself says: "Our Lord God had to hold me here. For I threw the sack at his door and rubbed his ears with all the promises of answered prayer that I knew to tell in the Holy Scriptures. Scriptures, that he must beguile me, where I should otherwise trust in his promises." Then he took Melanchthon by the hand, and said, "Be of good cheer, Philippe, thou shalt not die! Although God has cause to kill, yet he wills not the death of the sinner, but that he should repent and live. He asked desire to live, and not to die." When Luther had spoken this and other things, Philip was awakened as if from death, began to draw breath, regained his strength, and regained his former health.

Melanchthon also had to experience many heartbreaks in his family. In 1529, his mother died, who had been remarried twice after his father's death, and in the same year, his youngest son Georg died, in whom he believed to feel great spiritual gifts, which is why the loss hit him all the harder. His son Philippus, however, who died in 1580 as Notary of the University and Consistorial Secretary in Wittenberg, was very good-natured, but of little ability, and at first caused his father much worry. Especially, however, the fate of his daughter Anna, whom he loved most tenderly of all his children for her disposition and gifts, caused him great sorrow. In 1536, she was married to Georg Sabinus, a very talented, but vain, dissolute young man, who was a lawyer by profession. He led an untidy, wasteful life and treated his gentle wife in the most unloving way. The marital relationship was deeply disrupted by the husband's behavior, and the wife lived for some time with her children in the parental home. But only five years after her marriage she died in Königsberg, where she had followed her husband, and was thus released from all evil. When the father received the news of his daughter's death, he wrote to a friend: "Since I have been praising her daily with earnest sighs for ten years, I am of the opinion that she was called out of this life according to God's will, in order to be delivered from her misery (in marriage, that is). - In 1546, on February 18, his rock friend Luther was torn from his side. This was a hard blow to him. The support on which he had leaned like a vine was broken Melanchthon received the news just as he was about to lecture, but was unable to do so because of his sadness. He said to the assembled students: "Alas, the charioteer in Israel is gone, who ruled the church in this last age of the world! For verily,

This doctrine of the forgiveness of sins and of faith in the Son of God was not invented through human wisdom, but was revealed by God through this man, just as we ourselves have seen that he was raised up by God. Therefore let us gladly remember him, and love the teaching which he has led! Thee I beseech, Son of God and Immanuel, who for us was crucified and rose again, that thou wouldest govern and shield thy Church! Amen!" Thus Melanchthon spoke and prayed with tears. His hearers were so moved by this that, as old Selnecker says, it seemed as if the walls also wept tears. For all made their pain known by loud sobs. - In 1557, his dear wife Katharina was also torn from his side. At the time of her death, he was away on ecclesiastical business, and in Heidelberg he received the notice of mourning by messenger. There he said, "Farewell, my dear wife, I will soon follow you!" He consoled himself that she had died in the faith of the Son of God and had escaped many impending miseries. She had made many friends here in the world with the unjust Mammon; therefore it was also said of her that her house had been the common refuge of all the needy and poor, and that her hand had been an inexhaustible storehouse of the poor.

(Conclusion follows.)

To the ecclesiastical chronicle.

Testimony of the truth among the false believers. Almost continually we have to fight against the falsifications of the truth and against the dangerous errors that are rampant here among the false believers and that also threaten the unsubstantiated members of our church. This is by no means, as some might think, a pleasant work for us. On the other hand, it gives us great joy every time we can inform our dear readers that even among the unbelievers the truth is being testified to. Since we have just been given this opportunity, we hasten to make use of it. - It is well known that the Romans teach that children are baptized into the faith of the church, and the Reformed (together with all the communities related to them) that children are baptized into a future faith. The Romans teach thus, because they think that baptism works ex opere operato, that is, it works as a good work done by man; whereas the Reformed teach thus, because they do not consider baptism to be a means of grace and regeneration,

but for a sign of grace. Both, therefore, regard the doctrine of the Lutheran church concerning the faith of little children as a Lutheran invention, and thus work into the hands of the Anabaptists, although against their will; for they quite rightly say: If a child cannot yet believe, then baptism is of no use to him, and therefore infant baptism should be rejected, and we should wait until the person has grown up and is capable of faith. All this seems to have been recognized by a preacher of the evangelical community or the so-called Albrecht people, named Lauer in Buffalo, and therefore in the "Christian Messenger" of February 26, published in Cleveland, he gives the following beautiful testimony of truth: "But how do the under-aged become blessed? If you deny them all possibility of faith or confidence in Christ's merit, you are, however, going into the dark. It is in this dark gulf that you have tried to take your refuge in all sorts of excuses and human inventions. Baptism (the Anabaptists), in particular, takes a very crooked view of the passage Matth. 28, 19. and others like it. He asserts without further ado: "Infants cannot believe, and therefore they may not be baptized. It is said, He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Marc. 16:16. Of the scriptural validity of the baptism of infants I will mention nothing here, because it does not really belong to my subject. But when it is asserted that infants cannot believe, and therefore must not be baptized, the logical conclusion is drawn from a false foundation, which, like all false philosophy and all false theology, leads to confusion; for by this fallacy, according to this supposition, they are thrown under the sentence of damnation; "for he that believeth not shall be damned." Baptism says, "Infants cannot believe;" which is so much as asserts, namely, that it is impossible for the Holy Spirit to believe the things said by the Saviour. This is to say, that it is impossible for the Holy Spirit to effect in the hearts of infants the condition set by the Saviour for beatification. If it be replied that the scriptural passages cited do not refer to infants, but to adults, it must not be forgotten that in no other case do they refer to infants; hence the foundation and argument which is made by virtue of the aforesaid scriptural passages against the scriptural nature of infant baptism would be false. The assertion that it is quite impossible for infants to believe, by which so much is said, namely, that the Holy Spirit, in the state of their immaturity, cannot work in them any confidence in the merit of Christ, cannot, I think, be proved by God's Word. But the contrary, if it be "objected" that faith comes from preaching, etc., we answer that the scriptures Rom. 10:19. likewise refer only to adults, and are connected with the state of minors.

has nothing at all to do with it. We must not suppose, The fact that John can work in faith, trust in Christ's merit, The American Sunday schools are a disgrace to all the however, that the children's trust in Christ's merit is like renew them, in short, do everything for them and in them Christian congregations here, who send their children six the living faith of adults. Infants cannot confess their what He wants to do for adults, is confirmed by the times a week to a religionless public school, and once to faith. The human eye cannot outwardly behold the fruit following scripture: "And He will be filled with the Holy a Sunday school, in which, again, only what is supposed of the same. But between the ability to confess the faith, Spirit while still in the womb. Luc. 1:15: John, before he to be common Christianity may be taught. One of the and the previous steps which are necessary on the part was born, must have had faith in Christ's merit, and all many sad consequences of this institution is that the of adults before they can receive the living faith, and the powers of his soul must have been inflamed with the children are thus accustomed not to take part in the the true saving faith itself, there is, from the theological divine life; for where there was a filling with the Holy public worship of the Christian community. How this is point of view, a very great difference. The latter must Spirit, all that belongs to the inward life of God, and is sometimes used by the unbelievers, is told in an never be confused with the former, or assumed to be necessary to beatification, is abundantly present. If it be exchange. Thus we read in the "Lämmerhirten" of March the same. In the case of minors, the order of grace is objected that this case with John was an exception, it 15 from Philadelphia: "Recently the Sunday school of the not (?) as it is in the case of adults. The Scriptures, as may be replied that this case indicates the possibility of so-called free church and the so-called free workers' well as Christian experience, teach us that a man must such a divine procedure in the human family. It may also association connected with it celebrated its annual be open to all that God has revealed in His Word. have pleased the Holy Spirit to record the above passage festival, naturally by means of a ball. On this occasion Scripture, as well as Christian experience, teaches us of Scripture so carefully for the reason that the church one learns that this Sunday school has no less than 700 that a person can agree with everything that God has may receive the true and correct conception of the pupils, which holds its lessons in the morning hours of revealed in His Word, and believe it in a certain sense, sometimes difficult relationship of minors. It is not Sunday from 9 to 12 o'clock and is well organized. These without having beatific faith. This is a gift of the Holy contrary to God's attributes, not contrary to his perfect hours are chosen so that the young people should not Spirit, and can only be kindled in the hearts of men by and unchangeable laws, not contrary to the plan of visit the churches. They also have their meeting place in the same. Should it now be impossible for the Holy salvation, to fill very young children with his Spirit, or it the center of the city, in the immediate vicinity of several Spirit Should it be impossible for the Holy Spirit to work could not have been done in John. His appearance was German Lutheran and Reformed congregations."- in the hearts of minors what he is ready to work in the of the same physical nature as that of other men. But These are the bitter fruits of the fact that in America, hearts of adults, though not without a condition? If God since he belonged in part to the old covenant, we may which is otherwise so lawfully committed to Sunday could not, through his Spirit, work in the hearts of such expect at least this much for the little children who are celebrations, instead of holding church - school has children a confidence in the merit of his Son until they born under the new covenant, and who are so highly been introduced. - Hereby, by the way, we do not wish were grown up or had reached a certain age, should thought of in the evangelical household. In short, they are to deny that circumstances may arise under which even we not see something in their development, in their redeemed through Christ. If they die in the state of their orthodox preachers, in order to preserve the children of growth, which would be the cause of their later work of immaturity, Christ's clarity is also reflected in them - they their congregation from the sects and unbelievers, are grace? He would have had to wait for them with the die blessed. They belong to the great multitude whom he compelled to submit, at least for a time, to the Sunday-beatific effect of his Spirit. He could not do this great Saviour gathers eternally in heaven as sheaves, the fruit school bad habit; provided, of course, that they select work of saving faith, of regeneration through Christ's of his suffering." - So far Mr. Lauer. It is true that as such hours as do not coincide with those of the public merit, entirely and solely by free grace, without the Lutheran would have discussed this subject still more worship.

development and maturing of human powers. This, thoroughly, but nevertheless a beautiful light shines even Harms shares **a short conversation in Low** however, would give God's work of grace in adults, or in this exposition, and it is to be hoped that the same has **German** in his Missionary Bulletin of December of last their blessedness, the type of merit on their side. If it be not been lit by God in vain in the "Evangelical Year, of which Harms says that it became important to objected that true evangelical repentance must be Fellowship." The remark made by the editor of the him and gave him much to think and pray about. In order observed in adults, and that this excludes the idea of "Christian Messenger" on this subject is curious. He to understand this conversation, it is necessary to know merit, it remains very questionable, if one accepts the writes: "Br. Lauer's submission on the beatification of that in Hanover, as we have already reported, a synod hypothesis that God's Spirit can do nothing in minors minors will be read by many with great interest; and if he was recently held which, among other things, had the and nothing for them until they are grown up, whether should have ventured a little far from the shore in some purpose of abolishing the custom that those to be repentance would not assume the character of merit. Is points" (by "shore" the editor probably means the baptized must renounce the devil before baptism. The it not justifiable, and indeed does not the light of doctrine of the evangelicals), "he will no doubt be willing conversation was between two peasants, one of whom evangelical truth, which from Christ's cross casts to hold himself responsible for it, and will hold his position was called D--, the other G--. the other was called G.. It glorious rays into the relationship of minors, lead us to firmly. This we also wish with all our hearts. was as follows: "D. Do you know what the Synod has

the certain conclusion that the Holy Spirit can work in **Sunday Schools**. The Sunday schools introduced learned? G. Föftein dusend Daler, as se seggd. D. Ick the hearts of minors the work of trust in Christ's merit, here in America are very often referred to as a proof of heww dat ok hörd. But do you know what they won with and do all that is necessary for them to become how much is done for religion here. But since the Sunday, the five thousand dollars? G. That's what you can see blessed? Who can with good reason deny them a schools were introduced here because no religion is when she took the money. D. So you don't have any certain state of grace, according to their condition, in taught in the weekly schools, they are rather a proof of döwel any more? G. I know that. D. Did he then like it so which, by virtue of the merit of Jesus Christ, they find how much religion is done here. much that he bought it? G. By all means. D. Yes, where themselves in the state of their immaturity? The view so? G. Now that God has in them a certain state of grace, which is necessary to their beatitude, is not a good one.

he speeches better verses, sits in all corners, blows all to ensure the continuation of the whole enterprise.

over the place in the doorway, sets the Christians St. Louis, March 30, 1864.
against the church, the Unnerdians against the king, the Louis Lange, cashier.
children against the elderly, turns the lowest to have and *
the lowest to have, sends the trumpets, blows the Following the above announcement, I take the liberty
hearing, hunts the war people in snow and ice, shouts of putting the following to the heart of the readers of the
war, war, and then he sings for the Bost and sings up: "Lutheraner". That the purpose of the Luther Association
everything for the fatherland! D. And when everything is is an excellent, exceedingly useful one, is probably only
burning, and everything is in ruins, and many people are one voice; that the editorial staff has so far failed in this
dying, what then? G. Then he turned his head and said: purpose, at least no complaint has reached my ears. In
"They don't know that it all comes from me." the last five years ten volumes filled with the marrow of
Pastor Brunn writes us the following on 22 February: Lutheran writings have been distributed in about 30,000

"You have indeed surprised me this time by your first copies among the Lutheran people of our country.
letter with the enclosed bill of exchange. I had expected Should we not rejoice in this and give hearty thanks to
neither a letter nor money for now, since after your God?
previous news I rather believed that I would have to do But what may be the reason that the participation in
without all pecuniary help from America for now. Thus, this blessed work has decreased from year to year? From
despite war and hardship, the Lord's hand is not over 4000 members in the first year, the number has
shortened. I thank you and the dear donors most dwindled to 2000. I do not want to reproach anyone
sincerely for your gift. The sum of 173 fl. 26 kr. has been unfairly, but it seems to me that those who have the most
correctly received in Wiesbaden." influence have not done their part.

Ingratitude.

When once a soldier asked King Philip of Macedonia only possible if the number of members increases again
to grant him ownership of the property of a peasant with to at least 4000. The society is in possession of the
whom this same soldier had found lodging for some time valuable stereotype plates, but as a result of the
and had enjoyed much good, the king was so indignant unfavorable circumstances has a debt burden of about
at the black ingratitude of this scoundrel that he had the 600 dollars. This must be paid off before we can go any
words "burned" on his cheeks for his eternal shame and further. There is still a considerable amount of partly
disgrace: *Ingratus hospes*, that is, an ungrateful guest. bound, partly unbound copies of all 10 volumes in stock,
And this king was a heathen. by the sale of which the debts could be completely paid.

Luther's People's Library.

To all interested parties serve for the news that the I therefore make the following proposal: each pastor of
9th and 10th volumes have been bound into one our congregation or a member of his congregation
volume and sent. Any oversight should be reported recommended by him takes at least half a dozen copies
to the undersigned without delay so that it can be rectified. of the various 10 volumes in commission, goes from
Under other circumstances, the three-month delay house to house and offers them for sale under urgent
would have been an irresponsible negligence; but in a recommendation. The treasurer will grant him credit until
time like the present, where printers and bookbinders the next extraordinary general synod, but no longer.
often could not get workers at any price. During the Synod every person who has received a
it was an absolute impossibility to have finished the work commission is bound to give account and deliver the
earlier. The honored members of the association will money raised by the sale to the Treasurer or his deputy.
pass a fair judgment on this involuntary delay. Mr. Louis Lange is prepared to promptly satisfy all
requests in this regard. I, too, although I have nothing to
Subscription to the 11th and 12th volume, which will do with the business part, am obliged to help in the
contain the conclusion of the interpretation of the interest of the good cause to the best of my ability in the
Sermon on the Mount, is accepted from now on; it must execution of this proposal, to accept and answer letters
be noted, however, that an incomparably larger sum of or to give other assistance. The dear readers will be
money must be available than last year, in order to be grateful if I remind them of the apostle's words: "Be not
able to deliver the volume at the previous price, given slothful in the things which ye ought to do.

This remark we make not to discourage, but to encourage the greater efforts,

Th. J. Brohm.

Conferenz - Ads.

The next Milwaukee Pastoral Conference will be held
at the church of Mr. x. E. Multanowsky at Woodland,
Dodge Co. from April 26 to 28.
Sheboygan, Wis. the 12th of March, 1864.
A. D. Stecher, Secr. p. r.

At the request of Sr. Honorable President Wyneken,
the Minnesota - Pastoral - Conference will hold its next
meeting not, as previously indicated, April 22-24, but
May 7-9 incl. in St. Paul, Minn.
P. Rupprecht, Lake.

Hosts.

Mr. Borck has sent me, the undersigned, a sample of
the hosts baked by him. After I have tried them, I take
the liberty of recommending these hosts to all preachers
and congregations in the best possible way. They are
baked without any additives from the finest winter wheat
flour and water, have a well-defined customary emblem,
and are not easily broken. They are indisputably of the
best quality in all respects. They may be obtained at the
following address: No. l'rrmr: Lorele, 1^ 0.,
LbebovALN^o., ^Vis. C. F. W. Walther.

New organ.

The undersigned Lutheran Trinity Parish in
Sheboygan, Wis. received a "new church organ in
October of last year from the organ builder Mr. Hermann
Wolfram in Chicago. The delivery was delayed for a very
long time, but although the price of such instruments
had risen considerably during that time, we were neither
charged more nor supplied with a lesser organ. On the
contrary, the organ that he personally delivered and
installed here exceeded our expectations considerably
and even received a very appreciative assessment from
outside experts. As has been said several times, it is not
inferior in richness and purity of tone to some
instruments of twice the price.
Since our organ has proved itself so far excellently,
the congregation has decided, to the well-deserved
recommendation of Mr. H. Wolfram, to bring this to
public knowledge through the "Lutheran".
In the name and on behalf of the D. E. Luther.
Dreieinigkeits-Gemeinde the board of the same:
A. D. Stecher, Pastor.
G. Heinecke. F. Hildebrand.
M. Lindeke. Jacob Jung.
Sheboygan, Wis. in March, 1864.

Receipt and thanks.

For poor students
received 70 CtS. from Pastor F. Schumann. - by the president of the
JüngtingsvereinS in the local Zions - District, Mr. I. Paul Große, from
this association ritYVO. - from Mr. F. A.

H. W. in St. Louis, Mo., \$10.00. - by Rev. Polak at Crcte, Ill. collected 2 S. white turnips, 5 B. white turnips, 2 S. potatoes, 15 cabbages, 1 more collected for Fr. Leutner: \$5.85; by Mr.'Past" Lochner: \$2.00; by at the wedding of Mr. Konr. Schlveer \$3.05. -by N. N. \$10.00. - by the quart meat, 2 S. turnips, 2 S. corn 12cabbages, 4 chickens, 4B. Cart., Mr. Past. Ottmann'S congregation: \$5.50; by Aernn Lehrer Röcker: Virgins' Association of the parish of Rev. MangclSdorf in Bellevillc, 4 B. Grain 2B. Wheat, 2 L. white turnips, 2B. Kart., 1 quart meat, 3 S. \$4.57; collected at the infant baptism of Heru^A.- Schwanke by Hcrrn III, by the president of the association, Miss Louise Nagel: 6 pieces corn, 1 S. rye, 1 S. turnips, 1 S. wheat, 1 S. turnips, < 1 S. Kart., 2 S. Lehrer Loßncr: \$1.30; collected at the wedding of Herr Lehrer Riedel of shirts. 6 handkerchiefs and 6 pairs of stockings - by Mrs. Louise v. corn, 2 S. rye, 1 S. potatoes, 1 S. corn, 1 S. rye, 1 quart meat, 14 \$5.26; from Hcrrn Past. Jäbker's Gemünde: \$5.00; from Fran Kruge: Renner of the sewing vrcin of the ZionS congregation here: 12cabbages, 1 S. turnips, 1 quart meat, 1S. Cartons, 1 p. White turnips, \$1.00; from Mr. Lehrer GillS: \$2.00; from the Virgins' Association in shirts, 6 pairs of stockings and 7 pillowbczügc. 1 quart. Meat, 25 cabbages, 1 p. cart, 1 p. wheat, 1 p. wheat, 1 p. rye, Fort Wayne for I. Backhaus: \$5.00; collected at a wedding: \$3.25; 1 wall. Apple butter, 1 p. Wheat, do. 1 p., 1 p. noggen flour, 1 galt. from Hcrrn Teacher Gordisch: \$0.60; collected by him at the infant baptism of Hcrrn HeunigSmeier: \$2.40, at the infant baptism of Mr.

Mr. the Proseminar in Germany by Pastor Lochner of his congregation in Milwaukee, WiS., \$16.75. - by Pastor Heinr. Löber in Thornton Station, Ill, by Mrs. Hupe (toward travel expenses of arrivals) \$1.00, dcSgl. by Mr. Bensemann \$2.00. - by Rev. F. Schaller at Red Bud, Ill., on infant baptism collected from Mr. G. A. Burgdorf \$2.55 (toward travel expenses) - by Mr. F. H. A. W. at St. Louis, Mo. \$20.00. - by N. N. \$10.00.

For missionary Clöber

by Mr. Gicseking at Bremen - St. Louis, sMo., \$1.00 (in silver) - by Mr. F. I. Guenther at Iowa \$1.00. - by the congregation at Altenburg, Perry Co, Mo, \$12.00. - by Mr. Christian Jltcn at Elkgrove, Ill, \$1.00. - by Rev. Birkmann of his Cross congregation at Monrro Co, Ill, \$3.85.

For Pastor Röbbelen

by Mr. F. H. A. W. at St. Louis, Mo. \$10.00. - by Mr. N. N. \$5.00. - by Rev. Schlicpsiek at Bloomingtvn, Ill. collected at the wedding of Mr. John Deutsch \$4.50.

For Pastor Summer

by Mr. F. H. A. W. at St. Louis, Mo., \$5.00.
C. F. W. Walther.
Pumpkin Butter.
Receipt of the (former) congregation of the Rev. WambSganß: 4 Senne: \$3.00; at the wedding of Mr. Take: \$4.00; from Teacher Jathauer r \$1.00; from Mr. Past. Jäbker's parish: \$1.00; from Mr. Past. Schumann's congregation for H. Ries: \$5.25; from the congregation of Mr. Rev. Fritze: \$14.00; from Mr. Pastor Muckel's congregation Wheat, 2 B. Grain, 1 S. Wheat, 1 S. Grain, 1 S. Wheat, 1 S. Oats, 1 collected at Mr. Diel's wedding for Jul. Siggert: \$7/ 0; from Mr. Fr. S. Grain, 4 B. Grain, 4 B. Oats, 2 B. Wheat, 1 S. Wheat, 1 Bucket of Brandt: \$10.00; from Mr. Griebel, from Mr. Past. Husmann'S Gemünde: \$4.60; collected at the wedding of Mr. Falsing: \$3.85; collected at the weddings of Messrs. C. Blecke and Chr. Rose: \$5.51; from the Nähvcrein in Baltimore: \$5.00; for the pupils Faitz, H. Leutner and Fr. Leutner: \$9.00; from Hcrrn F. W. Schäfer: \$5.00; from an unnamed person: \$12.00; from the Women's Association in Cinünnati: \$7.00; from Hcrrn Past. Schumann'S Gemeinde: \$24.75, including \$5.00 for Langcnau; from Mr. Past. Fritze's Gemeinde: \$8.00; by Mr. Lehrer Glaser from the Jünglingsverein in Adrian: \$2.00; from Mrs. Nütz: \$3.00; surplus from the Fort-Wayner Conf.-Kasse: 3.00; from Wittwe Benz: \$0.50; from Past. Fritze's Gemeinde: \$1.00; from the Näh- verein der Gemeinde des Hcrrn Past. Stephan: \$8.00; from the parish of Rev. WambsganS: \$0.50; from Hem Frauenverein des Hcrrn Past. Zaget: \$8,25; from Herr" Lehrer Loßncr: \$2.00; from the congregation of Herr Past. Jabker: \$1.00; from a widow of Hcrrn Past. WambsganS Gemünde: \$5.00; from an unknown person, through Dr. Sihler: \$!M; from Mr. Lushüt through Mr. Past. Taib: \$1.50.

ü. Other gifts:

Subsequent Collecte from the congregation of Mr. Past. Sihler, to pay off a piano: \$28.00; from the Jünglingsverein zu Cleveland for a bell and the library: \$7.00; from Herr Lehrer Nüfert: a complete hand atlas of 114 large maps p from the congregation of Herr Past. Tramm: 2 wooden candlesticks; VM-Herrn Hünr. v. Lehren, for the seminary library: \$20.00.

Prof. Ph. Fleisch mann.

With thanksgiving to God and the benevolent givers, I certify that I have received the following gifts for the seminary household and for poor students:

By Mr. Pastor Wagner from C. Blcttenbcrg \$3.00, from I. Zeuk \$5.00.

Collected by Mr. Pastor Schaller for poor students at the baptism of children at W. Gubcrt in Red Bud: \$2.60.

Through Mrs. Dankmeyer of the women's association of the parish of Mr. Past. Baumgart: 25 towels, 1'3 sheets, 12 handkerchiefs, 14 shirts and 7 pairs of stockings.

By Hrn. pastor boy! for the student stick \$2,50, collected on Fricke's child baptism.

Bon Hrn. Gärtner Giesecking from the parish of Hrn. Pastor Claus: 2z barrels of cabbage, 2Bush. yellowbeets, lBush. Pastinack and 1 basket of soup cabbage.

By Mr. Teacher Barthel: from the Young Men's Association of the congregation of Mr. Pastor Claus \$5,25, and from the Young Women's Association \$6.60.

By Mr. Teacher Koblstock of the Singing Society and several members of the congregation of Mr. Pastor Wagner at the farewell of Mr. Branahl: \$6.00, for the students Walker and Schmitt.

From the congregation of Mr. Past. Minor: 6 Bush. Wheat, NBush. Wclschkorn, 8 dozen eggs.

From the congregation of Hrn. Pastor Lehmann, namely from Gottl. Mertz: 2 bush. Potatoes, 3 sack of shocks, 2 dozen eggs, 10 heads of cabbage; from H. Niebrngge: 2 sack of corn, 1 sack of potatoes; from G. Möller: 1 Bush. Potatoes.

I further certify that I have received a collection of \$16.65 from the Three Sufficiency District and a do. of \$16.60 from the Im- manuclS District of the Municipality here for the purpose of providing books:c. to the sick in the Military Hospitals here and in your City Hospital." C.

To have received 222 florins and 13 kreuzer through Mr. I. H. Bergmann, testifies with sincere thanks Müllheim, March 1, 1864. K. Röbbelen.

The following gifts were presented to the Lutheran School Teachers' Seminary at Fort Wayne from July 1863 to Easter 1864, for which heartfelt thanks are hereby expressed to the kind donors and God's abundant blessing is wished:

For the budget to Victualcn:

Bonder Gemeinde des Herr n Past. Ja bker M dozen eggs, 1 p. potatoes, 1 p. cart, 1 p. apples, 1 p. cart, ll cabbages, z p. rye, 1 p. turnip: 2p. Kart., 2 p. cabbage, 2 p. reuben, 1 galt. Molasscs, 1 bushel of turnips, 1 b. Rye, 4 S. Corn, 44 Cabbage, 1 S. Wheat, 3 S. Rye, 7 S. Cart, 3 B. Yellow Turnip,

From the goods of Mr. Past. Schumann: 1 cask butter, 1 cask apple butter, 2 p. potatoes; 5 b. Wheat, 5 B. Grain, 4z S. Cart, 2 quarters of meat, l S. Wheat, 1 S. Wheat, 1 Ham and Sausages.

From the congregation of the Rev. Bold: 2 quarters of meat.
From the congregation of Mr. Past" Zagcl 1 p. apples, 57 L. meat, 2 p. cart, 3 p. apples, 1 p. grain, lM cabbages, 1 quart meat, 1 quart do., 6cabbages, 1 p. cart, 1 quart meat, 1 quart do, 1 p. turnips, 1 quart meat, 3 p. white turnips, 1 quart meat, 1 load hen, 1 hog, 2 p. oats, 3 s- cart, 1 p. white reuben, 1 load grain straw, l do., 1 load straw, 3 Galt. Pumpkin butter, 4 ton Hen, 10 b. Wheat, 4 B. Grain, 1 Load hay, 2 S. grain, 2 S. do.

From the Ge m. of Mr. Past. Stephan: 18 pp. Apples, 1 p. Cart., 7 By Mr. Pastor Also\$2.00
16 dried apples.

b. On articles of clothing:

From the sewing vrcin of the congregation of Mr. Past. Schönebcrg: 6 bedsheets and 6 pairs of ucbrzug; from the women's association of the congregation of Mr. Past. Tramm: 5 shirts; from the congregation of the Rev. WambSganß: 2 skeins of yarn, 3 pairs of woolen stockings; from the women's association of the parish of Herr Past. Merz: 3 pairs of woolen socks; from the congregation of Mr. Past. Friedrich: 3 shirts, 2 pairs of woolen stockings; from the congregation of Mr. Rev. Gotsch: 2 pairs of woolen stockings; from the women's association of the parish of Dr. Sihler: 2 woolen blankets; from Mr. Past. Jäbkcr'S parish: 2 pairs of stockings; from Mr. Past. Bode'S congregation: 1 bedspread; from Mr. Past. Schuster's congregation: 2 towels, 2 pillowcases.

o. For the provident fund:

From Mr. Teacher Ohlendorf: \$1.00; d> rch the same: \$2.00; from Mr. Teacher Knorr, ges. at his wedding: \$6.05; from the congregation of Mr. Rev. Stephan: \$3.00; from Mr. Rev. Geyer's congregation: \$1.00; at a mus. Entertainment collected: \$7.25; as surplus from travel money at a Fort-Wayner Pastoral-Cvnferenizr \$0.75; from the congregation of Herr Past. Jäbkcr: \$16,00; from Mr. Wilh. Griebel: \$5,00; from the congregation of Mr. Past. Fritze: \$8.00; from Mr. Lehrer Emrich: \$3.00; collected at an infant baptism of Mr. C. Noth: \$6.00; from Mr. Lehrer Kundinger: \$3.00; from Mr. Past. Schumann'S congregation: \$6.00; by Mr. Rev. Schumann: \$0.35;do \$1.25; at a wedding in Balti-

Received	
for travel expenses of the school seminar pupils expected by Germany:	
By Mr. Pastor Also	\$2.00
"" Georg Emmert, Washington, D. C. - -	-1.00
""Mrs.Stutz from his license fund, Washington, D. C.	5.00
"" H. Kammeyer, Fort Wayne (Thank Offering for the happy delivery of his wife) 2,00	
of the Fort Wayne community	50.25
Mr. Br. Krämer, Fort Wayne	3.00
„, Past. Shepherd's Parish of Lanesville, Ind. 10.00	
Chr. Rose, Fort Wayne	5.00
"" Pastor Cock, Lake Creek, Mon. 2.00	
Fort Wayne, Ind, March 1, 1864.	
Aug. Selle. (Bor 1117.)	

Grbaltsn	
for the construction of the school teachers' seminary:	
From Messrs. Ch. Brüggemann, Wm. Bode and H. Seemann zun. in Mich, Ill., (l \$1,00\$3	,00
Through Mr. Past. Hügli from Mr. C. Bieth in Detroit 1.50 In Addison, Ill, by Mr. Fr. Krage100	,00
"" David Fiene-	25,00 .."
Fr. Knigge	10,00
"" Mrs. Holzmann	5,00
"" Michel	0,75
"" Wm. Mary's	2.00
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Dover, O.--	From Mr. Carl Brand	5,00
" of the comm. of Mr. Past. küchle in Nich, Ill, namely, by Messrs	" Sebastian Lücke 3,	00
Küchle, G. Bart- tng G \$5,00!; L. Dcniqe, F. Bartling G \$10,00	" " Pastor Schäfer'S church	20,00
30,00	For Prof. Biewend:	
" of the congregation of the Rev. Riede, Cape Gi- rardeau, Mo." of B	Collected at the wedding of Mr. Chr. Erber - -	2.42 Tuition received
B. \$5.00;	from college students: From Johann Both	\$6.00
I. B., <5. B., A. P., B. G \$2.00; I. H., C. B. G \$1.00; N. 25c.		
.....	<u>15.25</u>	
	\$324,15	
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The gentlemen: W. Jungklaus, F. Fiene, F. Brackmann, K. Pragmann, I. Beirlein, I. Bockmaun, O- Dultz, F. Härtei, O. Krüger, I. Pritzlaff, Fr. Rahe, G. Schwick- hardt, I. Stell, F. Wedel, I. Wetbrecht, D. Zehner 50c., Pb. Strapp, A. Bergt, Ph. Müller, Walther. G. v. Senden, H. Krebs, W. Buchholz, W. Drechsler, L. Fiene, H. Mattheus, H. Pflug, L. Willen, G. Amling, Past. A. Kleinegees F. Reese, Oestermeyer, Dornscif, F. Bach, T. Baumgart, H. Büscher, G. Hoffmann, G. Hedcrle, 2nd Kern, I. K. Fink, W. Witt, M. Hendrichs, I. Bock, A. Michel, H. Schmidt, Seboldt, A. Walking 50c., Past. F. Wolffs, F. Moll, W. Klee, C. Noßow, C. Böttcher, Past. W. Brackbage 13 Ex., Fr. Recsr §10.44, Past. H. G. Holm, A. Einwächter 21 Ex., C. Lücke, F. Große, G. Stumpf, Past. I. L. Renz, Leybold, I. Schneider, Past. F. Niethammer, I. Fraß, G. Lögler, Past. F. W. Schmitt 50c., C. Kurz, G. Hämmer, G. Emmert, I. Rec- singcr, k. Senkiud, G. Willmc, A. Dohrmaun, Past. O. Hanser §4.50, A. Suhrheinrich, Weißinger, Dorsch, Alms, H. and I. Burggrave, Buchholz, Holtz, Schnake, Schulte, Schmicker, Brncnecke, Zurstadt, Schäfer, I. H. Allmeyer, Past. A. E. Winter §4.50, Past. H. Baumstark 2 Er., Past. F. König §1.25, H. Seim, J. Nvhvr, Past. I. Schwell- sen 10 Ex., Past. I. G. Sauer 5 ex., Past. I. L. Daib 14 ex., I. W. Schmidt, I. Lang 50c., H. Reineke, I. G. Schäfer, W. Heine, A. Heimfeld 50c., Past. A. Denninger, G. Schnell, A. Weißmüller, Past. G. Bernthal 9 ex., H. Reifert 8 ex., W. Meier, I. Meier, F. Hcuningsmcier, H. Bremer, W. Kirchhoff, C. Jiten, H. Decke, I. C. See- gerS, C. Nöhler, Ph. Ostmaun, Past. H. Schmidt, L. Götz oOc., Past. D. Dicke, C. Reiffenr, I. Waldeck.

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The 21st year

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M. C. Barthel.

Annual Report

of the agent of the Bible Society of the Synod of Mo , O . & a . St. , Eastern District , at Baltitimore , Md. on the circulation of Bibles , Testaments , and religious writings from January 1 , 1863 , to December 31 , 1863 .

		Religious
Capture 1863	Bibles. Teftanientk. Psalms. Books. Total.	
Stock on 1 January	108152-125	
New broadcast	0363321251351228	
		7443471271351L53
	Issue.	
Sold by the company	109544688	
"" gives away	2 --	
Sent to the club in New York City	41--	
"" Olean and Wellsville sent...	13662	
"" Washington "	501212-	
"" Pittsburgh "....	1341072	
" Mr. Past. Hanser in Boston "	4227-10	
		39110971102673
Remains stock aln 31 Dec 1863	3532385633680	
Baltimore the 1st of January 1864.		
	Chas. Spilman, Agent.	

Invoice

of the Bible Society of the Synod of Mo., O. & a. St., Eastern District, Baltimore, Maryland, from its origin to its annual account on the 31st day of December, 1863.

Intake:

Monthly contributions of members in BaltimoreZ166.....	.01
From the New York City club	56.15
"" Olean and Wellsville, N. I	13.45
"" Pittsburgh, Pa	83.99
"" Washington, D. C	44.68
From Mr. Past. Keyl in Philadelphia, Pa	10.02
"" Hanser, Boston, Mass.....	19.00
Extra contributions incl. collections at Bible festivals in Baltimore	32.48
For bibles sold, wills rc	311.39
Borrowed capital.....	<u>300.00</u>
	<u>S1M7</u> .17
	Trailing 8.23.
	81,045.40

Issue:

For purchase of bibles, wills rcK	816,15	
" Operating costs	109,25	
Borrowed capital repaid	120,0081	,045.40
Chas. SPilman, Agent and Cassirer.		

Chas. SPilman, Agent and Cassirer.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. April 15, 1864, No. 16.

Call under Christ's banner.

By Justus Falckner. *)

Mcl. God of heaven and earth. Up, ye

Christians! Christ's limbs! Who still tremble at
the head, Up! awake, tame yourselves again,
Before you are robbed.

Satan is causing strife between you, Christ and
Christianity.

Up! follow Christ your heathen, trust in his
strong arm.
If Satan lies in the field with all the heat of hell,
There are many more, who are always around
us.

Only on Christ's blood waked With prayer and
watchfulness;
This makes you indestructible
And quite brave men of war.
Christ's blood gives us courage against all the
devil's spawn.

The flag of Christ's army, white and red, is
already hung on the canvas of victory for our
consolation. He that gets here, (who) never
succumbs, but under the creuze conquers.

This victory also many saints' strong courage
felt, Since they overcame joyfully through the
blood of the Lamb. Shall we not here then all
fight with desire?

He that loveth slavery in time and eternity,
And sinneth, hath little desire to strive; For the
night (and) Satan's power, hath brought him to
sleep.

But whom wisdom teaches, What freedom is
for a part, Whose heart turns to God, His
highest salvation, Seeks alone (only) to be
Christ's faithful servant without appearance.

For is life pleasurable, that freedom must
lack?
He that is not wholly devoted to it... Has but
toil and fear and trouble. He who gets (only)
quite pleasurable, Who fine life itself
conquers.

Therefore let us overcome in the blood of
Jesus Christ, and bind upon our foreheads his
word, which is his testimony, that covers us,
and awakens us, and makes us taste of the
love of God.

Let our life be hid with Christ in God alone,
that we may be manifest with him in the
morning, when the sorrow of this time shall be
turned into joy.

When God shall give to his faithful servants
the reward of grace, And the tabernacles of
the righteous shall be tuned to the sound of
victory: For verily the shepherd of God shall
praise him for ever.

(Sent in by Pastor Köstering.) Honorary monument of
faithful witnesses to the truth or

The lives and works of godly men in the age of
the Reformation.

Motto: "Remember your teachers who have
told you the word of God, soft end look, and
follow their faith." Hebr. 13 7.

Philip Melanchthon.

(Conclusion.)

After Luther's death, Melanchthon's life was only one
long day of mourning. He felt the greatest suffering over
the disputes in the church. His heart's desire that all
should be one, he saw unfulfilled. And because - which
unfortunately cannot be denied - out of love for the
peace of truth he often forgave something, both towards
the papists and the reformers, he thereby contracted
that suffering which he himself called the rage of the
theologians. We want to summarize the course of
events as briefly as possible. - While Luther was still
alive, Melanchthon made an arbitrary change in some
articles of the Augsburg Confession. Confession. Thus,
for example, he had changed the IO. Thus, for example,
he had altered the Eleventh Article of the Lord's Supper
in such a way that the Reformed thought they could sign
it without having to renounce their soul-destroying error
that falsified the testament of Christ. By this enterprise
Melanchthon incurred a not inconsiderable guilt. For he
had no

*) This Justus Falckner was an excellent zealous and orthodox Lutheran
preacher in New York and Albany, born in Zwickau in Saxony, died in 1723.

He had no right to change this clear, unambiguous confession, born of God's Word, publicly recognized by example from him, and not, as loose whitewashers, the Church and handed down at the Imperial Diet. It was make the rift still worse. respects, he lacked the deep experience of Luther, his not his confession, not even according to its origin, but There is one more circumstance we must mention unshakable, firm grounding in God's Word and his the confession of the church, which had committed life here by which Melanchthon caused great heartache to unconditional imprisonment of reason under the and limb, goods and blood to it. - Furthermore, in 1548, the Lutheran Church. That was namely his promotion of obedience of faith. In addition, his nature was very Melanchthon again caused a great deal of trouble on the the spread of the Reformed Church in Germany. Until the changeable and timid, which Luther often noticed in him. occasion of the so-called Leipzig Interim. (By an Interim religious peace of Augsburg in 1555, only the Lutheran Church had found entrance into Germany, and only it distress, and thereby caused himself and the church is meant a document which had the purpose of uniting two contending ecclesiastical parties for a time, until was recognized by the religious peace in the empire. The great heartache. But because he did not do this their cause would have been decided by a general Elector Frederick III of the Palatinate, however, who wantonly and deliberately, and because he publicly church assembly). Already before this, another, the so-called Augsburg Interim, had been publicized by reasons, turned to Melanchthon for an expert opinion in would dare to cast a stone at him? Not we; but rather let Emperor Carl V, which, if it had been accepted, would order to settle the dispute that had broken out in his us let his missteps serve us as a warning, and call to us have led the Lutheran Church back to the Papacy; country between Lutherans and Reformed. And he gave the words of the apostle, "Let him that standeth take therefore Melanchthon had decisively rejected it. Now one, as it pleased the Calvinist-minded Elector, heed that he fall not!" the Emperor demanded Melanchthon's extradition or Immediately the country was Calvinized and the Thus Melanchthon stood there, worn out and bent, expulsion. Intimidated by this, and taken in by the Lutherans were chased out of the country. Thus the and almost lonely, in the Lutheran Church of Germany, statesmanlike Elector Moritz of Saxony, who lurked in Reformed Church gained more and more ground in which was agitated by vexatious disputes. A cloud of the middle between the two parties, Melanchthon - alas! Germany by force and violence, and Melanchthon could faithful witnesses of God had already gone where one - Melanchthon was induced to prepare and adopt not rid himself of the accusation that he had helped, even rests from all work. It was no wonder that the deepest another, the Leipzig, Interim. But here he let his love of if only indirectly. longing arose in him to depart and to be with Jesus peace go too far! He had, as much as was in him, put "But let us judge of the man of mildness as mildly as Christ. To a friend he wrote: "I am consumed with the whole Lutheran Church at risk, and what was ever we can," says a scholar of our day. We also want to longing for the heavenly Fatherland." His longing was intended, namely peace and unity, was not achieved. do this; and therefore we say: Melanchthon, it is true, soon to be satisfied. -In the early days of April, 1560, his For as little as a Christian can keep peace and unity with often erred, and out of love for the peace of truth often strength visibly diminished. "I shall go out like a light," he the devil, so little can the Lutheran Church keep peace forgave something; but he never, even where he allowed said. "I will die heartily, if it be God's will, and ask only with the papacy. By this act, Melanchthon in particular his nakedness to be seen, acted morally dishonestly, or for a hasty cheerful parting." Further he said, "I feel by invited the "rage of the theologians," as he called it, upon forgave anything out of disdain or even contempt for the God's grace no temptation at all. But the common harm himself. They loudly cried treason against him, and worthiness of it. No, he was certainly not a brother of of Christendom goes to my heart, and grieves me much, rightly so. Even if one cannot entirely approve of the way Esau, who would have sold the firstborn for a dish of that the perverse and sophistical world should drive the theologians fought Melanchthon, their cause was still lentils. He was not a mean and unscrupulous Union man, such a will of courage, and trouble the holy Christian a just one, and only a rationalist-indifferentist Union man as there are so many of them today, who, out of church so shamefully. Well, they make it alike as they can deny that. Nor must we conceal the fact that notorious indifference to divine truths, would be able to will, yet by God's grace our doctrine is right and clear." Melanchthon later publicly confessed and heartily unite with any sect. Our noble Melanchthon loved probity Then he said to some who were standing before his bed: repented of this misstep. To Flacius, his most vehement above all things, and he would have let himself be "You are younger people, and by the grace of God you opponent, he wrote: "I also confess that I have erred in roasted on the grill for the sake of pure doctrine; but in have skill enough; but see to it that you use it rightly! the matter, and have transgressed, and beg God's the hours of challenge he often gave too much scope to Almighty God keep you, and give you strength and pardon that I have not fled far from vexatious and his natural inclination to peace, which he then had to wisdom, that ye may profitably serve him and his treacherous attacks." But because many other evil fruits bitterly regret. As noble and highly praiseworthy as this church." grew from this bitter root of an attempt at union that was main virtue of Melanchthon, the love of peace, is in and On April 19, the day of his death had arrived. At two displeasing to God, Melanchthon was not able to restore of itself, it has no justification where God's honor and o'clock in the morning he arose in bed and said, "The peace to the church by his sincere confession. And from doctrine, confession or denial, are concerned. For there saying of Paul came to me again: If God is for us, who this it can be seen what the fruits of all attempts at union Christ's word applies, "If thine eye (thy dearest may be against us?" After eight o'clock in the morning that put truth in the rear are, namely, an unprecedented inclination) offend thee, pluck it out, and cast it from he prayed a long time in a low voice for himself, for the confusion, greater disunity, fiercer bitterness of the thee." There man must also sacrifice his dearest Isaac. university, for his sovereign, and for all Christendom. minds, darkening of truth, and indifference to it. 2c. And As long as Luther lived, Melanchthon had a good This prayer so exhausted him that he sank back on his who is to blame for these evils? Not those who hate false support; but when he was deprived of that support, he bed, and slumbered a while. Then all at once he opened peace, but those who seek it. Therefore all false began to waver. He did not possess the strength of his eyes, and said to his son-in-law Peucer, "I have been in death, but God has graciously plucked me out." peacemakers should be punished, character and the heroic trust in God that Luther possessed, but always feared that the heavens would fall Magister Sturio cried out to him, "It is nothing damnable in, because he could not grasp the supports and pillars on which he was rubbing, as Luther once wrote to him in Augsburg. He was indeed a faithful co-worker in the work of the Reformation; but

in them that are in Christ JEsu;" to which he answered, The majority of the members of the congregationThe Lutheran doctrine is blasphemed and ridiculed time
ist is made unto us of God wisdom, and righteousness, however, did not follow this instruction, but appointed and again. Thus, for example, a correspondent writes in
sanctification, and redemption; that, as it is written, he preacher who was a member of a separatist-particularthe number of this paper of April 1: "Your Western Mr.
boasteth may boast of the LORD." Soon after he said, synod" (by which, according to sense and spelling, theEditor has given the symbolists (by this he means those
ve always before me the saying of John concerning the writer understands the synod of Missouri 2c.) "and whowho hold to the symbols of the Lutheran Church) a hard
of God, my Lord JEsu Christ: the world received him could not be appointed by the other congregations of thelow by saying: "Is it not a great shame that Luther's
but as many as received him, to them gave he power to Berlin pastoral district in a constitutional way. - Theprofessed followers overlook and forget the fact that
me the children of God, who believe on his name." Now minority of the church members moved out and built aLuther had a soul, and that they only quarrel about his old
poke nothing more unless he was asked. Then his son- new church. - But peace was not yet established by thishat, skirt, and boots?" Yes, certainly. It is a great shame
w asked him if he desired anything, and he answered, - Finally, the whole intricate (?) matter was investigatedor them. The Symbolists make the doctrines of the Book
hing but heaven; therefore let me henceforth be content in court, and the judge's decision on February 6 of thisof Concord, of the taking of the body and blood of Christ
such questions!" In the evening, at seven o'clock, death year was that that part of the congregation (although they the communicant with the mouth, even if the
e. The parish priest Paul Eber recited a few comforting minority) is legally entitled to church property which hascommunicant is ungodly and unbelieving, essential
rgs to him, and all present knelt down and prayed. remained on the originally ecclesiastical Lutheran groundpieces of the Lutheran system. The Lutheran Church of
lly the words from the Psalm were called out to him: "Into of the synods of Pennsylvania, and that those who havehis country, gloriously moving forward on the basis of the
hands, Lord, I commend my spirit! You have redeemed joined with a separatist-particular synod must vacate andGeneral Synod, had just about forgotten all about the old
O Lord, faithful God!" He was asked if he heard. Then surrender the church and the land which they had takenboots, skirts, and hats, until this extreme party came up,
they all that heard it, the possession of." - We do not know, of course, whether thepicked up the old rags, tied them to a stick, and now calls

Dying: "Yes!" It was his last word on earth.

On April 21 the funeral took place. First his body was carried into the city church, where Dr. Paul Eber spoke about 1 Thess. 4.

eral sermon held. Then the procession went to the castle church, where his body was buried. The coffin was lowered into the ground opposite Luther's grave, and a metal plate marked the place of his rest, on which was written: "The body of the venerable Philip Melanchthon is buried in this place, who died in this city in the year of Christ 1560, April 19, after living 63 years, 2 months, 2 days."

We conclude with the words he often had in his mouth, "If I did not worry, I would not pray. Through worry I am driven to prayer, and mild prayer I drive away worry."

contained the provision that the property of the samebanishment." Such doctrines, that Christ's body and should remain with those who "remained on the originalblood were really present in the Holy Communion, and ecclesiastical Lutheran ground of the Synods oftherefore were not to be found in the Lord's Supper Such Pennsylvania." If this is the case, we have not thedoctrines that Christ's body and blood are really present slightest objection to the court's decision, except thatin Holy Communion and are therefore taken by all those who lied to the court that the Missouri Synod was acommunicants, so that they may take comfort in this "separatist-particular synod" committed perjury. It almosthighest pledge of grace in faith, are nothing but old rags seems, however, as if the matter had not even been so;so the true sons of the General Synod! Is there no one in since the congregation had only been given the "advice"the General Synod to call such a godless blasphemer to not to separate from the Synod. It is amusing, by the wayaccount? -

how the *Lutheran Standard* of March 15, edited by Mr. **The "Lutheran Herald."** One is accustomed to say Worley, of saddened memory, speaks of the matter. Heproverbially: A blind hen sometimes finds a good grain. introduces the news with the following words: "In theseBut this is not the case with Heinrich Ludwig in No. 310 days of Missouri innovation and usurpation of power, it isof his Herald. He has hopped back and forth on the refreshing to see that they may be stopped in their unholythreshing floor of German theology in search of a grain work of cutting where they have not sown, and gatheringfor his chickens, the hungry ones. And behold - there he where they have not strawed." We can well imagine howfinds something! and presents it to his own, namely the "refreshing" it is to Mr. Worley's pining heart to see thatfollowing: "We may joyfully declare that there is now a there are still judges in the world who, if his theologicalLutheran theology which, by means of a more lively weapons prove blunt, will lend him their stronger arm. grasp, has brought to light moments of the one truth would be better, of course, if the other synods would seewhich were disregarded by early Protestantism, which to it that some of their preachers did not offer the peoplehad been put aside, or which had only been mechanically stones and straw instead of bread, would preach puredragged along, and which, from the foundation of the doctrine instead of false, and would be zealous in theexternal Word and the sacraments, has produced a total office and godly in their walk; that would be the surestview in which the individual theological propositions of way that none of their congregations would appoint alogmatics sometimes first find their proper position, Missouriian.

illumination, and, of course, also completion. As we
General Synod. How sad the situation is in the soconceive of inspiration more vividly, so we conceive of called local American Lutheran General Synod can beeregeneration more vividly, more universally. Thus it seen from the "*Lutheran Observer*", which is the maincomes about that, if the Fathers allowed the regeneration paper of this ecclesiastical community.

of man to God to be accomplished "juridically," almost exclusively by justification, we, however, add a "medicinal" side." - Heinrich Ludwig's little chickens should beware of this "medicinal side." It is still far from all medicin, what is spent on it. The "Volksblatt für Stadt und Land," from which this sentence is taken, is known to be romanising.

To the ecclesiastical chronicle.

Proceedings over church property. From a submission found in Pastor Brobst's journal of March 19, we see the following. St. Michael's parish at Pine Hill (Sommerset in Pennsylvania) originally belonged to the Synod of Pennsylvania, later it came to the Synod of Western Pennsylvania, then to that of Alleghany. But 8 or 9 years ago, it is said, "a part of St. Michael's congregation became dissatisfied with their preacher and complained to the Synod. Thereupon the congregation was advised to look for another preacher, but not to separate themselves either from the Berlin pastoral district or from the synod. The more

it also speaks in the essay given of "one-sided stressingI was able to convince myself thoroughly of the state of A distinguished and otherwise zealous town preacher of justification by faith alone," "of stiffening in completethe Missourian ""clergy"" near Chicago (Fr. Brauer, now alone - Cuyler by name - condescended to perform a repristination on the *sola fide*." Does Heinrich Ludwigprofessor in St. Louis), who had moved here out of mock wedding. A real married couple was copulated by really think that such Catholic heckling is healthy food forpoverty. Thus I was again able to thoroughly convince him, according to form, with all kinds of clownish pranks and his chickens' tender stomachs? Or has he only made anmyself of the state of the Missourian "spiritual priestly and frivolous jokes, which are a disgrace to him and no oversight in picking it out because of his blindness?people". The application there of the doctrine of the honor to those involved. - If this is done on the green

B. "spiritual priesthood" is only for apostolic congregations; wood, what can one expect from the scrawny? No wonder that even the daily press castigates the with our people, however, one must proceed according aforesaid ""popular preacher"" quite sharply. We cannot take up the defence of such preachers, whoever they may be."

Missouri Synod. From the Synodal Report of the thealways done. The minister must first of all represent the Proceedings of the Missouri Synod, Obio 2c., held at Fort"spiritual priesthood. The people have no sense at all for Wayne, October 14-24, 1863, it appears that the Synodalecclesiastical independence, but usually say to the body consists of 291 permanent members, namely, 190pastor: "Well, do it the way it seems best to you. " Many pastors, professors, and missionaries, and 101 schoolof our pastors recognize this and do so. Our synodical teachers; of the former, 122 voting and 68 advisory. Ofchurch order must in many cases be an ideal far in the these, to the Western District (embracing Missouri,distance." Mau sees from this that the gentlemen of Iowa Illinois, Iowa, Kansas, Louisiana, Teras), 47 are voting,are not as serious about their church orders on paper as 33 advisory pastors, and 44 school teachers; to thethey appear to be; but, what is more to say, depending Middle District (Indiana and Ohio), 44 voting, 15 advisoryon the circumstances, they also proceed "according to pastors, and 18 school teachers; to the Northern Districtother principles"! If they get people who do not know their (Michigan, Wisconsin, Minnesota) 30 voting, 15Christian rights, or who spend them lightly, they think: consulting pastors, and 26 teachers; to the EasternWell, then we pastors must take these rights into our District (Columbia, New York, Pennsylvania, Maryland, hands. Virginia, Massachusets, New Jersey, Canada) 18 voting, 5 consulting pastors, and 13 teachers. Present at Synod were 327 actual Synod members, 128 voting preachers, 100 voting congregational deputies, 49 consulting pastors, professors and missionaries, and 52 teachers. Excused for absence were 22 pastors and 33 school teachers, and 30 congregations for not sending deputies. Newly admitted to Synod were 11 voting pastors, 8 consulting pastors, and 15 congregations. Since October, until now, 9 pastors have entered the ministry from the seminary.

B. ran through the hall, on either side of which sat the preachers and elders, while at the head of the same was a cross table for the moderator, professors, and officers. Each smoked or stuffed his pipe. The moderator had the pipe in one hand, and the wooden gavel, to command silence, in the other. The secretary wrote and puffed at the same time. While on the table from one end to the other stood or lay in admirable disorder tins of matches, tins of tobacco, barrels of din, paper, quills, books, &c., a reserve corps of long pipes hung from an artificially wrought wooden scaffold, lest the business of the Synod should be interrupted for want of the usual strengthening of the heart. The audience stood smoking on the other side, quietly looking on in dreamy attention." The reporter adds, however, that everything went on in the nicest order.

Death. The writer of the letter from prison, which was reported in No. 11 of this journal, has been delivereda cross table for the moderator, professors, and officers. from all evil by a blessed death. At the beginning of this Each smoked or stuffed his pipe. The moderator had the year he was released from prison and returned to hispipe in one hand, and the wooden gavel, to command parents in ill health. He suffered from a hot nervous fever,silence, in the other. The secretary wrote and puffed at which the doctors declared to be a consequence of his the same time. While on the table from one end to the imprisonment, and lay without consciousness for the last other stood or lay in admirable disorder tins of matches, three weeks of his life; but it returned two hours before tins of tobacco, barrels of din, paper, quills, books, &c., a his end, when he said to the bystanders: "Do not weep, I reserve corps of long pipes hung from an artificially am going to heaven, where all my friends and wrought wooden scaffold, lest the business of the Synod acquaintances are waiting for me in the glorious garden should be interrupted for want of the usual strengthening of paradise. His last words were: I go to my heavenly of the heart. The audience stood smoking on the other Father And dwell there, that is my desire. So on 28 side, quietly looking on in dreamy attention." The reporter January this young but faithful servant entered into the adds, however, that everything went on in the nicest joy of his Lord.

Iowa Synod. As we read in Löhe's "Mittheilungen" of reported in the Reformirte Kirchenzeitung of March 31. January of this year, a pastor of the Iowa Synod, Mr. There we read the following: "In the city of Brooklyn, a Stürmer in Van Buren, Jackson Co., Iowa, wrote the suburb of New York, a great exhibition or fair was following to Pastor Löhe: "This settlement consists of recently held for the benefit of the sick and wounded such former members of the congregation of the soldiers, which raised the great sum of 400,000 dollars. It had been decided beforehand that no money should be drawn.

From the life of Joseph Wolff, missionary to the Jews.

When the young Wolff, who had become a Catholic, cited the words of another before Count F. L. von Stolberg, who had also converted to Catholicism: "Ask the Lord Jesus and the Holy Virgin!" Stolberg thunderously interjected: "Blasphemy! That is not the teaching of the Church! And when Wolff said that Mary's immaculate conception was plausible, because she had been the mother of the Son of God, Stolberg interjected: "And Eve was his grandmother. He meant to say that Eve must also have been immaculate, and that all subsequent mothers, except Mary, must have been immaculately conceived. - It is evident from this that many may convert to the Roman Church and be received by it who have no idea of its doctrines of the Grey.

In 1816 Wolff entered the Collegium Romanum, in which, besides highly gifted minds, there were also many fools. One of the seminarians claimed that Italy stood high above Germany because it had so many saints, while Germany had none. How? not a single one? said Wolff, and added jokingly, what was Göthe? - "Well," said the student, "but that is only one." - What then was Schiller? continued Wolff. - "Well, then," answered the learned youth again, "that makes two." - And Kotzebue? exclaimed Wolff. "Then there are three," replied the interrogated man. And so it went on, until Wolff had at last counted thirty supposed saints who were natives of Germany (and as the thirtieth Wolff had named the robber chief Schinderhannes). - "But," said the student still, "what are thirty saints to such a country?" Well, said Wolff, if thou art not yet satisfied, I will prove to thee that thou art a great simpleton. And then he cleared up the joke for him.

When Wolff visited the pope (Pius VII.) for the first time, he tapped him on the shoulder with the words: "I love your holiness! Give me your blessing!" and the pope put up with this impertinence on the part of the new convert, in whom he supposed great useful gifts. This, however, was later, when Wolff

Wolff, who had been accepted into the Propaganda, that is, into the missionary institute in Rome, had the occasion to make the following appearance. One day a pupil of this institution said to him: "Wolff, how could you tap the Pope on the shoulder? do you not know that the Pope is God? Then Wolff turned powder-red and said: "The pope is dust of the earth; if he were God, I would not have touched him. Then everyone jumped indignantly from their seats and tried to prove the impossible to him from the Bible. The result was that Wolff was expelled from the institution as a suspicious person, and this again became an inducement for him to finally leave the Roman Church.

The Lord has revealed His holy arm. (Is. 52, 10.)

The well-known Catholic Bible translator Leander van Eß says: "All presumptuous people who dared to approach the Holy Scriptures with an unpurified heart and merely learned guilt. Scripture have ever been punished with confusion, blindness and delusion. Voltaire once delighted in putting into verse the penitential song of the crowned singer, the 51st Psalm. All went well except v. 12. "Create in me, O God, a clean heart!" His haughtiness, his real hatred of God and His worshippers, did not permit him to sift with the royal penitent for a pure, sincere heart toward God. Nevertheless, he exerted himself to translate even this verse poetically. But suddenly the terrors of hell assailed him. The pen froze in his hand, which had written down so many blasphemies and obscenities to the ruin of innocence and godliness. He wanted to flee and could not. He fell half unconscious on his couch and afterwards confessed to his friends several times that he had never been able to think of this terrible incident without inner fear and trembling.

(Waldecker Sonntagsbote.)

"Worship comes before master worship."

At the Prussian Minister v. Pfeil's house, King Frederick II the Great once drove up for a special reason during the morning hour, which the pious man had reserved exclusively for prayer and edification from the Word of God. No one, whoever it might be, was then to be admitted to him. The servant, placed in the greatest embarrassment, dared not violate his master's prohibition, but acquainted the king with his desire not to be disturbed in his devotions; to which Frederick II. replied, "I will wait." After a short time the faithful servant appeared before his earthly king, and excused himself, saying, "Your Majesty will most graciously pardon me; I have thus just been talking with the King of all kings."

(Waldecker Sountagsbote.)

(Submitted.)

Call for contributions for the schoolteachers' seminar building.

Dear and beloved brothers!

You know how our Synod voted to move the School Teachers' Seminary from Fort Wayne, Ind. to Addison, Ill. and to erect the buildings necessary for that purpose. The Addison congregation having donated five acres of land just outside the town for the erection of the buildings, and the necessary two-thirds of the sixteen thousand dollars appropriated for the seminary building having been subscribed, the building committee has undertaken, in accordance with the resolution of the synod, to contract for the building and to commence its erection without delay, so that, God willing, it may be completed by September next. Considering the need of the congregations and the other large and necessary expenses of the Synod, the Committee is endeavoring to erect the building simply, cheaply and in accordance with the purpose, avoiding all luxuries. However, as much as we strive to reach for the ceiling, the cost of construction will probably amount to sixteen to seventeen thousand dollars. But as can be seen from the subscription list below, about five thousand dollars would therefore still have to be signed and sent in to cover the cost.

In order to avoid unnecessary expenses and to save money wherever possible, the committee has not hired an architect, but has taken on the inspection and mastery of the building itself; but with this also much effort and work and the more responsibility towards the synod. - We ourselves baptize and procure all materials, work on transports, etc., and under our superintendency a faithful and capable foreman directs all carpenter and joiner work. The masonry and plaster work, however, we have turned over to a large building contractor from Chicago, who will complete his work quickly. He intends, as soon as the frost is out of the ground, to start the work with thirty journeymen, and to complete it within four weeks, so that by the middle or beginning of May the roof will already cover the building.

As pleasing as this expected rapid execution of the building plan is, it does cause us, the building committee, with the little money available, some concern as to how we are to keep the payment dates in line with the progress of the building. We have to get six thousand dollars within six weeks to build the masonry of the building. You see from this, beloved brothers, that you must not delay with your help, but must help quickly and put the treasurer, teacher Barthling, in a position where he can give the workers their wages, so that the construction does not come to a standstill. We therefore ask the dear congregations most earnestly to sign for the construction, where it has not yet been done, and as soon as possible to pay a part of the

and to proceed with it until the construction is completed and paid for.

We hear it well, says old Adam, this is again a burning and begging letter; only money, only money! - Yes, indeed, the Lord also wants money from his Christians for the support and extension of his kingdom; not that God needs money for this; for without using us as his instruments he could do all his works in this world; but for this purpose the Lord has given you the money, that he, as a tempter to good, may try you whether you will administer it faithfully for his honor and the neighbor's benefit, and that with your money he may give you opportunity for such delicious works. Or what wouldst thou have with the money? say! But wilt thou not, like the world, worship unrighteous Mammon, and say to silver, Thou art my comfort, and to gold, Thou art my refuge? May you, a Christian, who have been bought with the blood of your Saviour, allow mammon to have such an influence on your heart? No, nevermore! - Well then, rejoice when the Lord comes to you as a beggar, and do not grow weary of showing him your love and laying all your goods at his feet. Thou hast become rich through his poverty, richer than all the kings and emperors of this world, for thou hast Christ, and with him forgiveness of sins, life, and salvation. What do you still lack? Nothing, but that you believe these things, and let not Mammon, but Christ, be your God.

"But," others reply, "we have not yet a church, a school, or so many debts on our church; to pay them off would surely precede the building of the schoolteachers' seminary!" Well, dear brethren! Where would a Christian be who sat in abundance? where would a righteous congregation be who did not also have their burden in earthly things? But the Lord also helps to bear it, and no church that has incurred unavoidable debts in the faith for the sake of Christ and his word has yet been put to shame before the world because of them. But if the work of the whole should wait for the work of individuals, the latter would never be finished. Therefore, this should be done and that should not be left undone, - do not be sluggish to do what you should do! The building of the seminary is not a work that can be postponed to a more convenient time, but a work of necessity. The Lord saith, Feed my lambs. But look at your children, how scantily and poorly they are instructed in the most necessary things and are pastured on the green pastures of the divine word, because your pastor, although he expends his strength in keeping the school, cannot give them the necessary instruction because of many other official duties. What is the cause? The lack of capable and "faithful school teachers. To remedy this, we now want to build a school teachers' seminary, in which faithful and diligent teachers will be trained for our youth. The school is to the church what the nursery is to the orchard.

fresh, young, fruit-bearing trees take the place of those who have fallen asleep and are now eating the fruit of their works, or of the dead and corrupt trees which God's wrath has already cut down and thrown into the infernal fire. - She, the school, is the fountain from which the reservoir of the church is fed. But how important it is that this spring should flow pure and clear, that the children should be watered with the clear milk of the gospel and educated in pure Lutheran doctrine! How important it is that we teach our children our dear mother tongue, through which the delicious treasures of the Lutheran Church remain open and accessible to them! But how could we achieve this purpose better than by founding a German-Lutheran school teachers' seminary? - Our unbelieving countrymen, who despise and forsake their mother, the church, boast very much of their love for the Enlightenment and for good schools, but may not let it cost them anything; for when, for example, they established a schoolteachers' seminary in Philippsburg, Pa. in 1839, it soon had to be closed again for lack of support. The work did not come from faith. The tree of reason that was planted withered because it had no sap. - Such a fate will not befall our seminary, for we seek not our own, but God's glory, the glorification of His name, and the salvation of the souls purchased by Him through this work. We, beloved brethren, whom God, through the Synod, has united into one great congregation in the united, right faith, and blessed with such great gifts of godly men, through whom we, too, have come to the knowledge of the right doctrine and salvation in Christ, - we, whose works he has so far also outwardly given prosperity and continuance, - God has also called us to this work, and commanded us that we should carry it out. For it is his work. So he will also give you willing hearts and hands, so that you will not grow weary in demonstrating your faith and your love. Yes! Amen! This you will do, beloved brethren, for Christ's sake. In particular, however, we ask the dear teachers of youth, to whom the Lord has primarily given the command to feed His lambs, not to remain passive spectators in the building of the seminary, but to regard the seminary primarily as their institution, to lend a hand, to lend it their eloquent tongue, and to help promote the building by collecting and hastily sending in contributions and so forth. - So also the Lord our God will be kind to us and promote the work of our hands; for our building materials, our bricks must sooner become gold and diamonds, before his work should decline and remain unfinished. Amen! This he will do, the merciful and almighty God, for his name's sake. Amen.

On behalf of the Building Committee: F. W. Richmann.

Signatures to the School Teachers' Seminar.	
The community in	
Berlin, Sommerset Co. of Pa. past. Kähler,	\$6.05
Oskosh, Wis. past. Multanowsky,	\$7.25
Proviso, Ill, Past. Meier,	327.00
Richville, Mich.,	10.05
Crete, Ill, Past. Heinemann,	365.00
Buffalo, N. I., Past. Dulitz,	65.25
Euclid, Ohio, Past. Husmaun,	45.00
New Melle, Mo., Past. Matuschka,	60.00
Lake Ridge, Mich. past. I. F. Mueller,	75.00
Des Peres, Mo., Past. Lehmann,	20.00
New Orleans, La., Past. Metz,	60.00
Monroe Co, Mich, Past. Steige,	25.00
Racine, WiS., Past. Engelbert,	36.00
Newburg, Ohio, Past. Sallmann,	33.00
Lafayette, Ind., Past. Schoeneberg,	100.00
Centreville, Ill, Past. Holls,	50.00
Lancaster, Ohio, Past. Merz,	50.00
Wollcottsville, N. Z1 , Past. Ruhland,	25.00
Frankenmuth, Mich., Past. Fuerbringer,	180.00
Frankenlust, Mich., Past. Sievers,	250.00
Monroe, Mich., Past. Hattstädt,	150.00
Cook Store Mo., Past. Bilz,	60.00
Thornton Station, Ill, Past. Loeber,	300.00
Cumberland, Ind., Past. Kunz,	30.00
West Cleveland, Ohio, Past. Lindemann,	500.00
Milwaukee, Wis. past. Lochner,	250.00
Crete, Ill, Past. Polack,	320.00
Rich, Ill, Past. Kuechle,	300.00
Pleasant Ridge, Ill, Past. Wagner,	80.00
Washington, D. C., Past. Citizen,	480.00
Frankenhilf, Mich., Past. Bernthal,	30.00
Dwight, Ill, Past. Counter,	6.00
Elk Grove, Ill, Past. Schmidt,	319.50
Carlinville, Ill, Past. Geyer,	35.50
Indianapolis, Ind., Past. Fricke,	300.00
Cara, Minn, past. Kahmeyer,	12.00
Mount High, Ohio, Past. Frederking,	27.00
Rock Island, Ill, Past. Mennicke,	50.00
Collinsville, Ill, Past. Fuck,	161.25
Saginaw, Mich., Past. Gunther,	50.00
Schaumburg Ill, P. Richmann (1st drawing), 201.00	New Gehlenbeck,
Ill, Past. Moll,	65.00
Marschal Co, Ind, Past. Cobbler,	100.00
Elkhorn Prairie, Ill, Past. Laumgart,	95.00
Rodenberg, Ill, Past. Niethammer,	150.00
New Dettelsau, Ohio Past. Nützel,	100.00
Detroit, Mich., Past. Huegli,	20 00
Henderson, Minn, past. Winter,	25.00
White Creek, Ind., Past. Klinkenberg,	78.00
Sibiwaing, Mich. past. Also,	17.30
Frankentrost, Mich., Past. Ahner,	25.00
New York, N. A., Past. Föhlinger,	52.75
Wittenberg, Ohio, Past. Horst,	50.00
Port Richmond, N. I., Past. Tirmenstein,	13.60
North Dover, Ohio, Past. Rupprecht,	15.00
Lebanon, Wis. past. Link,	162.00
Cape Girardeau, Mo., Past. Riedel,	30.50
Hillsdale, Mich., Past. Rooster,	50.00
Addison, Ill, Past. Francke,	3128.00
Transport and work are to be carried out from the surrounding	
Municipalities taken over	2000.00
\$11,629.00	
Ordinations.	
On Palm Sunday, March 20, Mr. Carl A. Graves of St. Louis, Mo., having completed his studies in the Concordia Seminary here and having received and accepted a call from the Lutheran congregation of Pilot Knob, Mo. God bless him for many.	
C. F. W. Walther.	
On Palm Sunday, the candidate for the holy preaching ministry, Mr. Gottlieb Traub, was trained at the practical theological seminary in St. Louis. Mr. Gottlieb Traub, trained at the practical theological seminary in St. Louis,	

The minister, who had well passed the moderate eras and had received and accepted a regular calling from St. John's Lutheran Parish in Allen and Adams Co, Ind, was solemnly ordained by me, by order of Mr. President Schwan, in the midst of his congregation and inducted into his office. May the Lord make him a blessing to many.

G. H. Jäbker.

Address:

R.6V. Oottlieb Laub,
RoodD. 0., ^llen 6o., luä.

On the Sunday after Easter, April 3 of this year, Mr. Gottfried Markworth, who had completed his studies at the local theological Concordia Seminary and had passed his candidate examination, was ordained by the undersigned to the holy office of preacher and introduced into it within his congregation in Danville, Ill. He was ordained by the undersigned and introduced into the same within his congregation at Danville, Ill, which had called him to be their pastor and pastoral caretaker. This congregation had been founded by the Rev. Schoeneberg at Lafayette, Ind. a year ago, and had been served as a branch since that time. As a large number of Germans, and especially many from Pomerania, have settled in the flourishing city of Danville and its vicinity, and as they are eager for the full beatific truth, the best hopes are entertained that a large and zealous Evangelical Lutheran congregation will be established. May the gracious and merciful God fulfill these hopes and give to his called servant an abundant measure of the Holy Spirit, that he may do all things well for the glory of the divine name and the salvation of many souls.

St. Louis, April 13, 1864.

I. F. Bünger.

Dear Brother's address is:

Uev. O. Unrlrrvorb,
Lox 145. Danville, Ill.

Conferenz - Ads.

The members of the Southwestern Indiana District Conference are hereby notified of the change in the time of the conference, which has been made for well-founded reasons, and accordingly will now meet at Darmstadt, Ind. on June 14 of this year.

P. Seuel,

The Wisconsin Lebrer Conference will meet Wednesday through Friday of Pentecost week, May 18, 19 & 20, God willing, in Milwaukee at Trinity^Church.

The incoming brothers want to report to teacher Bodemer or Härtel.

The dear brethren of the Chicago and Northern Illinois Conferences are especially

Notice.

In accordance with the Synodal Constitution Cap. V. 8. § 4, the following three candidates have been nominated by the electoral college by majority vote for the vacant position of dean of the school teachers' seminary: 1. Pastor J. C. Lindemann in Cleveland, 2. Pastor F. Lochner in Milwaukee, 3. Pastor F. Föhlinger in New York.

On the part of the teaching staff, Mr. Rev. W. S. Stubnatzi. of Fort Wayne. and of four

Synod congregations Mr. Pastor Lindemann, Mr. Pastor Föhlinger and Mr. Teacher C. E. Roschke in St. Louis have been put up as candidates with.

After two full months have passed since the last announcement, it will now be time for the members of the electoral college to proceed to the final election of a professor and director at the aforementioned seminary and to send in their votes without delay.

Furthermore, since Mr. Witte has declined the appointment to the proseminary in St. Louis, and thus a new election is to be held, all whom it concerns, the electoral college, the teaching staff, and the synodal congregations, are hereby called upon to exhibit their candidates.

St. Louis, April 15, 1864.
Th. 2. Brohm, d. Z. Secretary of the Electoral College.

Receipt and thanks.

For poor students:
"held by the St. Petri congreg. of the Rev. Dörmann in Aandolph Co.,Ill. collected at dcrenKirchwihe \$19.40;- by the Rev. Claus in St. LoniS-Bremen from an unnamed person \$1.00.- by Bro. verw. Hahn in Benton Co, Mo.
6 pairs of woolen stockings -from Mrs. Heimsoth same -same 6 pairs of woolen stockings -by Pastor Fick in EollinSville, Ill., from Mr. Usinger \$1.00. -

For Brunn's Proseminar:
(resp. M trip of the therefore expected pupils) by Pastor Birkmann in his parish near Waterlo, Monroe Co., Ill, Collectirt 45,15.-from Mr. Georg Bock in Carment Prairie. Perry Co., 50c. (in silver) -

For Past. Röbbelen:
by Past. König in Cincinnati from Mr. Zahn \$1,00.- from Sam. Zahn for Past.Röbbelcns children L5c.(inSilver).

C. F. W. Walther.

With heartfelt thanks, I certify to have received the following gifts for the Concordia College budget:
From Mr. Pastor Huömann'S former parish from Mr. Steinau 1 Nrtl. Beef, from Wittwe Müller 1 Brtl. dlo., from Herr Doctor 1 Fuder of wood, from Herr Brackhage \$10.00. From Herr Pastor Wambsganß'S former parish from Herr Scheumann 2 sacks of grain, 1 sack of wheat, 1 Bush, white Reuben. From the parish of Mr. Pastor Neichhardt of N. St. 2 sacks of grain, 1 sack of wheat, 1 sack of potatoes. From the congregation of Mr. Pastor Stephan from Mr. Prange 1 sack of wheat, 1 cartload of wood, from Wittwe Bretmüller 1 pair of woolen srlimp, from Mr. H. Nodenbeck 3z dozen eggs. From the ImmanuelSgemeinde of Herr Pastor Fritze 30 bushei wheat, z bush. Beans, 35 lbs. of pork, and at yellow \$25. From Mr. G. Thieme at Fort Wayne 2 barrels of flour. From the congregation of Mr. Pastor Strafen at Watertown, WiSc. for the sophomores Engelbrocht and Kruger 4 upper shirts, 4 lower shirts, 4 lower leg dressrr, L pair of stockings. From the congregation of the Rev. Trautmann at Adrian, Mich. from the Abcndmahlskasse -10.00. From the Nahverein at Baltimore for the Zögling Barthel \$5.00.
Fort Wayne, April 6, 1864, F. W. Reinke.

Received for the building of our English Lutheran Church here.

Bon Herr Präses F. Wyneken"\$10.00
" " Pastor Reisinger 5,00
" a youth of his congregation\$10.....,00
"Mr. Pastor Engelbert5,00
" " Hattstädt7,25
By Adam Schlitt2,00

\$39,25
For the Baltimore community
R. Schumacher.

Received

for the German Lutheran Hospital and Asylum:
From the congregation of the Rev. H. I. Schwensen, at New Bielefeld, St. Louis Co, Mo. and by the following: C. Trampe \$15.00, C. Poggemöller, Bro. JacopSmeier G \$10.00, Wilh. Lampe, Heinr. Lampe, Marks G \$5.00, C. Brackmann \$6.00, Söcker, Wittwe Rosen- kötter, Wilh. Mölke, E. Hofmeister, C. lost G \$2.00 Horstmeier, Schnatzmcier G \$1.50, F. Rasche, Ph. Dickmann, Herm. Dickmann, Fr. Gerling, H. Ehlers, Kahre, Wilh. Baum- kötter G \$1.00, Adam Elbert 50c., Summa ""\$76.50
By Rev. A. Saupert in EvanSville, from Mr.
G. Tzschoppe 0,75
By the same, from Mr. G. Striedcr 1.00
" Mr. Past. Bernreuther, by Mr. Hcinr. Diebold 2.00 ""
Lehmann, by St. Paul's Parish, Manchester Road, Mon. 11.00
By the same, from the Filial Grm. at Balvin, Mo. 5.50 By Mr. Teacher Schulz, in the congregation of Mr.
Pastor Lehmann 1,00
By Hcrrn Pastor Matuschka, of Mrs. Wittwe Welker, New Melle, Mo IM
From the congregation of the Rev. Heid in Peoria, Ill. 7M " ""
to EollinSville, Ill. 13,75
" Mrs. Kraft at Tarnet Prairie, Perry Co, Ill. 1.00 " Mr. N. N., in the comm. of Mr. Past. Birk
man 1,00
By Hcrrn Pastor Gräbner, of H. Meicr in St.
Charles, Mon. 1.00
From Mrs. Wittwe Wörnemann in St. Louis 5.00 ".N.
N. in St. Louis 20.00
By Mr. D. Heimsuch, of the congregation of the
Rev. I. M. Hahn at Lake Creek, Mo. 50.00 By Hcrrn Andreas Heinz, in the parish of the
Mr. Pastor Klaus in St. Louis, Mo. 5.00
Mr. W. Meier in Fort Wayne, Ind. 40.00
L. E. Cd. Bertram, Cassirer.

Received

for the construction of the schoolteachers'
From the comm. of Mr. Past. Lindemann, Cleveland, Ohio\$150 .00
" Hrn. Past. Walther, Wyandotte, Mich..... 5,00
" the Gem. of Mr.Past.Fricke,IndianapoliSInd. 159,75 " " " " Past. Rupprecht, North
Dover, Ohio7.00
" " Filialgem. of Mr. Past. Niedcl, Cape Girardeau, Mo. of B. \$5.00;
Mrs. B. \$5.00; K. \$1.00; W. \$1.00; D. N. \$2.00;
B. and V. s 50c.; E. 25c. 15,25

By Mr. Past. Auch, Sibiwaing., Mich, by Messrs: Chr. Auch, \$2.00; A. Haag, A. Bolz, A. Auch, F. Bühle, Müllerwciß, F. Krauß a 1.00. G. Weidner, W. Armbruster, I. Ziegler a 50c. H. Kunisch 39c. I. Engelhardt 25c.; by MrsPastor Auch \$2,00"" 12.14 By Mr. Rev. John, Cole Camp, Mo. of
Past. Schmfdt to Elk Grovc, Ill = of Messrs: W-Meier \$10.00; H.Bussel, F.Busse, C. Seeger, H. Nicherd s \$5.00; H. Decke, H. Sennen \$3.00; C. Grupe, H. Meusching, H. Fedrowitz, H. Phake s \$2.50; W. Brand, F. Busse, H. Busse, H. Bremer, H. Schwake, C. Henjes, H. Rd'hling L 2.00; H. Müller, H. Nirdert n\$1.25; H. Nacke \$1.0063.50
Jn Addison: by Mr. H. Wischman, H. Rohrs,
F. Leseberg, F. Weiß, G. Weiß a \$5.00;
F. Meier \$5.75; F. Jriene \$10.00; F. Krause, Jr. \$20.00; W. Grote \$25.00; W. Friene \$30.00; L. Friene \$32.00; H. Weber \$50.00; Wittwe Heuer \$100.00\$297. 75
By Mr. Past. Dulitz from the community in Buffalo,
N. I. by Messrs: Schulze \$8.00; Jensen, Ollrich n \$5.00; Dulitz \$4.75; Bayer \$3.00; Fischer, Capelle, Bindig, Behrnes, G. Graßer, Gref, Poy, A. Klose n \$2.00; C. Klose, Kolmorgen, Hakrr, Rudolph, Lettein, Zauber, Chr. Graßer, Schmidt, Falkrnhahn, Martin a \$1.00; EggerS, Hersch n 50c.; Selle 25c. 53,00

Don der Gem. des Hrn.Past.Heinemann, Trete, Ill., namely from theHerrn: W.Seifger \$10,00; H. Wüstenfeldjun. \$5,00; F.Stöcking \$1,25; Ph. Meier\$1,0017,25

Summa \$191.64 H. Bartling.
Addison, Ill April 5, 1864.

Received:

for the college debt settlement fund in St. Louis:
Don Mr. L. Penance, as an offering of thanksgiving for the happy delivery of his wife, Elkgrove, Ill. \$ 5.00
Penance collected at the infant baptism of Mr. L., Elkgrove, Ill. 3,20
Don Hrn. I. C. Seegers in Elkgrove, Ill. 1.00
To the synodical treasury of the western district:
Of the Trinity District in St.Louis, Mo. 10.10 Of the Gem. of Messrs. Past. Holls, Columbia, Ill. 8.95 Collecte of the Gem. of Mr. Past. Moll, New Gehlcnbeck, Ill.5.20
From the comm. of Mr. Hast. Heid, Peoria, Ill."" 21,00 From Mr. Teacher I. Niedrl at St. Charles, Mo."" 1.00 From the Gem. of Mr. P. Wolff, Jefferson Co, Mo. 2.50 Easter Collecte of the Gem. of Mr. Past. Moll, New
Gehlmbell, Ill.8.10
From the comm. of Mr. Past, Wagner, Pleasant Ridge,Ill. 11.00
From the Filialgem. of Mr. Past Dorn in Port
Hudson, Franklin Co, Mo12.57
From the community of Mr. Past. Gräbner, St.
Charles, Mo. 17.85
" N. N. by Mr. Past. Wagner, Pleasant
Nidge,Ill.1.00
By Mr. Past. Wagner in Pleasant Ridge, Ill. for Synodal Bishops 3.00
By FromMr White in Addison,
Ill. 2,00
" ,, M. Thomä in Addison, Ill. 2.00
" of the community of Mr. Past. Niethammer, Roden
the g, Ill.7.40
" Mr. I. Meier in Mr. Past. Johannes Gem., Benton Co., Mo. -
.....2.00
" Mr. H. Hesse in Mr. Past. John Gem, Benton Co, Mo.....
..... 8,50
To the college maintenance fund:
From Trinity District in St. Louis, Mo."" 11.00 Christmas Collecte of the Gem. of Mr. Past. Polack,
Kick, Ill12,00
From ImmanuelS-Distr. in St. Louis, Mo. 11.00
From Mrs. B. I. by Mr. Rev. John, Benton
Co., Mon.1.00
" of the comm. of Mr. Past. Roesch, Swetts Pra., Madison Co., Ill.11.10
" Mr. Past. Rösch, Madison Co., Ill. 1.90
Easter Collecte of the Gem. of Mr. Past. Löber at
Thornton St., Ill.11.00
Collected from the Filial Congregation of the Rev. John, Benton
Co.,Mo.3.15
From the Immanuel congreg. of the Rev. John, Benton Co, Mo. 1.85
To the Synodical Missionary Fund:
From TrinityS Distr. in St. Louis, Mo. 3.45
"Mr. G. Wunderlich, Paitzdorf, Perry Co., Mo. 5,00 ,, the school children of the undersigned 9,10
By Mr. O. Noack, New Orleans, La. 13,15 From a confirmand of Mr. Past. Loeber,
Thornton St., Ill.0.50
" of the congregation of the Rev. Wunder, Chicago, Ill. 5,45 " the confirmands of Mr. Past. Franke,
Addison, Ill.8.60
" Mr. Chr. Klipp, Addison, Ill.050
For the community in New York:
From Mr. Wilh. Ziegelbein in New Gehlenbeck, Ill. 1.00 " the comm. of Mr. Past. Dorn, Boeuf Creek,
Franklin Co., Mo.5.00

For the construction of the school teachers' seminary in Addison:
From the comm. of Mr. Past. Haman, Carondelet,
Mo., second show""25,00
Collecte of the Gem. of Mr. Past. Baumstark, Aurora, Ill. 5,00
Don Hrn. Past. Beilharz in Mich. 1,00

For the English community in Baltimore:

Collecte of the Gem. of the Hm. Past. Minor, New Gehlenbeck, III. 5.80

Don Hm. Anton Lickcr, New Gehlenbeck, III- 1/00 Ed Noschke.

Received

in the middle district treasury:

For the synod treasury:

By Mr. Pastor Saupert\$33.....,00

Namely by: Iran Spindler, Chr. Däuble, Bro. Langele, Mrs Umbach, Teacher Bcwic, Mrs. Tongcs, Mrs. Schulte G \$1.00

Bro. Nusch- meier \$3.00, H. AlmS \$5.00, on Chr. Däub- le'S infant baptism collected \$5.25, on Joh. Mnl- ler's jun. infant baptism collected \$9.55, from H. Maasbcrg \$2.70, from Sophia Hanser 50c.

Don Mr. Pastor Frederkiug'S congregation from the Cash desk 14,50

" an unnamed man from Mr. Pastor Frickc'S. Community in Indianapolis- 5.00

"Pastor Schumann's Emanuel congregation., Collections in fasting 3.87

" Mr. Pastor Lochner 1.63

""Lestermeyer's Parish7.00

""Sihler's parish in Fort Wayne, Easter collection 78,78

""Stürken's parish, Eastercollecte 13,00

, ""Friedrich's " 4,00

"" Emanuel's parish--283

, ""Bode's Gemeinde8,41

""M. Stephan'S Parish6.50

For missionary Clöter:

of Mr. Pastor Tramm'S congregation5.61

By, " Weyel, from an unnamed-- 1.00

" "" Saupert7,00

Namely by: Br. Ruschmeier \$2.03, Langele, Br. Schulte, Stricdr G \$1.00, Pastor Saupert himself \$1.00, Däuble, G. Becker G 50c.

By Pastor Frederking, from Mrs. Wittwe Rcichart 1.00 Don Stürken's Gem. Collecte on Sundays before Lent5 00

By Pastor Strengths, by H. Steinmann3,00

For college construction in Fort Wayne:

Bon Herr Pastor Saupert's congregation6.35

For the Nassau Mission:

Bon Herr Pastor Tramm'S Church3.95

For Pastor Brunn's institution in Steeden:

Of Mr. Pastor Wcyel's three congregations40 ,35, ""

Dreicinigkcits- und EmanuelS-Gemeindc, Adventcollecte9,65

By Mr. Pastor Saupert, from the Women's Association of the Lutheran congregation in Evansville20.70

For Mr. Pastor Röbbelen:

By Mr. Pastor Weyel, half of a collecte on Home. Maasberg'S wedding collected \$2.90, from an unnamed \$1.00, from Mr. Mar- tin Keck \$1.004.90

From Mr. Pastor Sihler's church in Fort Wayne, Collecten in den Passtonsgottesdienst54,62

Durch Herrn Pastor Wichmann, von H. Sicckcrmann 4,00 Von Hrn. Pastor Schumann's Gem. in De Kalb Co. 5,25 " " Schumann selbst 1,00

" " Mrs. Kühn1,00

For Pastor Hoffman" in Hesse:

Through Mr. Pastor Weyel, from an unnamed... 1,00

For Mr. Pastor Sommer:

By Rev. Weyel, half of a collecte, on Hcinr. Maasberg'S wedding collected \$2.90, from an unnamed person \$1.204.10

For the seminary building in Addison:

From Mr. Pastor Saupert's congregation90.25

For teacher salaries:

Don Mr. Pastor Hvrst's church6,00

// /, " Horst himself 1,50

For the building of the English church in Baltimore:

Bon Hrn. Past. Frederking's Gem. inHolmes Co.,O. 10.35

For the church purchase in Netv York:

Don of St. Paul's Parish in Allen Co.,rInd. - - - 9.25 **For the general pres:**

Don Herr Pastor Husmann's St.-Johannis-Gem. 8,00""

Oestermeyer'S GemeindeIM

For synodical reports:

From Pastor Stephen's church3.25

"" Schumann's Parish, DeKalb Co.,-- 2.60

For poor students:

From Pastor Ocstcrmeycr'S congregation for C. Schmidt- 3.50

By Pastor Geier, from -,rau I. K.5.00

" ,, I. G. Sauer 6,00

Namely by Friedrich Pollert \$5.00, Katharina Bettenbrock \$1.00.

"Pastor Zaget, by H. Hormann-200

For Synodal Mission:

From Mr. Pastor Friedrich's congregation1.11

For the hospital in St. Louis:

By Rev. Frederick, of L. Hitzfeld 5.00 Fort Wayne, April 1, 1864. c. Vonnet, Cassirer.

Received

in the Casse Eastern District: for the Synodal Casse:

From the Buffalo congregation\$1356

from N. N. there1.86

For Heathen Mission:

By Rev. Keyl from F. Siegel 2.00., Rev. Keyl 2.00., I. Wirth 3.00.-, 7.00

by Mr. Nuppel in Baltimore collectirt3200

For teacher salaries:

Through Pastor Keyl by Mr. Hoffman"0,80

collected by Mr. Nuppel in Baltimore 75.52

For poor students:

By Pastor Keyl of F. Albrecht5,00

by Pastor Grätzel of his congregation ----4,40

from the Washington Sewing Society for poor scholars in Fort Wayne10.00

For the proseminar in Germany:

By Pastor Keyl von Steck, Kunker, Kattcnkamp se 0.25; Waldschmidt, Spiclmann, Sander each 0.50; Schäfer, Schulz, Bach each 1.00; von der kleinen Lange 1.23; M. Fritze 2.00; Jrl. Drege 2.95; Louis 3.00; Rev. Keyl 5.00: 19,43

by Mr. Nuppel in Baltimore collectirt60 ,38

To the debt redemption fund

By Rev. Keyl from C. Meyer and Dunker 1.00 each; Rev. Keyl 2.00; M. Fritze 3.00; B. Lange 10.00; by Mr. Nuppel in Baltimore collectirt 38.42; 55.42

from the municipality of Washington30.00

For the educational institutions

By Mr. Nuppel in Baltimore collectirt -- 35,60 from the sewing club in Baltimore for the seminar in Fort Wayne10.00

from the same for the grammar school there 10,00

"" for the college in St. Louis 10,00

from the municipality of New York for the month of March 7.05

For inner mission:

From the municipality of Buffalo11,58

For the church purchase in New York

By N. Schäfer 1.00; G. Willner 15.00; 16.00

" M. Hauenschild 10,00; C. Reinkert 5,00; 15,00

" F. Schlegel 500

from Baltimore Sewing Club 500

from the Buffalo community after the fact- 3.....0t)

from the municipality of Johannisbura2400

For missionary Clöter

By Pastor Keyl von Becker IO Cts., Knortz20CtS., Krüger, Nackt, Dietrich, Zink, Klingghöfcr, Dinkel, Jackel, Mombergcr, Alb 25 CtS. each, G. Bauer, Bruns, Rössel, Hofmann, Beck, Lander, Schaumlöffel, C. Kleppisch, Möhring, Mess, E. Beck, G. Meyer, Ohmenbaum, Kaumster, Waldschmidt, Thiemeycr, Lindemann, Fr. Zuck each 50 CtS., Kar- stens 75 Cts., Nuppel, Lcutncr, Osnberg, Träger, Papst, König, Billmann, Louis, Eggers, Prüfer, Frl. Drege, Past. Keyl each 1.00; F. Thiemeyer, Fritze, F. Siegel each 2.00; Schäfer scn. 3.00; on Burmann's baptism of children collected 3.40; from Mr. A. Sieck 4.00. 41.20

For Pastor Hofmann

By Rev. Keyl of Borderwesten, Siegel, N. N. 50 cts. each, W. Lctman 1.00; Bägler, Thiemeyer 2.00 each; Rev. Keyl 2.50. 9.00

by Mr. Nuppel in Baltimore collectirt5700

For Pastor Röbbelen

By Rev. Keyl of Dunker 12 CtS, Fritze 50 CtS., Vorderwesten, Louis 75 Cts. each, Bägler, Letman, Aichcle, Siegel 1.00 each, Rev. Keyl 2.00. 8.

from Baltimore Sewing Club 12

from Baltimore Sewing Club 3..... 3.00

For Pastor Summer

By Pastor Keyl of Dunker 15 Cts., Miss Drege 35 cts, Fritze, Vorderwesten 50 each; Louis 75 cts; F. Winter 1.00; Pastor Keyl 2.00; 5.23

from Baltimore Sewing Club 3.....00

For Mrs. Leutner

By Pastor Keyl from F. Zink 0,50

For the seminar building in Addison

From the municipality of New York 57.75

from the Baltimore Sewing Club 10.00

For the widow's fund

By Pastor Keyl of F. Albrecht 5,00

from Baltimore Sewing Club 5.00

Corrections:

In No. 14 of the current volume of the "Lutheran" it should read: From Mrs. Stutz, from whose love box\$2150

instead of \$20.

From the municipality of Johannisburg 5,50

instead of 5.00.

From G. Emmert 2 ,50

instead of 2.00.

New York, 1 April 1864. I. Birkner.

No 92 William St.

Correction. In No. 9 of the "Lutheran" it should read: "College-Ban: By Past. Saupert by Gottl. Tzschoppe \$1,00", instead of: \$5,85; - further: For, 6aS Proseminar in Nassau: Collected at Köhlinger's wedding \$6,00, should read: "Collected by Past. Weyel on Heiur. Kölling's wedding \$6,00." W. Meyer.

For the Lutheran have paid:

The 15th year;

Mr. A.- Horch.

The 18th year:

The gentlemen: I. Tisza, Stricker, G. Meister, Fr. Grieger.

The 19th year:

Messrs. I. Tisza, Pastor L. Dultz, L. Donner, L. Kohlstock, Pastor W. Kähler, G. Meister, Pastor I. Schneider, G. Hemmcter, W. Moll, R. Mießler, G- Salvner, I. Haushaler, Pastor H. Hanser \$3,80; G. Bcwie.

The 20th year:

Messrs. I. Martins, Past. I. G. Kunz, O. Noach \$1.70, C. Kroll 50c-, C. Mauer 50c., D. Kcttriig 50c. Past. I. Baumstark 50c., I. Threß, Past. C. StrasscuM., C. and F. Sewing, Past. F. König 6 Er., H. I. Kais" 4 Er-, I- Eckhardt 50c., L. Dünner, H. Bode, F. Dvhring, F. Jlsemann, C. Groth 50c., E. Döhring 50c., H. Gri-> nemcier, E. Brumwort, H. Brüggemann, I. Höhne, W. Strattmann 50c., P. Dennigger 50c., P. Craft 50c., D. Fellbanm, L. Heischmann, H. C. Löhr 10 Ex-, H. Baierlein, I. Hüttcr, Past. H. Horst, C. Wolpert, M. Kart, W- Holzmüller, F. Vollmer 50c., W. Bcnzrt 50c., H. Heußner 50c., H. Möller, F. Bode, Past. I. Schneider 10 Er., Past. M. Zucker \$2.50. N. Müller, F. Harms, C. D. Wirth 72c., Past. M. Guinlher 28c., I. Haushalter, Past. A. Detzer, Past. H. Hanser \$3.00, P. and E. Baumann.

Furthermore. Mrs. Beckmann andKath.Wichmann, WittweDiehm.

The 21st year:

Messrs. Past. I. Baumstark 50c., I. Eckhardt bik" L. Donner, P. Denninger 50c., P. Kraft 50c., A. Schmidt, Fr. Vollmer 50c., W. Bengert 50c" H. Heußner 50c.

M. C. Barthel. .

Changed address:

Rev. 6r. N. Mucker

Lrlstol,

KeuänN Oo., Isis.

St. Louis, Mo.,

G-nodal printing office of Aug. Wiebusch u. Erh".



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. May 1, 1864, No. 17.

(Sent in by Pilstor Köstering.) Honorary monument of
faithful witnesses of truth or
The lives and works of godly men in the age of
the Reformation.

Motto: "Remember your teachers who have told
you the word of God, which end look on,
and follow their faith." Hebr. 13,7.

(Continued.)

Johann Bugenhagen.

Johann Bugenhagen, the evangelist of several northern German countries and cities, Luther's faithful friend and confessor, was born on June 24, 1485 in Wollin in Pomerania. Because he saw the light of day on St. John's Day, he was given the name John at his baptism. Dark and sparse are the news about his origin, as well as about his childhood life. Only so much we know that he probably came from a noble family and that his father Gerhard was a member of the council of Wollin. He received his first lessons in the school of his hometown, where he already distinguished himself as a gifted and studious boy and the saying proved true: "What wants to become a hook, bends at times. Not only did he diligently study foreign languages and music, but he also came across the holy Biblia in his earliest youth and studied it diligently. This he testified later

even in the preface to his Passion Booklet, where he says: "I loved the Holy Scriptures from childhood." Of Belbuck monastery, Johannes Boldewan, to teach the course, this is a strange example from that time. For ignorant monks at the monastery, he was able to apply even if the Bible was not on the chain everywhere, as in Erfurt, where Luther first found it, it still lay mostly forgotten in the dust. Pagan wisdom, the Pope's decrees, stink and dung, and the legends of lazy, insolent, lying monks were mostly what was taught and learned.-As a seventeen-year-old youth, Bugenhagen entered the University of Greifswalde in 1502 with some ambitious young men who were friends of his. After he had spent a year here, as far as his knowledge reached at that time, he received his Master's degree, and three years later he was appointed Rector of the Latin School at Treptow. In this position he not only diligently read for himself the prophetic and apostolic writings, invoking God for enlightenment, but, in order also to guide his hearers to true godliness, he expounded the Evangelist Matthew, the Epistles of Paul to Timothy, and the Psalms of David. At these lectures even citizens, preachers and monks were present, and he was asked to preach in the church. Now in order that this might be done, he received, probably in 1509, the ordination of the priesthood, and was thus admitted to the ecclesiastical state. He had an even better opportunity to use his knowledge of the Scriptures for the good of the church.

In 1517, when he was employed by the abbot of the which work he quickly and successfully carried out.

But as even the most excellent talent does not bring man to the knowledge of truth, and as even the Holy Scriptures, even if he reads them, remain a closed book to him as long as he does not learn them from the Holy Spirit. The same was the case with our Bugenhagen, who was not yet able to read the Scriptures. It was the same with our Bugenhagen. He was certainly one of the noblest spirits in the papacy who recognized to some extent the corruption of the church. In particular, he complains of the terrible ruin in the monasteries. When he relates in his Pomeranian history that their heathen ancestors had killed children, especially daughters, if they had several of them, he adds: "In our days they are given over to the monasteries; now that would be quite good, if only some did not live in such a way that it would seem as if they had been given over to Satan and the world rather than to Christ!" How little evangelical knowledge he had at that time is evident from the fact that in one speech he says: "You say I cannot be holy. You are right. Nor should you presume to be holy, but you should strive to be holy, and this striving Christ will give you."

according to his grace, as holiness." In this sentence the pope, as he lives and breathes, still clearly appears. Thus his relationship to the Roman Church remained friendly for a long time. Yes, he was still so blinded that when he got hold of Luther's writing on the Babylonian captivity in 1520, he declared Luther to be the heretic above all heretics and said: "Many heretics have already attacked the church and have been hard on it; but none has yet arisen who would be more pernicious than this one. However, God also wanted to lead him out of the Babylonian captivity of Pabstism, and as a strong man he too was to become a prey to the Lord Christ. For when he diligently read through Luther's writings at home, he implore! then it happened that the papist delusion fell from his eyes like scales. Overcome by the power of truth, he could say with the prophet Jeremiah: "Lord, thou hast persuaded me, and I have been persuaded; thou hast become too strong for me, and thou hast prevailed" (Cap 20, 7.) *) - But one does not light a lamp and put it under a bushel, but on the lampstand, that it may shine on all who find in the house. I believe, therefore I speak. So did Bugenhagen. Soon he discovered to his friends what had happened to him, and said-"What more shall I conceal my opinion? The whole world is blind; it walks in a Cimmerian (thick) darkness. Luther alone sifts the truth!" His testimony was not without blessing. A host of scholars and laymen fell for the Gospel, over whom persecution soon broke out on the part of the bloodthirsty papists. Immediately after his revival Bugenhagen had reported his change to his spiritual father - Luther - and asked for rules of conduct. Luther answered him: "A Christian does not need any rules of conduct; the Holy Spirit, who is in him, will guide him through the Word into all wisdom. But now Bugenhagen was urged to go to Wittenberg himself and to see the works of the Lord there. In 1521 he arrived there. His purpose had been to be a disciple himself in Wittenberg and to hear other scholars of God. But when soon after his arrival he began to explain the Psalms of David privately to some Pomeranian students, it happened that others also asked him for permission to attend his lectures; and behold, it did not last long, so he had to change his private lectures into public ones. And because Melanchthon himself often attended his lectures, his gifts, his earnestness and diligence, his orthodoxy and fear of God soon became known. - That he had understood Luther's meaning in his reformatory endeavors and was one heart and one soul with him, was also soon to become apparent in a

*) A more detailed account of this incident is found in the 2nd volume of the "Lutheraner," No. 5. D. R.

prove himself in another way. Even before Luther's departure for Worms, he had arrived in Wittenberg and had heard his opinion from Luther's mouth. Soon after, although Dr. Pommer did not think at the time that he while Luther was at the Wartburg, the iconoclasts broke out in Wittenberg, among whom Andreas Carlstadt was the foreman. To these people, who were infatuated with their own spirit and driven by the devil of arrogance, Luther's reformation did not leave the place fast enough; so they took hold with their fists, destroyed images, altars, etc., and thought how great deeds they had done and how well they had reformed the church. Bugenhagen opposed this mischief and church outrage with all his might. Faithfully and firmly he represented against these fanatical church revolutionaries the genuine Reformation principle that one did not want to cleanse the church of the images, but through the preaching of the Gospel one wanted to cleanse the hearts of the people from unbelief and superstition, from false doctrine and papal tyranny. For when this was done, it could not fail that little by little the outward abuses would fall away of their own accord. But what did the devil ask for this, when all the images from the churches and the churches of the papists themselves were thrown into a heap, if only he was not driven out of the hearts of the people by the finger of God? In 1523 Bugenhagen received the pastorate at the main church in Wittenberg. With great love and devotion he administered his holy office as a faithful subordinate of the "Arch Shepherd" JEsu Christ. Even in the most dangerous times he proved that he was not a cowardly hireling. When in 1527 a terribly raging plague broke out in Wittenberg and many people hurried away, he stayed behind in the city with Luther and two deacons and raised up his congregation with preaching and pastoral encouragement. Wittenberg had become his second hometown, and he could not part with it for the rest of his life. He rejected the various professions, as to Erfurt, Danzig and Hamburg, as well as to the bishoprics of Schleswig and Pomerania, saying: "I would have more peace and income and less trouble and work in those places; but for this very reason I consider my profession in Wittenberg to be divine, because it is connected with much trouble and danger in the service of the Gospel. His preference for Wittenberg was also strengthened by the never disturbed intimate friendship with Luther, whose confessor and comforting advisor he was. When Luther was once quite distressed and sad, Bugenhagen said to him: "Our Lord God remembers without a doubt in heaven: What more shall I do with this man? I have given him so many great and glorious gifts, yet he will despair of my grace!" "These words," Luther afterwards confessed, "were a glorious to me,

great comfort and remained firmly in my heart, as if an angel had spoken them to me from heaven itself, wanted to give me comfort with his speech." In his own way, Bugenhagen took a very active part in the blessed work of the Reformation. He was the third in the alliance with Luther and Melanchthon. These three men - Luther from the middle, Melanchthon from the south and Bugenhagen from the north of Germany - had been wonderfully brought together by God in Wittenberg. Each of these three men had his peculiar gifts with which he abounded in the service of the Lord. It is true that Melanchthon says of Luther that he is all in all. However, it cannot be denied that Luther's task was especially that of reopening the well of the Holy Scriptures, of bringing salvation to the people. However, it cannot be denied that Luther's task was especially to reopen the well of Holy Scripture, to purify the wholesome doctrine from the chute of the Papacy, to give it a firm content and a proper form, to defend it orally and in writing against all enemies, as Papists, Zwinglians, Calvinists, enthusiasts and other evildoers; and thus in this way to be the fundamental and pioneering predecessor in the Reformation struggles and endeavors. Melanchthon's task, on the other hand, was primarily to process the treasure of salvific doctrine in his school for the training of capable teachers of the church, to bring it into suitable forms, to make it dear and valuable to the youth, and thus in this way to be an ornamenting and decorating helper in the work of the Lord. Again, Bugenhagen was active in the service of the Reformation in a quite different way from Melanchthon. His outstanding talent, which proved itself in action, consisted primarily in organizing and establishing the relationships of the congregations, drafting good and wholesome church ordinances, leading the congregations, settling disputes, counseling pastors, and in genuine pastoral wisdom and prudence. He has been called the shepherd among the Reformers, which is certainly the most appropriate description, for he not only knew how to feed the sheep well, but also how to lead them properly. With these gifts he willingly served not only his congregation in Wittenberg, but the church in general. He had ample opportunity to do so. We want to record his most important episcopal journeys here recently. In 1528 Bugenhagen went to the city of Brunswick at his request. This city had decided in favor of the Reformation after long struggles, but lacked a man who could establish a new and good order. Bugenhagen was asked to do this. On Ascension Day he preached there for the first time, and the crowd was so great that the church could hold only half the number of listeners. He stayed there for about four months, preaching three times a week, lecturing on Paul's letter to the Romans.

and about the two to the Timothy and wrote a suitableThe Lutheran doctrine had already found its way into the In 1542 Bugenhagen had to make one more journey to church order. The people of Brunswick would have likedhomes of individuals, but it was not tolerated in the state; the Brunswick country, which had been freed from to keep him forever, but neither he nor the people offer the Lutheran Christians who were scattered from timeRoman pressure, and one to Hildesheim, and there his Wittenberg wanted to do so, and he was again called toto time were persecuted and thrown into prison. Thischief episcopal journeys ended.

an arid place to regulate church affairs. - The free city ofhappened especially at the instigation of the arch-papist Hamburg, which after long disputes had finally acceptedbishop Erasmus von Mandüwel, who, as his name is, was the Word of God, had asked the Elector of Saxony fora real "Düwel" (devil) to the Lutherans and used every Bugenhagen's help in clearing away the papist rubbleopportunity to vent his fury on them. When, for example, and establishing good church orders. On October 9,the Antonius Brothers, a kind of lazy, thieving monks, 1528, he arrived in the city and was received by the citywent begging through the streets of Treptow with their council and the citizens with many honors. With God'spigs hung with little bells, and the people threw dung at help, he succeeded in eliminating the remnants of thethem, this must have been an inducement to persecute papacy, in settling many bad disputes, and after he hadthe Lutheran Christians. But God stirred up the spirit of received a well-deserved public rebuke from his own also passed a suitable church order here, he left the citytwo Pomeranian dukes to take up the cause of the synod because of his thoroughly unchristian behavior. that had become dear to him after an eight-month stay.Gospel. They called a Diet to discuss the introduction of We believe we owe it to justice against this body that we On his return journey he passed through Brunswickthe Reformation into the Pomeranian lands, and now also inform our readers of this, after they have been again, where two preachers had spread the ZwinglianBugenhagen was invited to attend. Here he saw the informed of the so filthy behaviour of one of the members heresy of the Lord's Supper. They were removed fromcause of the Gospel triumphant. He now wrote a church of the same. The following "statement" by the president their offices because they did not want to be taught anyorder and made a visitation tour through the whole of the middle district of the Protestant Church country, often accompanied by the two dukes. On this Association is found in the Marthasville "Friedensbote" of journey he often experienced strange appearances. Thus April 15: "The pastor A. Röder of the Protestant St. outside Wittenberg - in Lübeck. Here, too, we find himhe once came to a monastery to examine the monks. The Peter's congregation in St. Louis has published a series busy with the enactment of a church order, with the usemonks, however, had previously brought Bugenhagen's of articles in a local political newspaper in which he seeks of monasteries and convents for the service of theservant Cornelius to their side and had asked him many to justify himself against the accusation made by church, and with the establishment of schools. On thethings concerning doctrine and faith. Now, as they often members of another church body that he allowed a return journey from here, a very interesting anecdoteanswered very aptly in the Eramen, Bugenhagen said subject who had been hounded away for gross sins of occurred, which an old historian relates in the followingwith a laugh, "Out of his own quiver did these arrows not the flesh to perform official church duties. Without going words: "When Dr. Pommer had completed the churchcome." He wanted to say: "If you had not plowed with my into the serious accusation mentioned above, for which visitation, the gentlemen of Lübeck had him honestly ledcalf, you would not have guessed my riddle. Bugenhagen Father Roeder will be called to the strictest responsibility, home again on a covered wagon and assigned him a spent almost a whole year in Pomerania, after which he the filthy meanness and the scurrilous tone in Father preacher or two. What happened? One of the pre-returned to Wittenberg, delighted with the happy outcome Roeder's advertisements, by which he seriously reviewers, when they reach the open field, intends toof the matter. But his travels in the service of the offended the dignity of the office and blasphemed the knight the doctor and to deny him a color, therefore heReformation had not yet come to an end. Duke Christian name of the Lord, deserves the strongest disapproval. rode along by the carriage and wins Dr. Pommer'sof Holstein had taken possession of the kingdom of Although no fair-minded person will blame the Ev. speech, among other things with these words: "Doctor, Denmark, which had been transferred to him, as Kirchenvereiue for the disgraceful conduct of a member would like to ask you something, when you will answerChristian III, and now wanted to establish a good who has often been warned and has long borne with me in kindness. Yes, I do. Then he asked, "Did theecclesiastical order in his country as a foundation for the patience, the undersigned President of the Middle apostle Peter also ride in his apostleship on such aReformation. For this purpose he desired Bugenhagen's District, to which Father Roeder has belonged up to now, chariot, with preachers? The doctor saw that he waslong-proven services. In July 1538 the latter arrived in nevertheless considers it his duty to publicly express the hung with a rogue; therefore he did not think long andDenmark with wife and child, and on August 12 he deepest indignation which Father Roeder's charges have gave him the answer, "My son, let me tell you that when crowned the king with his wife Dorothea, a daughter of aroused within the Synod. Only the circumstance that the the apostle Peter came to such pious, kind people asDuke Magnus of Saxe-Lauenburg. Thereupon he General Conference is approaching has prevented the your lords of Lubeck are, they let him be led home againappointed several Protestant superintendents, wrote a Honorable General Praeses from ordering Fr. Röder's in such a way as your lords are now doing to me; butsuitable church order, took care of the improvement of immediate suspension from membership of the when he came to wicked men like yourself, he had to go the dilapidated university of Copenhagen, where he Protestant Church Association."

home again on foot. That was the right answer to it." himself lectured for a time, and saw the work of the Lord happily accomplished by his hand. Later, at the request of the aforementioned king, he had to visit the Duchy of the so-called Albrechtsleute. In one of the organs of the latter, the "Christian Messenger," published in Cleveland, O., of Feb. 15, an "evangelical" writes, among other things, as follows: "It is said that the two communities are as alike as two eggs. That may be so. But how difficult would it not be to make one egg out of two eggs?"

Bugenhagen experienced a great joy in 1534, when also his fatherland Pomerania (after which he was called Dr. Pommer or Pomeranus) accepted the Gospel.

To the ecclesiastical chronicle.

Mr. Röder, the unirt-ev. pastor at St. Louis, has received a well-deserved public rebuke from his own synod because of his thoroughly unchristian behavior. We believe we owe it to justice against this body that we now also inform our readers of this, after they have been informed of the so filthy behaviour of one of the members of the same. The following "statement" by the president of the middle district of the Protestant Church Association is found in the Marthasville "Friedensbote" of April 15: "The pastor A. Röder of the Protestant St. Peter's congregation in St. Louis has published a series of articles in a local political newspaper in which he seeks to justify himself against the accusation made by members of another church body that he allowed a subject who had been hounded away for gross sins of the flesh to perform official church duties. Without going into the serious accusation mentioned above, for which Father Roeder will be called to the strictest responsibility, the filthy meanness and the scurrilous tone in Father Roeder's advertisements, by which he seriously offended the dignity of the office and blasphemed the name of the Lord, deserves the strongest disapproval. Although no fair-minded person will blame the Ev. Kirchenvereiue for the disgraceful conduct of a member who has often been warned and has long borne with patience, the undersigned President of the Middle District, to which Father Roeder has belonged up to now, nevertheless considers it his duty to publicly express the deepest indignation which Father Roeder's charges have aroused within the Synod. Only the circumstance that the General Conference is approaching has prevented the Honorable General Praeses from ordering Fr. Röder's immediate suspension from membership of the Protestant Church Association."

Union. Various efforts are now being made to unite the Methodist Church and the Evangelical Fellowship of the so-called Albrechtsleute. In one of the organs of the latter, the "Christian Messenger," published in Cleveland, O., of Feb. 15, an "evangelical" writes, among other things, as follows: "It is said that the two communities are as alike as two eggs. That may be so. But how difficult would it not be to make one egg out of two eggs?"

The Ohio and Pennsylvania Synods. After Mr. Pastor Brobst in sei-

In the Columbuser Kirchenzeitung of April 1, Prof. Loman became unwell as a result of the debates of the long meeting and had to leave the hall, Loman received a majority of Ewer's vote. The church council then went into the church, where the result was to be announced to the waiting congregation. But when they heard that Loman had been elected, a loud storm broke out, especially against the young unbelieving deacons, and in confused confusion it sounded: "Away with Loman, we don't want him, you are beautiful deacons to us, away with Loman," 2c., in addition to whistling and shouting, so that the deacons found it advisable to seek refuge and were finally forced out of the door. In the midst of all this hustle and bustle, however, it was said, "Do nothing to our Father Lenz." Dr. Munkel, who also reports this, makes the remark that this is "at the same time a telling proof of how little even a constitution based on the so-called congregational principle is always able to express the true sentiments of the congregation." We cannot find such proof in it, since the constitution is not directly based on the original congregational rights when the final election is in the hands of the church council; although we do not deny that in no constitution is the right exercise of Christian and congregational rights completely preserved and secured.

Methodist Church. A German Methodist preacher from the North, named M. J. Crämer, writes under April 5 from Nashville in the State of Tennessee, as we learn from the "Apologist" of April 18, to Dr. Nast among other things as follows: After much effort and hardship, after much traveling back and forth, I succeeded in obtaining a special order for the possession of the German Southern Methodist - Church and the English Southern Methodist Church (called McKendree Simpel) on Church street. I had another order given to me to have the two churches repaired at government expense. This order is now being carried out. In a few weeks I hope to see the two churches made ready to hold services in. . . The prospects of organizing a loyal congregation among the English here are not very promising. The prejudice against preachers from the Northern States is still too deeply rooted in the minds of the Southern Methodists to permit them to engage in such an enterprise."

Election of preachers by the church council. In Amsterdam, Holland, there is a Lutheran congregation of 25,000 Lutherans who have two churches and six pastors. Among them are about 6000 Germans with their, as they call him there, High German preacher, who administers the ministry alternately with the ' Dutch preachers. This is the well-known venerable Pastor L. Lentz, a Hanoverian by birth. For quite some time now this congregation has been experiencing dangerous agitations. When recently a new preacher was to be elected, a certain party, which is especially strongly represented among the deacons, put up a certain Loman as a candidate, who is a decided rationalist. All the entreaties of the congregation, all the warnings of the sensible, were of no avail. The day of the election approached, the church was crowded and waited several hours for the result, since the elders and deacons, who form the electing church council, could not agree in the spacious sacristy. For a long time the election remained undecided, since there were equal numbers of votes for and against. Only by the fact that one of the Aelte

Conversation between a pastor and a member of the congregation. The following conversation is found in the Hermannsburg Missionary Bulletin of January: R. Yesterday in the pulpit you mentioned a new church law about holy baptism. I am very frightened and disturbed about this and wanted to ask you, would you not have done much better to keep quiet about it, so that no one would know? P. ! No, dear friend, it is a church law that concerns all members of the church, so it would not be right not to make it known to the congregation. R. But when I heard that, I thought that it could easily happen that you would be deposed because of this law, and it would be better if the people did not know it at all. P. Certainly, if one sits on a powder keg, one can easily be blown up, and I am indeed now sitting on a powder keg by this law; but that is precisely why everyone in the community must know it. For as it would be wrong to try to conceal from them a church law which concerns all the members of the church, so it would be cowardice to conceal from them the law because it is harmful to the pastor. Openly and honestly it must always go between pastor and congregation, otherwise no trust is possible. R. How did you come to this new law? P. At the pre-synod, a layman by the name of Flügge proposed that the questions of renunciation should be asked at holy baptism. At the pre-synod a layman named Flügge proposed that at Holy Baptism the questions, "Do you renounce the devil? and all his works? and all his nature? should no longer be used. This was not carried, but the following was accepted by the presynod: If in a congregation in which these questions of renunciation are customary, any father, or his representative, desires the omission of the questions, the pastor shall use the following formula for baptism. He shall say to the parents: Dear friends, you have brought the child to the Lord Christ and asked that He may accept it, bless it, and give it the kingdom of heaven and eternal life. And you have also heard that our Lord Christ is so heartily willing to do this, and has promised him all these things in the Gospel. But now ye ought also to know that whosoever is baptized into Jesus Christ, and is added unto the holy church of God, must also deny ungodliness and worldly lusts, to serve God alone, and to set his hope on Him alone. Do you therefore desire that this child be baptized? Answer of the godparents: yes. Then the pastor shall say further: Let us then, instead of and on account of this child, renounce unbelief and superstition and all sins, as works of the devil, and with heart and mouth confess our Christian faith. Then follows the profession of faith and baptism itself. This proposal was therefore accepted by the Pre-Synod and confirmed by the King, and has now been raised to the status of church law. So, for example, although questions of renunciation have always been customary here, and although I have never-

I should now, as it occurs to any father to have his child Sins 2c. The pastor does not confess that this is the body baptized without the questions of renunciation, follow and blood of Christ, but merely says that Christ said this them, leave off the questions of renunciation, and was His body and this was His blood; but whether the perform the baptism according to the new formula. So I pastor or the communion-goer believes it to be so, am to apply a double standard. I am to baptize on cannot be inferred from this narrative. How many a man, demand one time with the renunciation questions and for instance, tells the story of the raising of Lazarus, but the other time without the renunciation questions, does not believe that it really happened. P. You have depending on whether a believing or unbelieving father rightly set it apart. Behold, it is quite similar here. As is wants to have it. Tell me sincerely, dear R-, could you well known, according to the doctrine of the whole still have respect for your pastor for two pennies if he church, and so also of the Lutheran church, the person were to play double games with the administration of the baptized comes out of the kingdom of the devil and into sacrament in this way? R. I may hardly say it against the kingdom of Jesus Christ. Because he comes out of you, but it is true, I could then have no more respect for the kingdom of the devil, he renounces the devil; and you. But there is one more thing I must ask. There is because he enters the kingdom of Christ, he confesses something in the new baptismal formula about the devil, the Christian faith. Since our Lutheran church is the that one should renounce him. Would it be against the faithful confessing church, it demands of the person conscience of a pastor to use this formula, it would be baptized an open confession as to whether he renounces about the same? That it is not the same, you may the devil and his works and his nature, and the person already gather from the joy with which all unbelievers baptized answers either himself or through his have received this new baptismal formula. They see in godparents an openly confessing yes. No less, however, it a formal victory which unbelief has won. R. I do not it requires of the person baptized the open confession of quite see that yet. P. I will show you, but tell you his Christian faith, since he wants to enter the kingdom beforehand that the unbelievers are only rejoicing over of God, and the person baptized, again either himself or the new baptismal formula for now. It will soon be seen through his parents, expressly confesses the three that they also want to get rid of what is left of the devil in articles of faith, either by self-proclamation or by saying it; the new baptismal formula is only a down payment for yes to the pastor's prayer. Now all is clear and pure. The them. Now to the matter itself. Our Lutheran Church is baptized has renounced the devil and confessed his a confessing church through and through. Do you know Christian faith, now he can be baptized with a clear the difference between the unconfessed and the conscience. In the new baptismal formula, on the other confessed? Do you know the difference between the hand, there is no confession at all, neither of the Uniate and Lutheran formulas in Holy Communion? R. renunciation of the devil nor of the Christian faith, but the Yes, in our church the Holy Communion is administered parents are merely asked whether the child is to be in this way. R. Yes, in our church the Holy Communion baptized. And after they have said yes to this, no one is is distributed in such a way that the pastor, as a minister asked further whether he renounces the devil and of the church, hands the body and blood of the Lord to confesses the Christian faith, neither the person to be the communion guests with the following confessing baptized nor the parents, but the pastor merely exhorts: words: "Take and eat, take and drink, this is the true let us renounce unbelief, superstition, and all sins, as body, this is the true blood of our Lord Jesus Christ, also works of the devil, and let us confess our faith; but given and poured out for you for the remission of sins" whether the person to be baptized and the parents really 2c. This is such a clear and distinct confession that a do so, there is no question of this, for no confession is righteous pastor cannot actually administer Holy demanded. And how can I baptize a man if I do not know Communion, and a righteous communion-goer cannot whether he renounces the devil and believes in the triune actually receive Holy Communion, unless they both God? I cannot know this otherwise than from his sincerely and truly believe that the true body and true confession, and there is no confession here. Besides, the blood of the Lord Jesus is truly administered in Holy person of the devil is no longer mentioned in the new Communion. According to the original formula, on the baptismal formula, but only the works of the devil. other hand, the pastor distributes the body and blood of Behold, therefore it would be quite impossible for me to the Lord to the guests at Holy Communion with the baptize according to the new formula, just as it would be following words: Take and eat, take and drink. Our Lord impossible for me to administer Holy Communion Jesus Christ says: This is My body and this is My blood, according to the unchanged formula. There is no given and poured out for you for the forgiveness of sins. confession, and yet I am a Lutheran who belongs to the confessing church. In addition, I must also note that it is appropriate and quite natural that from the

The chick comes out of the egg and then develops into a chicken. But if I want to let the chicken return to the egg, this is not possible and is the death of the chicken. **R.** I am now fully convinced, but must confess that I find this law terribly hard, that a believing pastor in a believing congregation, where right baptism has been brought, should be legally obliged to yield to any unbeliever who does not want to know about the devil and his renunciation, and to use the new baptismal formula. **P.** Whether it is hard, and how hard it is, and assists the unbeliever against the believer, let us be silent, and leave that to God the Lord. I will prepare myself at the proper time for what may soon come, and be quiet to God, who will help me and give me strength not to do anything that is against my conscience. Father Luther also says, "It is not wise to do anything against conscience."

Earth.

The gentlemen of natural science had completely established that our earth would have been a fiery sphere in the beginning, that all mountains would have been formed in a fiery way, and that the old Bible with the water on earth would have been done away with. - Then suddenly Professor Fuchs comes to Munich and proves that quartz and granite (with which we build the roads here) could only have been formed by wet means. The contradiction should be silenced. But then someone by the name of Schafhäütl stood up for it, then G. Bischof, then Heinr. Rose, then the Frenchman Delesse, and now the whole assumption, trumpeted as irrefutable certainty, that the earth was formed by fiery means, has become water. So it is with many incontrovertible certainties. This is only an example. Let no man shut his mouth with such "incontrovertible certainties."

(Waldecker Sonntagsbote.)

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Published by A. Wiebusch u. Sohn. 1864.

The last volume of this work, the so-called Altenburger Bibelwerk, has just been completed for dispatch. We bring this news to our readers with great joy. We must exclaim: "The Lord has done great things for us, and we are glad. The completion of the last one in particular,

The difficulties that stood in the way of the strongest Lutheran core Christians, in whom the old time was so to make the spread of the same. Let us therefore firmly band in this meager time were so great that it often rich, who not only quickly recognized the false spirits and resist him in faith, and spare no pains lest the devil seemed as if they could hardly be overcome. But showed them the door, but who were also the salt and succeed in his design.

behold, the Lord has been kind to us and has graciously walls of the whole country. Where this Bible becomes Of course it cannot be denied that many a promoted the work of our hands. For this be thanks, the daily spiritual nourishment of our Christians, a new householder will find it difficult to purchase the whole praise, glory, and honor to Him, the faithful God. Of all generation will arise, which will again stand in Christian work at once. But consider that whoever buys this book the works which God has graciously made us worthy to simplicity, which will have thoroughly broken with the has bought a whole library for himself and his perform through us, this is without doubt the greatest spirit of the age, and will neither allow itself to be misled descendants, which makes a thousand other books, and the most blessed and lasting for all the future. Not by pagan reason, nor blinded and seduced by the however good they may be, dispensable and only because it contains the book of all books, the appearance of a false-spiritual Christian doctrine. far exceeds in value. Even the very poor can buy one precious Word of God, in which alone we humans have the light of blessed knowledge, only the strength for a godly walk, and only comfort in all physical and spiritual distress, but also because this work contains such a wonderful key to the right understanding of the Word and such a wonderful instruction for its right application. It is only too well known that, especially in our time, most believers do not seek their edification in the Holy Scriptures themselves, but rather in all kinds of human books of edification. The result of this is an uncertain, unfounded, wavering, and wavering Christianity. If thousands have already been enticed by the first two volumes of our Bible work to draw daily from the pure, clean fountain of Israel itself, we may well hope that, now that the work is completed, thousands more will accept the invitation to drink from the heavenly fountain itself and quench their thirst for the soul. Another great affliction within the Christian families of our day has been the lack of regular corporate home worship. Without this, however, no truly blessed family life can flourish. Whereas up to now one of the main reasons why many Christian homes lacked a home service was the lack of a manual suitable for everyone, this lack has now been remedied by our Bible Work, and we may well hope that thousands of homes in which our Bible Work finds its way will now be transformed every morning and every evening into a little church in which God's Word is heard by old and young, and prayed and sung together. It is impossible to calculate the blessing that will accompany this under the grace of the Holy Spirit. The prefaces in this Bible, not only to each book, but to each chapter, the following detailed summaries with their useful applications, and the prayers concluding each chapter, are of such a nature that he who reads or hears them daily and prays along with them, if he does not wilfully resist, must be awakened to a pure, healthy faith and a truly Christian life and walk, and must be preserved therein. Where this Bible becomes established in the family and becomes the daily preacher in the home, there no false spirit, no spirit of fanaticism and sectarianism can take root.

Therefore, all you dear Christians who do not desire for volume of the work and after he has finished reading your daily nourishment the sickly and debilitating sugarit, buy the next one until he owns the whole. Consider confectionery of the newer sweet Christianity and half-also how almost unprecedentedly cheap this precious belief, but pure, good, coarse, nourishing bread, and treasure is. The first volume contains 724 and XXX especially you dear fathers and mothers of the pages, the second 772, and the third, which contains household, who would like to give your children daily the the New Testament, 604 and XX pages, so that the right "sensible, pure milk," so that they may grow in the whole work contains no less than 2150 pages in High spirit through it, and care for the souls of your Imperial format! And yet, printed on such good paper household, as is your duty: hasten to acquire theas could be had, and strongly bound in leather, it costs, treasure now offered you with a complete Bible, at this time, when the circulating paper money is of splendidly prepared for home worship! But you, dear such low value, not more than \$6.50, namely, the first ministers, to whom God has entrusted a whole volume \$2.25, the second \$2.25, and the third \$2. For congregation of souls purchased by the blood of Christ, details see the advertisement of the publishers. and to whom He has especially committed to their As for the second volume, which has now appeared hearts the care of the calling, conversion, and at the end of the work and is the strongest of all, and beatification of the world, do all you can to bring our to which is added the excellent historical chronology of precious Bible into every home, into every family of your the entire biblical history of the Old and New congregation, and into the hands of all those among Testaments according to Luther and Calvisius as an whom it may find entrance! A pastor cannot find a more extremely valuable addition from the Weimar Bible glorious co-worker and helper than in this Bible. It is Works, the publishers, Messrs Wiebusch and Sohn, true, of course, that this Bible does not aim to startle the have thus crowned the work, both in terms of the reader daily and to set his feelings in violent motion; but decoration and the price paid for it. May their untiring no one thinks that this Bible therefore leaves the diligence now also be crowned by abundant sales and readers without a wholesome impression; it does not their faithful work receive the well-deserved reward. - have the effect of a mighty downpour, which usually May the Lord, whose eternal word of salvation this only beats the land hard and after much noise flows work contains and whose glory alone it is to serve, away again without a trace, but like a continuous gentle command it. He has given grace that it was begun in spring rain, which, though it penetrates only gradually the year 1857, continued in the year 1860, and and unnoticed, penetrates all the deeper and makes the completed in the present difficult year of war and ground soft and fertile. Our Bible is not a book which, sorrow; He now also grant that a thousand and a like others, is read once and then laid aside, but which, thousand hands may reach out for it and gladly make when once brought into the house by a greater sacrifice, a small sacrifice for it, but above all that it may find not only invites to its table daily, but continues to child eager readers and open hearts everywhere and bring and child's child. If God gives grace that we spread this forth abundant fruit for eternal life until the last day. book generally here in America, then we will erect the Amen! the mightiest entrenchments everywhere, the most terrible to the kingdom of Satan, with a brave crew from the war army of JESUS CHRIST, the Duke of our blessedness. Satan, therefore, will also make every effort, after he has not been able to prevent the completion of the printing of this work even in this terrible time of his reign and celebration of victory, to make our hearts at least indifferent, lukewarm, sluggish, and careless in the use, commendation, and neglect of this work.

Church dedication.

After the cornerstone of the German Evangelical Lutheran St. John's Church in Laporte, Indiana, was laid on Trinity Sunday last year, the congregation had the joy of being able to dedicate the completed building to the service of the Triune God on Reminiscere Sunday, February 21 of this year.

Conferenz - Ads.

In spite of the initially unfriendly weather, dear friends had hurried from near and far to attend. Of the pastors invited, two dear friends in particular had known how to overcome all difficulties: Mr. General President Rev. Wyneken and Rev. M. Stephan, who, because of the delay of the train at the junction of a branch line with theirs, found no opportunity to come here, and therefore had to cover a distance of about 30 miles on open wagons the night before the celebration. - All the greater was the joy on their arrival, especially as dear friends also came from there. The sermon was preached by Praeses Wyneken on the Gospel of the consecration of the church, Luc. 19, 1-10. In the afternoon there was a service in English, which Mr. Andreen, pastor of the local Swedish Lutheran congregation, was kind enough to take over. In the evening Pastor Schumann preached on a part of the 87th Psalm; and Rev. Stephan had to provide the liturgical service. In addition, Mr. Past. Jungck was also present, as well as the singing society of Mr. Fischer, a teacher from Chicago, who increased the solemnity of the day by performing several well-executed pieces.

The building is built of bricks in pure gothic style, and has a width of 45 feet, without chancel 84 feet long and 26-1/2 feet inner height with 15 feet high lancet windows and a tower of 120 feet height. Like the exterior, also the interior of the church is tastefully executed, and pleases both the architect Mr. Past. Stephan, as well as the master builder Mr. Wesel of Fort Wayne.

May the gracious Gort protect this house from hostile closure, from malicious desecration and other misfortunes. On the other hand, may his word win one victory after another among us.

The God of peace, who hath brought forth from the dead the great Shepherd of the sheep, make us perfect in all good works to do his will, and create in us that which is acceptable in his sight, through JESUS CHRIST, to whom be glory for ever and ever. Amen.

F. R. Tramm.

Notice is hereby given that the annual Michigan Pastors' Conference of the Synod of Missouri, Ohio, &c. States will be held at Frankenlust, Saginaw Co., Mich. on June 17, 18, 19, 20 of this year, and that small boats will be ready at Bay-City on the evening of June 16, to convey the arriving conference-participants from thence to Frankenlust. Departure of the steam car from Detroit daily 10.15 /V. N, unless changed.

Frankenlust, April 12, 1864.

Ferdinand Sievers, d. Z. Secretär.

The Fort-Wayner Pastoral Conference will meet Pentecost-Tuesday-g sen May 17, afternoon 2 p.m., until Friday, May 20, noon 12 p.m.

M. Stephan.

(Indented by special request).

Death notice.

"Blessed are the dead which die in the Lord." Rev. 14, 13.

Frederick Lorenz, b. Nov. 25, 1844, son of Christian Lorenz and wife Maria, fell as a soldier of the 12th Missouri Regiment July 17, 1863. He had with him when he fell \$15.00, which we, the undersigned bereaved parents, have given for the mission, thereby honoring his memory.

Hampton, Ill, April 14, 1864.

Christian Lorenz and wife.

Receipt and thanks.

For poor students:

received through Mr. O. Noack in New Orleans. La., \$4.00. From women in Minden, Ill.: Mrs. Ellerbusch 1 pair of woolen socks; Br. Charlotte Frye 25 Cts.; Br. Carolina Gröfe 1 bust shirt; Br. Hiisemann 50 Cts, Br. Elisabetha Kollmeier \$1.00; Br. Koch 50 CtS., Br. Louise Maschhoff 50 Cts., Br. Rinne 25 Cts., Br. Scheffler 50 CtS., Br. Wilh. Woker 50 Cts., by Br. N. N. 50 Cts. By Pastor Wunderlich in New Bremen, Ill, collected at the infant baptism of Mr. Christoph Abbe \$3.00.

For the proseminar in Germany:

by Pastor Heinemann in Crete, Ill, from Mr. C. Steege \$2.00. - by Pastor Keyl in Philadelphia from Mr. A. Schindel \$1.00.- from an unnamed person \$40.00.- from N. N. \$2.00.

For Pastor Röbbelen:

by Rev. Clans in Bremen-St. Louis \$flOO. -by Mr. H. Heitmann in Addison, Ill., \$2,00; -by Pastor Heinemann inCrete, Ill., by Mr. W. Rinne \$1,00.-qpn N. N. \$2,00.

For missionary Clöter^: '

by Rev. G. Löber, Niles, Ill, \$1.0ft^~ by Rev. Heinemann at Crete, Ill, by Mr.Llh. Willharm \$lW;-by Rev. Dr. Gotsch of Thchrese LaiHbein at Memphis, Tenn. \$2.00;-by Rev. Dr. Gotsch there 51.00;-by Rev. Hügli at Detroit, Mich. by Mr. C. Strudel 51.00.

C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:

By Hm. Past. Reisinger 55 for the seminary budget. From the congregation of Mr. Past. Hiisemann a wagon to the value of \$187. From N. N. from the congregation of Mr. Past. Lirkmann \$2. by Mr. Past. Gräbner 50 from his parish and \$2 from Hermann Meyer. By Mr. Past. Claus 51 from Fran Jacobi and 75 Cts. from Mrs. Hillinghorst. By the Norwegian pastor Hrn. B. I. Muus, Norway, Goodhue Co, Minn, 510 Cts. by Mr. Past. Werfelmann of Maria Buze 51 for poor students. By Mr. M. Barthel of the congregation of Mr. Rev. Jor \$5 Confirmationscollecte and \$1 from Mr. Joh. Höhne. By Mr. Cassier Roschke of the congregation of Mr. Past. Heinemann \$4,60. By Mr. Pastor Biedermann from the Women's Association of his congregation \$4,25; dcSgl. 15 dozen eggs, 1 pair of stockings, 1 skein of wool; on Hrn. Werth's baptism of children \$1,45. collected by the same from Hrn. Past. I also acknowledge the receipt of the following collections for the military hospitals: \$3.10 from the Concordia District of the local congregation and 54.50 from the Zions District of the same.

A. Crämer.

Held

For impecunious school seminarians:

Don of Peru Parish, Ind. \$13,50
"" Logansport, Ind. 14.40
"" Huntingdon, Ind. 5.00
"" Marysville, Ohio 4.66
" N. N. inCl. 0,34

For the seminarian Leuthäuser:

From the Virgin Society in Fort Wayne 6.25

For travel expenses of the expected from Germany

Seminary sophomores:

From the congregation in Pekin, Ill..... 2,45 " Hrn. Past. Reisinger, Pekin, Ill.2,55
"" I. L. Daib, Grand RapidS, Mich., 1.00
" Mr. Br. Bremer, Grand RapidS, Mich. 1.00

Since Rev. Brunn reports that God has already made the hearts of a whole number of men, some of them schooled, others still to be schooled, ready to respond to the call to serve in our local schools: so I sincerely ask for quite a lot of contributions for the latter purpose, so that the poorer of them can at least be given a part of the travel expenses.

A. Selle, (Lox1117.)

Fort Wayne, April 23, 1864.

Received

for the construction of the schoolteachers' seminary:

By Mr. Past. Hügli from Mr. Peter Schuster, Detroit, Mich. .. \$1,00
By Mr. Wm. Holdsworth, I. C. Meyer, Otto Deling, H. Gruscndorfin Chicago, Ill, u \$1, 4.00 By Mr. H. Meyer, Chicago, Ill. 15.00
"" H- Hehmeier, Vinceunes, Ind., by " Past. Seuel 200
By Mr. H. C. Battermaun, Chicago, Ill. 5,00
" " F. B. Bryan, Cottage Hill, Ill. 25.00
By Mr. Past. Sievers: from his parish at Frankenlust, Mich., from Mr. C. Appold and I. G. Weiß u 3,00, And. Götz 5,00, B. Koch 25,00, Past. Sievers 25.00, whose children 60c., A. Kesemcicr, L. Cschnbacher, H. Selle, A. Lcinberger, Chr. Reuter, M. Reißner and I. G. Fischer s. 2.00, Bro. Keith 2.50, Joh. Huther, Chr. Langmcier a 1.50, I. Zcilingcr, Ph. Kolb, G. Lang, L. Gehringer, I. G. Arnold, Alb. Pound, H. Wüpper, W. Kernstock, L. Hachtel, B. Staudacher, M. Feinauer, M. Ziegler and I. I. Eschenbacher a 1,(X), And. Würth, I. G. Jttner a 50c., I. G- Sturm 25c., by Eva M. Schmidt 2.00 97.35
Of the Amclith, Mich. community, namely: by Mr. Mich. Daeschlein, I. G. Eichingcr, Mich. Lutz a 1.00, H. Meyer 25c., A. Gerhäuser and H. Bauschert n 50c., Fr. Burk 2.00 6.25

Church News.

After the candidate of theology, Mr. Hermann Krebs, from our theoretical seminary in St. Louis, passed the exam prescribed by the synod and received a call from the Lutheran congregation in Accident and Cove, Alleghany Co, he was ordained by me on the 2nd Sunday after Easter (Misericordias Domini) by order of the Presidency of the Lutheran Synod of Mo., Ohio and other states of the Eastern District, under obligation to all the Confessions of the Lutheran Church, and was inducted into his office.

May the Lord make him a blessing to many.

Wm. A. Kähler.

Address: Il,6v. H. KrodZ, ^,ocnäonb, Oo., klä.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. May 15, 1864, No. 18.

(Sent in by Pastor Köstering.) Honorary monument of
faithful witnesses to the truth or

The lives and works of godly men in the age of
the Reformation.

Motto: "Remember your teachers who have told
you the word of God, which end look on
and follow their faith." Hebr. 13,7.

Johann Bugenhagen.

(Conclusion.)

Let us now also take a look at his domestic life. Through the blessed work of the Reformation, the married state, which had been condemned in the papacy as a completely unholy state for a servant of Christ, had now also come back into honor. And since many clergymen, driven by their consciences, had already entered the marriage state, Bugenhagen also followed their laudable example by celebrating his wedding on October 13, 1522. Nothing more is known of his wife than her baptismal name Eva; however, she must have been a sister of Georg Rörer or his wife's sister, because Bugenhagen calls him his brother-in-law. We also know that she always called her husband like Sarah called Abraham, her lord, as was still the laudable custom in those days, and was a faithful and careful housewife to him until his death. She was born in 1500, and died ten years after her husband's death, in 1568. Only of three children, whom she had with

have begotten each other, is somewhat known; whether they had their more, is uncertain. A son, of the same name as the father, was Rector at the University of Wittenberg for many years and died in 1592 as Provost at Kemberg. One of their two daughters was married to a jurist Wolf and died already in 1560; and the second, named Sarah, was first married to a deacon Möller in Wittenberg, who, however, became a widow already in her twenty-third year and was later married again to the unfortunate Georg Cracow, a secret counselor in Dresden. By his secret Calvinist activities and by lying to the Elector at the Saxon court, Cracow had caused many Lutheran preachers to be expelled from Saxony. Finally, however, God's judgment seized him; he was imprisoned and tortured, and died in the dungeon of Leipzig in 1575. Bugenhagen was a strong man, both in body and spirit, which is why he was able to endure the many journeys, which were connected with no small amount of discomfort, worry and effort. That is also why he usually preached for a long time, which Luther never liked about him. Luther did not like it that Bugenhagen, in order to excuse his long preaching, used the saying: "He who is of God hears God's word," for Luther thought that hearing was a tender thing and that moderation was good in all things. But it did not happen intentionally that he often spent a very long time

But because he was of a strong North German nature and rich in spirit, and because God's Word was above all things dear to him and he also had a heart inflamed with the love of Christ towards his listeners and wanted to make them blessed, so it happened that he often kept them longer than they would have liked. But he also, by diligent prayer and intercession with God, gave his sermons access to the hearts of his hearers. Once, when he appeared late in the pulpit, he said, "Marvel not, I am delayed of God; I have been in conversation with him of the church, of the university, of the city, and of all Christendom. He bade me tarry long, and I have had great things to converse with him."

But also our dear Bugenhagen, like all disciples of Christ, had to bear his dear cross. He was plunged into great sadness when his dearly beloved friend Luther was torn from his side by death in 1546. When he preached the funeral sermon to him on February 22 in the castle church in Wittenberg, he began it with tears, and he could not close it for tears. "Dear friends," he began his sermon, "I am now to preach a sermon at the funeral of our beloved father, D. Martini, and I will do so gladly, but what or how am I to speak if I cannot make a word because I am weeping? And who shall comfort you, if I do not speak your pastor and preacher?"

can?" Certainly no one's sadness over Luther's deathBut it needs no refutation. For a man like Bugenhagen, who in his life renounced two bishoprics, with their large incomes, in order to remain with his poor congregation and faithful to the good Luther and his cause as in Wittenberg, and who, after serving so many cities and Bugenhagen. That is why he thanked the Father of countries with the sacrifice of his strength in the Gospel, Mercy in his funeral sermon, despite all his sadness, that was able to leave his family nothing but poverty - surely he had so wonderfully taken the dear man and prophet he has the glory that he did not sell Christ and the truth from this pitiful valley to himself.

After Luther's death, Bugenhagen's days of suffering really began; the war weather, which Luther had proclaimed long before, broke out, the Elector John Frederick of Saxony was captured, and Wittenberg was also besieged by the enemy army of the Emperor. In this Augsburg Interim, and even the Leipzig Interim, which Bugenhagen took refuge in prayer to God. He came about with Melanchthon's help, he had not also urged his congregation to pray diligently that God accepted; nor had he changed anything, either in doctrine or in church customs, but had argued so the Pope. The enemies threatened to drag the city and earnestly and vehemently against the papal filth that hack Bugenhagen to pieces. But he said, "Nay, devil, thou wilt not take me away with that manner!" But he that he had offered his gray head over it. His last letter, exhorted his congregation not to be afraid of such evil which he wrote to the Duke of Prussia, can teach us how newspaper. This matter," he said, "is not in the devil's hands, but in God's; let us command him with our prayers. - On May 23, 1547, the city was finally surrendered. God, who also has the hearts of the mighty in his hand, and directs them like streams of water, thus arranged that the emperor proved to be quite merciful to Bugenhagen. But this made the devil very angry, so he inflicted a defeat on him in another way. Because the Elector John Frederick was imprisoned and declared to be deprived of his land, the Emperor handed it over to Duke Moritz; and because Bugenhagen, as well as the entire clergy of Wittenberg, believed that he was obligated to be faithful to the new sovereign according to God's word, and therefore called upon his congregation to do so, this was often interpreted in a bad way, and he had to endure many slanderous accusations because of it. By his devotion to the new, illegitimate sovereign, he may have brought upon himself the appearance of ingratitude toward the imprisoned, legitimate sovereign; it may also be that in a weak hour he allowed himself to be taken in too much by the statesmanlike Moritz, who lurked in the middle between the Papacy and Lutheranism, so that he did not defend the cause of the year, he expressed the hope that his dear Lord Christ "imprisoned" Elector, which after all was God's cause, would soon absolve him from all toil and labor and from bravely enough: This much is certain, however, that the cause has been horribly distorted by his opponents. If anyone reads through the whole dung of calumnies that the heretic advocate Gottfried Arnold has compiled in his History of the Church and Heresies, he must, if he is not stupid, feel the palpable lies that occur in it. The most general and vile is the slander that Bugenhagen bribed himself with money.

I humbly beg that E. K. M. will graciously give me good Swedish foxes under a long skirt and under a bodice, so that I may keep this old Bugenhagen warm in the service of Christ, as long as God wills. It will perhaps be my last clothing in this lammerleben." But he lived four years after this; but in the last two years he was too weak to preach any more. However, he came daily to the house of God to command himself and all Christianity in prayer, and he also took an active part in the meetings of the Consistory. However, he lost the sight in one eye without noticing it for a while, and as he became aware of it, he called out to his family: "Children, I want you to have an eye!" In April 1558 he became quite bedridden, but had little pain, kept up prayer, and spoke sweetly of the hope of eternal life. He often repeated the saying: "This is eternal life, that they may know thee, that thou alone art true God, and whom thou hast sent, Jesus Christ." He passed away gently and blessedly on the night of April 19-20, 1558.

In the invitation publicly posted at Bugenhagen's funeral, all the pious people of the city of Wittenberg were called to witness that he had been a pastor according to the Rule of St. Paul, which says: "Be an example to the faithful, in word, in walk, in love, in spirit, in faith, in chastity." Then it is said of him, "He taught rightly, his life was modest and quiet, he was just, charitable to all, severe in punishment and steadfast, sharp in the defence of pure doctrine, fervent in prayer, chaste and strict in faith and hope, an enemy of all that is shameful." His body was buried in the choir of the parish church where he had stood as pastor for 36 years.

We close with the motto of his life:
"If thou knowest Jesus aright, it is enough, though thou knowest nothing more.
If thou knowest not JEsum, it is nothing if thou earnest all things also."

(Submitted.)
Council and request
of the Lutheran Church of the Holy Trinity in Minneapolis...
Henneepin Co, Minnesota, to all fellow Lutherans who intend to settle in our northwestern states.

Partly through the splendid essay of Mr. Past. Dicke in "Lutheraner," Jahrg. 19, No. 17, partly convinced from our own experience of the expediency of his proposal, and prompted by our own need to promote the Kingdom of God among ourselves and our surroundings, we describe in the following our local circumstances and prospects concerning a Christian congregation, and ask all Lutherans who are willing to emigrate to take them to heart.

For five years now there has been a small Lutheran It should be noted that there are already some very well- fertile, from \$3 to \$20 per acre, according to the congregation here, which was served by Pastor Horst ordered Lutheran rural congregations in Minnesota, but proximity or distance from the city. with pure word and sacrament from the time it was these are, so to speak, praiseworthy exceptions, for it 5. outlet for any product is in the city easily any time. founded until he was called away last year. Our lot, usually takes twice as many bushmen as townspeople The communication with the other cities of Minnesota however, was extremely hard and oppressive in every until they feel capable of providing for a preacher, is good. There are also two railroads on both sides of respect from the beginning, and even now, although although it should indeed be easier for them than for us the city, one of which, from St. Paul, has been in much better in a physical sense, it is just as hard and townspeople. It is often the case, then, that such isolated operation over a year, and the other, from the State of oppressive in an ecclesiastical sense as before. Since settlers, in spite of their intention to take up the sacred Iowa, is expected to be navigable by next fall. The our city is filled with churches and preachers of many preaching ministry among themselves, do not have a company of the latter railroad is moving its station and sects, in the literal sense of the word, who use all their preacher. Because they can only very rarely be served manufactories to our city. strength to proselytize, and since, in addition, an by Lutheran preachers from distant congregations, the Since there is already a shortage of workers at extensive Masonic lodge and a so-called atheistic longer they resist the meddlesome lurkers and sect present, it is all the more to be expected that in the "Sängerbund" (Singers' Union) have until now, in preachers, the longer they are unable to establish the course of the summer many more arrivals will be able to addition to us, constituted almost the entire German holy ministry. The longer they will become incapable of earn good money. And if the winter has been a hard, population of the city, our small congregation has not raising up the holy preaching ministry. From this it is unprofitable time for many, the prospects are much only received no increase in the number of members, easy to conclude that such immigrants, who settle better now that the traffic is increasing and numerous but even some of our former members have already sporadically in such regions where the sacred preaching buildings are being erected. The naturally favorable become the victims of such hostile counter-powers. ministry has not yet been established, should be allowed location of our city cannot fail to give rise to the However, in spite of all this, in view of the promising to remain. It is easy to conclude from this that such expectation of rapid growth. The winter is often severe prospects of our flourishing city, we cannot give up the immigrants who settle sporadically in areas where the in Minnesota, but it is undoubtedly healthier and less hope that our congregation will also be built up and holy ministry has not yet been established not only run severe than in some parts of Wisconsin and Michigan. strengthened significantly by an increase in the number the risk of having to struggle with unspeakable hardships Finally, we assure you that we have no intention of of Christian and church-minded people moving here. and adversities, but that in most cases they do not inciting anyone to emigrate, but only to give well- Without a doubt, the existence and prosperity of our achieve their purpose at all and expose themselves and meaning advice to those who have already made the congregation, the advancement of the Kingdom of God their children to constant challenge, if not to spiritual decision to do so without a definite goal, and at the same in the northwestern part of our state, and perhaps also neglect or seduction. time to do what we consider to be a Christian duty of the spiritual welfare of many a Christian family man We ask our Lutheran brethren in faith who are willing love for the advancement of our local congregation and wandering here, who has not already determined his to emigrate to take all this to heart, and since the above the Kingdom of God in general. goal in another Lutheran congregation already existing description refers mainly to our local surroundings and May the merciful God also place his blessing on here, depends in large part on this. from there to the north and southwest, also to draw their these lines. attention to our city in particular, since this city, The editors of the "Abendschule" are kindly requested to copy the above essay. especially for craftsmen, machinists, day laborers, etc., For further information, please contact one of the undersigned. indisputably promises the safest livelihood, undoubtedly promises the most secure accommodation, due to its K. Dühren, H. extraordinary water power (as they say here, "the Krückeberg. greatest in the world") and the factories already built on Minneapolis, 23tcn April, 1864. circumstances mentioned and under our present circumstances, that a preacher will be able to remain it. We are therefore in a position to recommend the following points for attention: To the ecclesiastical chronicle. 1. The climate is probably the healthiest in America; Altenburg Bible Work. In the Pilgrim from Saxony especially fever sufferers (or those suffering from of March 19 of this year, Pastor Aug. Gehring from Teiche! near Rudolstadt writes that he had become acquainted with the Altenburg Bible Work in the home of a friend and that immediately the lively desire arose in him that it should be given back to the Christian people of our day. He continues: "Then I learned to my joyful surprise that the entire work had been newly published by the Lutheran Synod of Missouri in North America in 1857 and had appeared in St. Louis, in the publishing house of the German Lutheran Central Bible Society, in an excellent edition. I procured the two volumes that have appeared so far, the third and last of which is still in prospect, and this revived in me all the more the desire to also publish in German like a traveling preacher, and thereby not only his physical health but also his spiritual strength would be changeable fever) may confidently expect to lose their illness completely within a short time after their arrival, without any means at all. Even lung patients and people in the first stage of consumption are not infrequently referred to our climate by their physicians and are cured quite quickly. as possible, his entire physical care would still be 2. The earnings are at present from \$1.50-\$2.50 per day, according to profession; and laborers are wanted. There are at present several grand saw-mills, three grist-mills, some window-, door-, and cooper-works in operation. The establishment of an iron foundry, a woolen cloth factory, combined with the manufacture of all kinds of clothing, and several other works are in fairly certain prospect. Merchants also do good business with the ever increasing traffic. as incumbent upon us and a likewise very small bush day, according to profession; and laborers are wanted. There are at present several grand saw-mills, three grist-mills, some window-, door-, and cooper-works in operation. The establishment of an iron foundry, a woolen cloth factory, combined with the manufacture of all kinds of clothing, and several other works are in fairly certain prospect. Merchants also do good business with the ever increasing traffic. preacher's post in Minneapolis necessary for the furtherance of the Kingdom of God in this part of our state, because, as experience teaches, the isolated Lutheran bushmen usually do not care enough about this matter and are neither willing nor able to maintain a preacher. However, this should by no means be denied. 3. building lots are still available from \$100 to \$1000 depending on proximity or distance from the center of town. 4. lands, in the nearest vicinity somewhat dry, but if not extraordinary drought, as in the last year, still

I have been encouraged to carry out this project by He was an indolent, careless customer, who wasted his A number. - The "Lutheran" had recently warned its several weighty voices." Finally, Pastor Gehring speaks time, which he should have devoted to his ministry and readers against the enthusiastic sects with the words: of his intention to first publish the New Testament in four his studies, with earthly, worldly and political objects. If "Let no one be deceived by their good appearances!" A deliveries of 12 sheets each in median octavo at a there had been a preacher here who had performed his certain "Röcker" replied to this: "This smear ointment of maximum price of 15 Neugroschen (H Thaler). Finally office diligently and preached German properly, this mean invective, with which in the past the public was Pastor Gehring expresses the intention of first publishing (namely, that the Missourians had "broken in" there) kept in darkness, today generally fails to have its the New Testament in four deliveries of 10-12 sheets would hardly have been the case." -- It is indeed a desired effect. The thinking and judicious part of the each in median octavo, at a maximum price of 15 shamelessness without equal that the General Synod people well understands that this 'good appearance' Neugroschen (H Thaler), so that the New Testament Lutheran himself first admits that a congregation can only emanate from a good cause. On the other would cost about two Thaler. God bless the work preferred to accept a Missourian because it had hitherto hand, an insipid and sinister cause will cast no undertaken also in Germany and let it become an been supplied by its faithful "mother synod" with a appearance at all - least of all a "good" one - but only effective means for true unity of faith of the Lutheran member of the General Synod clergy who was as lazy as a frightening shadow." Should not Brother Nast, the Christians on this side and on the other side of the he was ignorant, and that the "dear brother" nevertheless Doctor, the Editor, have thrown such Methodist drivel ocean.

Lottery. Because there is no longer any love to be preacher of the Missouri Synod has accepted the regular Röcker seriously and logically that appearance and found in so-called Christianity that helps the poor without calling of that congregation hitherto neglected and cause do not always correspond? Is it too vexatious for self-interest, one now quite generally takes recourse to vacant by their Synod. This clean-cut "brother" thus gives the Methodists to think of the holy Pharisees of old, who inciting people to give by holding out the prospect of a palpably to understand that he is not concerned about were really a "dull and dark thing," bones of death, true profit exceeding the gift. Even the unholy Father Pabst, the souls, but only about their greenbread. Or is it a sin, viper-breeds, but who nevertheless had a "good who otherwise knows quite well how to lure money out if a Missourian receives a proper calling from a appearance," like overknwn graves, especially when of his subjects' pockets, has now seen himself congregation within Pennsylvania, that he accepts this they wore sheepskins and offered long prayers? Do compelled to take recourse to setting up a lottery. In the calling and yet does not become a member of the brother Nast and brother Röcker really not think of the Katholischer Wahrheitsfreund of April 27 we read: "On Pennsylvanian Synod?! To him who asserts this, we ask: Pharisees, or do they just not want to? - January 13 of this year, the commission established in Where has the good Lord said that all the congregations Brother Nast, the universal politician, the universal Rome for the purpose of raffling off the money donated in Pennsylvania belong to the so-called Pennsylvanian statesman, speaks "a word on the times," in which he to the Holy Father from all over the Catholic world Synod, or yet that if they ever belonged to it, they must politicizes as follows: The consequences of the coming submitted its report. On January 13 of this year the remain with it? In what Bible is this written? Luther would campaign "extend to popular governments throughout commission established in Rome for the distribution of answer, "In the smoke hole." That all the congregations the world and to our religious enterprises throughout the the gifts presented to the Holy Father from all over the Pennsylvania, with their preachers, should join globe." By a failure of the forthcoming campaign, Catholic world reported directly to His Holiness (by this themselves to the Pennsylvanian Synod, the same could "popular rights throughout the world would suffer one means the Lord Pope) on the total result, which is not join consciences to it even if it were also purely defeat." "We are now on the threshold of the great crisis very gratifying. A total of 1,211,459 lots were handed in, Lutheran. To make consciences in such matters is of war-the crisis of our national history and of our for which, after deduction of some unavoidable nothing but popery. Now, however, it is only known that mission among the peoples of the earth." "Before the expenses, a net yield of 550,572 florins 48 kreuzers was the Pennsylvanian Synod belongs to the unrighteous program which God has designed for this struggle, the achieved."

The "Informatorium" of Mr. Past. Grabau of April 1 life; therefore, on the contrary, it would be an abominable people had to give way, as the light of the stars gives contains first three large essays from a book by E. sin if a true-believing Lutheran preacher joined this way before the radiance of the sun. (???) His revelations Neumeister, then two columns on the "Iowan Synod of his own free will and thus wantonly and always harmonized with the moral preparation which Community" and some receipts. Lastly, this number knowingly yoked himself to unbelievers. We readily we (who? Dr. Wilhelm Nast?) had made." O, the gives a comparison of the Missourian Cassen, and admit, as we have often said, that there are some honest profound, pious, Methodist-political pitcher! Collecten, and the Collecten within the Buffalo Synod, men in this and in other synods belonging to the General In the chapter on "Patriotism in the Homeland" the and what comes out of it? The church members of the Synod who testify against the abominations prevailing in Methodist Dr. Nast speaks as a speculator about the Missouri Synod contribute to 25 (say five and twenty!) it; But we must also bear witness to the fact that there ten-forty bond as follows: "It (the government) asks coffers and collects, and those of the Buffalo Synod only are now many who, for the sake of fashion and shame, everyone who owns S100 or K50, which he does not to six coffers! Now, who should not rather join the latter, carry in their mouths the confession of the pure Lutheran need for his current expenses, to take a bond for this than the former? At least the "Informatorium" seems to doctrine, who still have the old spirit, are belly servants, amount from it, to give it the money and in return to think so, since it presents this comparison to its "church who make godliness and pure doctrine a trade, and are accept its promise, for every greenback dollar, which is children. But where does it come from, that in the therefore full of bitter enmity against the true, faithful, lent to it, after ten and within forty years a gold dollar" Missouri Synod so much goes into all the twenty-five orthodox Lutherans, and persecute them unceasingly (Dr. Nast has gold dollars printed in large letters, so that caskets enumerated, although no one is compelled to do with the weapon of the most unworthy lies and everyone in our paper age may take this ad notum and so by church laws, and that so very little flows into the calumnies. May God convert them, if not give them take it to heart,) "and in the meantime pay the gold six caskets of the Buffalo Synod, nay, that in it according to their works. dollar to the government. Nast has gold dollars printed

dangerous storm has broken out even over one cent **"Brother" Nast from Methodist "apologist"** as in large quantities, so that everyone in our paper age casket? logician, polymath, speculator, proselytizer, and novelty may take this *ad notum* and take it to heart,) "together with, in the meantime, payment of

The breaking in of the Missourians. Mr. Anstädt, huckster in in his Church Messenger of April 15, says that a "dear brother" reports to him that the Missourians have also "broken in" in Bedford Co, Pa. The letter from the "dear brother," however, says of the head of the office there

of five per cent in gold, eight per cent in paper money. is thought of by the editors as by a sender, and not in the truths, but, alas! only old, long-established errors. Who can demand advantageous conditions from his best way. It would be worthy of all honor, if the lowans country?" After this tempting argument about gold and did not send us the numbers in which they attack us with interests, there now follows an unctuous patriotic great bitterness, in order to spare ours according to their outpouring in a higher tone: "Patriots in the homeland! ...proverbial "love"; however, the withholding of such These government bonds will be a certificate of your numbers can also be interpreted differently. Be that as it faithful (!) and loving" (for one paper dollar one gold may, for this time we only want to report to our readers dollar and moreover 8 percent - very unselfish, patriotic, what the Iowa Church Gazette writes, obviously pointing Christian-Methodist loving activity!) "patriotism and to us. First, it explains why it does not defend itself, The mayor of S. had made it possible for himself to posterity will honor them as it honored the muskets and namely, out of love and peaceableness; but it accuses its live in great prosperity for many years by keeping a kind powder horns of our grandfathers who fought the first opponents of "unkindness" and a "carnal, unspiritual of savings bank, from which he paid an abundant interest war for the independence of the country and for humans scolding and blasphemy," "lack of conscience," to everyone who brought him a deposit from the day of rights." Should perhaps Brother Nast be a stockholder in "distortion," and adherence to the Jesuit principle: "there receipt, but always covered this interest with new loans. a National bank? - end justifies the means." Now the reader may judge for his punctual payment of interest made him enjoy

Pastor Röder's immoral behavior was punished by himself with what admirable patience, abundance of enormous confidence, especially from poor servants, the "Lutheran," Mr. Röder's own president expresses his love, and peaceableness the gentlemen of Iowa bear the widows, and other people who were not good at lending most decided disapproval of his "filthy meanness," and attacks which they receive from their opponents. A little money. Finally, however, when a debt of 80,000 thalers says that Father Röder "has grievously sinned against better in harmony with the principle of peaceableness is rested on him, his fraud came to light, he had to go to the dignity of the office and has blasphemed the name that contained in the same number, "Sent in." The prison, and now his basically innocent wife had to pay of the Lord. The Methodist "convert" Nast, however, gentleman who sent it in, nevertheless, seeks to defend the hardest for his guilt. Everybody saw that her husband takes Röder's part like an equally immoral, raging man, his synod against the charge that it does not profess had deprived so many people of their money, that they so that one can easily see: Birds of a feather flock unreservedly the ecclesiastical symbols. According to she humned and despised her, and that made it doubly together. He writes: "We know our brother" (yes, really the arguments which the sender gives, our recollections difficult for her to earn her living by her own labor, two clean brothers!), "Father Roeder, only by name, but about this point do not seem to have been entirely especially in view of her declining strength with age. She his position as an evangelical preacher at the largest fruitless, except that the sender omits to touch the real was thus gradually crowded into such a state that she evangelical congregation in St. Louis justifies us in the rotten spot in the matter, namely, the anti-symbolic had to suffer the bitterest want. One day she had only a assumption that Father Roeder has certainly not done chiasm to which the Synod pays homage. There is, hard crust of bread, which she could not bite, and which anything unskillful, and that the "Lutheran" attacks him however, one thing which has somewhat put even the she put into a pot of water to soften it until evening, and like a ravening wolf puts it beyond all doubt that Pastor meek sender in a harness, namely, that we have a penny, which she would have liked to save to buy some Roeder must be a worthy evangelical clergyman; for admonished the gentlemen of Iowa, in their efforts at meat broth for Sunday; then a blind harpist came to her only such the Missourian wolf attacks with such fury." theological progress, not to forget that they are house, and as she looked out of the window, she noticed Would it not be well if the "converted" Methodist Nast "theological proletarians." In order that the readers may know the owner of the house below, speaking harsh were once more put on the bench and dragged through think of it as something quite different from what we words, ordered the blind man to go on without a gift. This the conversion machine, perhaps that his "conversion" intended to express by it, the sender omits the word goes deep to her heart. She hurried to the box, took out might turn out better this time? "theological" (!) and translates the word "proletarians" as her penny, wrapped it in a piece of paper, opened the

Among the "News from our Mission Fields," the "a degenerate beggar people." Whether this is honest we window, called the blind man back and gave him the foregoing elder of the Chicago District, Brother Bro. will leave to the reader's judgment. But it is difficult to penny. Then she quickly closes the window again and Pupil, reports the following significant fact from the explain that the sender sees arrogance on our side in our gets down on her knees, praying: "Oh, my God, forgive mission field through Brother Nast's paper: "Cedar Lake, expression. Or does he mean that we regard ourselves me for wanting to grumble about my poverty and too, in order to provide adequately for the preacher's as something other than a "theological proletarian"? We abandonment. I realize now that I am not as unhappy as horse, has built a good stable," Now who could doubt can assure him that he is then greatly mistaken. We do this poor man. I can still see, can still earn my living with that all is well with the mission at Cedar Lake, that Cedar indeed regard ourselves as such: for a proletarian is any own hands, and do not need to beg, do not need to Lake has "broken through"? citizen without property of his own, who, as they say, be chased away from the doors. No, I am not unhappy, I

So much from Nro. 18. of the "Christian" Apologist, lives from hand to mouth. All our theology is not new self-am rich, I can still give a poor man a penny!" From this and not from its "Secular Supplement. " B. exploration, but the theology bequeathed to us by our prayer she got up again cheerfully, her eyes, which

The people of Iowa have, as it seems, put us on fathers, which we have acquired on the basis of strict before had been quite dark with grief, became bright and guard and therefore have not sent us the "Kirchenblatt" examination according to God's Word. If, however, it is cheerful again, she was able to do her work again and since the beginning of this year, so one would think that 'dishonorable' to Mr. lowans to be called "theological produced a good piece; then she ate her now softened they would not take any notice of us in this paper; but we proletarians," if they would rather be called "theological crust of bread and went to bed in good spirits. And have just received from a friend the January number of Croesians," well, let them at last come forth with their behold, the next morning there was a knock at her door, this year, in which our independently acquired new theological treasures; at and the postman brought her a letter, containing 2 Thlr. least up to now we have not only heard from their mouths merely old familiar theological theology, but also from their own mouths.

He that hath mercy on the poor lendeth unto the Lord.

and the written assurance that she would receive the same gift again at the beginning of each month. This also happened until her death. How soon and how abundantly the Lord repaid what the poor widow had lent Him. And how had this come about? That only became clear some years later.

When the Baron of Selb, who knew the widow well, drove past the house in which the widow had lived in a mail coach with a gentleman he did not know, the stranger looked with conspicuous interest at the house. This attracted Selb's attention, so he addressed the gentleman: "You were looking just now at the window of a deceased woman who was quite dear to me." - "Did you know this woman?" - "Yes," he replied, and told what he knew of her. Then the stranger said: "I came into contact with that woman in a very special way. I was one of those who had lost a large sum through her husband, and I must confess that I thought in my heart that she must have put a considerable sum aside for herself. But one day, as I was passing through the town, something broke in my carriage, and while the blacksmith was repairing it, I walked up and down the street. I saw her throw her gift to the blind man, who had just been turned away so harshly, and then quickly closed the window again. Her poor clothes and haggard appearance had not escaped my notice, and I had to chastise myself in my heart for having thought so badly of her, and for thinking that she was now going to make a profit from the property of others that had been returned to her. I had to inquire more closely about her, so I went into the shop below her apartment, bought something, and took this opportunity to ask about the woman who lived up there. Then I heard that she lived in a small, poor room, lived in seclusion, and supported herself most miserably with her own hands, but with her suffering health she often hardly earned enough to satisfy her hunger. This went so much to my heart that I could no longer help it; I had to send her two thalers that very evening, and I am only glad that I continued to do so until I learned that she had died."

(v. Seld's experiences.)

"Explaining Church."

Dr. Büchsel writes in the evangelical church newspaper: My old pious sexton also made sure that the sight of the church and the tower did not remain meaningless to the people. He called this explaining the church. Once a year he explained the church to the children. This was an especially festive day for all of them and they looked forward to it for a long time beforehand. First it was announced to them that everyone dressed as well as if it were Sunday. When they were assembled in the school, he paraded with singing up the

Churchyard and around the whole church, then first the tower was explained, which admittedly came off quite badly: it was the image of the old man. Inside it is hollow, the bells are made of ore and have no feeling. The weather vane is turned to and fro by the wind of the world. The clock speaks of the flight of time and the restless haste of the days. No nightingales and larks live in the tower itself, but owls and martens and the polecat, noisy beasts of the night and of predation; the thieving sparrow nests in the small openings of the masonry, and the crows with their disgusting cries fly about and rest on it. Only the top of the tower was the image of the longing that stirs in man and announces itself in the inalienable homesickness for the huts of peace. When the tower was declared, the door to the church was opened and the whole school entered, singing. All gathered around the baptismal font. It was very edifying to hear the old man speak to the children about the mystery of the sacrament. Here the good Lord adopted you as his children and promised you that he would be your faithful father, here he gave you the forgiveness of sins, and since then the Holy Spirit has been working on your hearts so that you will be converted daily. The children then had to recite the fourth main passage according to Luther's Catechism. The inscription around the pulpit *verbum divinum manet in aeternum*, the word of the Lord abides in eternity - was translated and the exhortation was attached to it to listen to God's word, but also to be a doer of it through obedience, peaceableness and diligence. The two lights on the altar were the Law and the Gospel, and the children had to recite the first main part and the second. The altar itself was decorated with many carvings in wood, not very beautiful, which gave ample material to illustrate the whole biblical story up to the cross of the Lord, and on the top stood the Saviour going to heaven with the flag of victory in his hand. The chandelier with its 12 lights had to be a picture of the 12 apostles, and the children had to name them all. In this way, everything that could be seen in the church was explained, except for the crowns of the dead and the wreaths on the choir parapets, where he referred to the crowns worn by the blessed in heaven, and many a child's eyes became wet when he spoke of the brothers and sisters and parents who had died and whom he had sung to the grave. -

be as it has become necessary by special exigent circumstances to purchase 10 acres of land on the north and west sides of Fort Wayner College. The five acres north of the college were purchased more than a year ago by the Board of Supervisors at the request of Director Sarer, with the approval of our Reverend General President, as well as the President of the Fort Wayne Educational Institutions, Dr. Sihler, from the supervisory authority for the sum of \$1150.00, because they bordered and enclosed the back of the college so closely that significant disadvantages would have arisen for the institution if the land had fallen into foreign hands and had been occupied with apartments, which was just then begun. Moreover, this was the only suitable playground for the pupils, which could not have been replaced even by destroying the gardens. For these reasons the synod approved and confirmed the purchase of this land. - To the west of the college, after the town, are five acres of land with a dwelling house, known as "Oak Grove," and hitherto used as a public pleasure ground for all sorts of, often disturbing, amusements; which land is adjoined further west by about 34 acres of land, which was to be laid out by the owner last year for building lots. - A number of Fort Wayne parishioners, as can be seen on page 82 of the Synodal report, had purchased all of this land to the west of the college, including those five acres, for the purpose of securing it for the synod; at the same time and especially with the intention of protecting the college from unwelcome neighbors. - Although the Synod acknowledged with grateful joy the zeal and faithful care of these dear brethren, it nevertheless had misgivings about purchasing all the land, however important and desirable the possession of it might seem to it, in view of the other important expenditures that were imminent in the near future; for which reason it had to leave it to the Christian love of individuals, especially the wealthy in the congregations, whether steps could be taken to acquire all the land. However, as far as the five acres mentioned above were concerned, the synod considered the acquisition and possession of this land so necessary and important that it unanimously decided to purchase it and ordered that the house on it be made into a teacher's residence. The price for which the said members of the congregation bought it, and for which they gave it back to the Synod, is tz2400.00. To repair the house and make it ready for a teacher's dwelling should require about \$300. Besides this, the other buildings of the college, as well as the windows, need some repairing; and the yard and garden should be made up in a better and more respectable manner. -

Now that the Synod has instructed the Board of Supervisors to publish this matter in the Lutheran, to separate the circumstances

Request for monetary contributions to pay for purchased college land to Fort Wayne.

Our dear synodal congregations will have become acquainted partly through their pastors and deputies who were present at our last year's general synodal meeting at Fort Wayne, and partly through the eleventh synodal report published some time ago (see pp. 81 and 82).

and ask for contributions, we would hereby like to dispense with this order, and add to the above presentation the heartfelt and urgent request that our dear congregations do not allow themselves to be deterred by the various other demands that continue to be made on them, to contribute willingly and abundantly so that the above purchase debts can be paid off as soon as possible and the necessary repairs carried out. The contributions are most conveniently delivered to the respective district treasurers under the designation: "For the payment of the purchased college land at Fort Wayne," and placed by them at the disposal of the general treasurer.

The Board of Supervisors for Fort Wayner Teaching Institutions.
F. W. Husband. H. C. Schwan. Christian Piepenbrink.

Church News.

On Sunday Rogate, May 1 of this year, the Lutheran congregation in East St. Louis had the double celebration of the dedication of their newly built church and the ordination and introduction of their first pastor. Recently, more and more land has been built opposite the large city of St. Louis, on the left bank of the Mississippi, and there is the prospect that, despite the danger of flooding, the small town that once existed there will become a larger city. That is why everything has been united under the name of East St. Louis. This prospect of mission and some complaints about the river, had moved several Lutherans a year ago, who had previously gone to church in St. Louis, and had been served as a branch from Collinsville, to form their own congregation. And by God's blessing the church has now come into existence and an own pastor has been obtained for the existence of this congregation. The church is a rather nice frame building 36 feet long and 26 feet wide with a steeple and is located directly in front of the former Papstown on a higher place. The bemftnc and employed preacher is the former Candidate of Theology, Mr. Berthold Burfeind, who received his education at the Concordia Theological Seminary here. The solemnity was favored by the most beautiful weather, which had arrived after several rainy days, so that a large crowd of listeners had gathered, which the church could not hold by far. In particular, many from St. Lonis had gone over to attend the celebration. Professor Trauer held the consecration sermon, Pastor Fick the confession speech and the undersigned the ordination speech and ordination act. Teacher Kunz sang a cantata with his choir, which consisted mostly of seminary students. Our Lord Jesus Christ build his Zion in this city and region and adorn his servant called there with the richest blessing.

On Sunday Niserieorae. of. the Rev. E. O. Wolff, having been dismissed from his former Zion congregation at Tandy, Jefferson Co., Mo. and called from St. John's congregation at Sulphur-Spring, Jefferson Co., Mo. was introduced into his new congregation by the undersigned on behalf of Mr. Praeses Bünger. May the Lord, the Archpastor of his church, bless him.

H. M. Hamann.
Dear Brother's address is:
üöV. L. O.
KimmsMek, ^eüersou Oo., No.

Since Rev. Steinbach is visiting Germany for half a year to regain his strength, so my brother, Ludwig Lochner, after completing his preparation at the Concordia College in St. Louis, was appointed Pastor Vicarius by the St. Stephanus congregation there and then ordained by me with the assistance of Pastors Steinbach and Engelbert on Sunday Jubilate, April 17, before the aforementioned congregation, according to the ordinance.

May the gracious God lead the former shepherd, strengthened in body and soul, back to his time and to new blessings in the midst of his congregation; but may he prepare the newly called one more and more for service in his church and help him first to water what has been built before him.

Milwaukee, Wis. 18 April, 1864.
F. Lochner.
d. z. vice president of the northern district.
Address: Vvv. vuäniZ Voolmer,
Nilvvaubee, >Vis.

Mr. Pastor Köstering, after having accepted the calling of the congregation in Altenburg, was inaugurated by order of the Presidium of the local district under the assistance of Hern Past. Biedermann on Ascension Day, May 5, by the undersigned.

The LORD crown with His blessing the work of His servant.
E. Riedel.
Address: Vev. I. L. I^östsrin^ ^.IteuburZ, Oo., No.

Conferenz displays.

The Rock Island - Peoria Conference will be assembled May 24, 25 and 26 at Hampton, Ill. F. Doescher, Secretary.

The Northern Illinois Conference will meet, God willing, on Tuesday after Trinity, May 24, at the home of Rev. Richmann at Schaumburgh. Ch. H. Loeber, Secrp. t.

Receipt and thanks.

For poor students:
received from Mr. Henry Mittler in Baltimore, 82.50. - from Mrs. Luttmer in St. LouiS, Mo., as a thank offering, 82.00. - from Mr. lungkunz in St. Louis, Mo., 81.00. - from the Women's Association in Columbia, Ill., 6 bust dresses and 3 pairs of undergarments - from Mr. H. Nieländer in Wheeling, West Virginia, 85.00.
For the Proseminar in Germany
by Past. G. S. Löber at Niles, Ill., 2.00. - by Mr. lungkunz at St. Louis, Mo., 81.00. - by Mr. Georg Lehmbaucr near Palmyra, Mo., 82.00.
For Past. Röbbelen:
Of Past. Löber in NilcS, Ill, 82.00.
For missionary Clöter:
By Past. G. S. Löber in Niles, Ill, 82.00. - by Mr. H. D. Bruns in Lafayette Co. mo. 81.00.

C. F. W. Walther.

I. F. Bünger.
Address:
Rev. L. Lurksinä, Last 8t. Iwuis, 8t. Oiair Oo., Ill.

Received

for the construction of the schoolteachers' seminary:
From the comm. of Mr. Past. Lindemann, Cleveland, Ohio,8150.00
By Mr. V. Seyfarth, Salem, Mich. 1,00
By Mr. Past. Löber, Thornton Station, Ill, of
the men: Beusemann. sen. 810, H. Richter
and I. Sickmann G 87, H. Brinkmann sen.
86, Fr. Stöckmann, H. Stelter, Chr. Hipping, H. Henke,
H. Löber H. Blome u. W. Schmä- deke(185, Phil. Zum
Mallmn 82,50, Fr. Wer
felmann and EiSkamp Is 8373.50
From the comm. of Mr. Past. Lochner, Milwaukee,
Wis. 28,40
"Mr. Roschke, Cassirer of the Western District Synod346.50
" of the Gem. of Mr. Past. Weyel, Darmstadt, 3nd. 20,00
" of the parish of Mr. Past. Schuster, Bremen, Ind.49,00
" of the comm. of Mr. Past. Röder, Rainham, C. W. 10.00
" of the commune of Mr. Past. Mennicke, Rock-JS- land, Ill. .25,00
In Addison-from the men: D. Struckmann 825, Wm. BoSke 825, John
Ochmen 25 CtS., D.
Schallau 8252,25

8755,55
In No. 16 of the "Lutheran" it must read 791.64 instead of 8191.64
at the end of a receiptS- list.

H. Bartling.

Addison, Ill, May 6, 1864.

Received:

For missionary Clöter

From Mr. Past. Günther from the church in Saginaw City\$5625
To wit: From the Centcaffe20,00
Unnamed 10
Butcher and Salvner G 15c. - "> 30
I. White20
Hübschmann 53
Mießler 62
I. Stroebel 75
K. Winter, A. Gräbner, I. M. Meier, A. Winter, G 25c. 1,00
A. Ströbel, I. Winter, A.Weiß, Leibold, M. Hemmeter, Schlenk,
Wipplinger, W. Seidel, I. Winkler, Weggel, Wil- helmine
Busche, Salomon Busche, G50c. 6, 00
Günsbaner, M. Blank, K. Seidel, Klemm, Kühl, Partenfelder,
Müller, G. Streb, OKIM8.00
Ms Dietzel1.5 >
Minor2, "0
Mittelberger, Neuner, O 83.00 6.00
Mrs. Streb 4,00
Burner 5,00
Barbara White 25
By Hm. Past. Hattstädt of Monroe 31,05
..... "*****
..... 19,85
"
" Striker from the Gern, to Stonehill
.....15.00
By Mr. Past. Hattstädt of whose comm.2.00 "
..... school
teacher citizen in WolcottSville, from
whose schoolchildren2.16
Bonihm itself1,00
Unnamed in Frankentrost3,00
From another there20

Summa - 8130.51 F. Sievers,
Pastor.
Frankenlust the 26th of April 1864.

Receive r

For the synod treasury:

Don Hrn. Past. Steegc- 83,00
By Mr. Pastor Keller1,47
By G. L. Maier at Frankenmuth4.00
On veil child on that. ges. 5,00
From the congregation of Mr Past.
Sterze 5,50
" ***** Rauschert Emtefestcoll. 5,00
" " ***** Christmas eoll. 8,00



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo., June 1, 1864, No. 19.

(Sent in by Pastor Köstering.) **Honorary monument of faithful witnesses to the truth** or

The lives and works of godly men in the age of the Reformation.

Motto: "Remember your teachers, which have told you the word of God, whose end look ye on, and follow their faith." Heb. 13:7.

(Continued.)

Justus Jonas.

Justus Jonas, the faithful friend and assistant of Luther, who stood at his deathbed and preached the first funeral sermon to him, was born on June 5, 1493 in the then free imperial city of Nord Hausen, where his father was mayor. Whether the year of his birth is correctly stated here, we can certainly not affirm with certainty. In the six complete biographies and other news from which we make this compilation, the year of his birth is given differently; some put the year 1490, others 1493 and still others the year 1494. Likewise, it is also uncertain whether his original name was Jobst Koch and his father Jodocus Koch; for what is asserted by one biographer is contradicted by another. Already at an early age the Lord held His protective hand over the boy, from whom He wanted to prepare a tool for the work of the Reformation. Since he was still a child, he swallowed the following

the onion, which had been lying on a plague sore of his. He then, urgently admonished by his friend Erasmus of sick father, to pull out the poison. Even though everyone Rotterdam, turned to theology, the doctrine of God. thought that the poison would kill him, the Lord graciously. When Luther learned of the turnaround, he wrote to him: turned away all evil, so that even what he had eaten that "You were right to flee from the stormy sea of was deadly could not harm him, whom He had appointed jurisprudence into the harbor of the Holy Scriptures. Scripture. The Lord, who began it, protect you! Against me the wretched race and seek my soul, but Christ lives and reigns. Farewell, my Jonas, here thou hast my heart, pray for thy Martin Luther. - When Luther's 95 sentences had appeared on Oct. 31, 1517, Jonas had defended them and Germanized them; and when on April 7, 1521, Luther, as a second Daniel, went to Worms to the Lion's Den, Jonas accompanied him there and back. By this journey he was greatly strengthened in his faith, because he saw, as it were, with his eyes that God the Lord was with Luther. But when he was deprived of his office in Erfurt because of his participation in Luther's cause, he did not grieve over it, but said with St. Paul: "If I sought to please men, I would not be Christ's servant." Nor did the Lord Christ let him be put to shame. At the Diet of Worms the Elector Frederick the Wise became acquainted with him, and he appointed him provost of the convent of All Saints in Wittenberg, with which he was at the same time connected a professorship at the university there. In this position he preached when he did not have to be away from home,

Already at an early age the boy showed extraordinary talents, so that his father, who moreover saw in the miraculous salvation of his son a hint to a higher profession, determined him to become a jurist. He received his first instruction in the city school of Nordhausen until he was 13 years old, after which he came to the university of Erfurt in 1506 with several friends from his youth. From 1511 to 1515 he is said to have continued his studies in Wittenberg and also to have listened to Luther; but whether only in the pulpit or also as a professor is uncertain. In his funeral sermon to his friend Luther, he also counts himself among those whom Luther converted through the Word of God; however, it is not known whether this happened through his oral teachings or sermons, or through his writings.

In 1516 Jonas received an appointment as a teacher of civil and canon law in Erfurt. But the tiresome legal system did not appeal to him for long; he felt that he was called to something other than the pursuit of mostly dirty legal affairs. So he turned

Bugenhagen was a great orator, as Melanchthon used Melanchton, who was despondent and in despair, a courageous trust in God, and the "suffering" over the to say: "Bugenhagen is a grammarian (teacher of support. To Luther, who was staying in Coburg during Gospel. On Maundy Thursday, April 14, he arrived language), I am a logician (teacher of reason)." His the Imperial Diet and praying for the small band of unexpectedly in Halle, and on Good Friday he preached churches were always full, for his melodious voice, his heroes who had gone to Augsburg, he wrote: "You, his first sermon there in the church on the market. But dignified delivery, and the rich content of his sermons, God's chariot and his reaper, the Lord has gifted you also here the work of the Lord, although with many which were testimonies of Christ, drew the people into above others with excellent gifts. I beg you, dearest struggles, went happily from place to place, for one year his churches. That he was a great orator is evident from father, for the sake of Christ, to write to Melanchthon as later the third church was already open to evangelical Melanchthon's saying, "Bugenhagen is a grammarian often as possible. With the best will in the world, he preaching. In all probability, Jonas resided in Halle as (teacher of language), I am a logician (teacher of reason appears too shy and quiet in this business. The public preacher and superintendent until 1549; however, in the and right thinker), Jonas is an orator who knows how to matter in question makes him wonderfully sad at times. meantime he was not allowed to preach for a whole present everything in the clearest and most excellent We persuade him to take the Psalter, and speak of this year, and twice he had to leave the city and be a manner; but Luther surpasses us all." In the early days great bargain with God in David's and others' words, not fugitive, as we will hear later.

in Wit. ienberg, however, he had to fight many a hard in his own; but the greatness of the emotion overwhelms battle because of the blasphemous private mass and him." Jonas was also the one who translated because of other abuses; however, he did not soften Melanchthon's Apologie, i.e., Schutz- oder and did not let up until the abomination was done away Vertheidigungsschrift, written in Latin, into German; with in the holy place. In the same year that he arrived likewise, he gave the first suggestion for the obligation in Wittenberg, he was appointed Doctor of Sacred of preachers to the symbolic books, which - said in Scripture. passing - refutes the objection as if this obligation had not already been introduced by the men of the Reformation, but only later.

Jonas was on intimate friendly terms with Luther, which did not cease even when he left Wittenberg to pursue another profession. How highly Luther held him While we now pass over in silence some of the less is also evident from the fact that, when Jonas was once important things in Jonah's life and work, we recall here seriously ill, he called upon all his friends to intercede only recently that in 1537 he was at the Convention in for him, so that God would keep him alive longer; for, he Schmalkalden, where the articles written by Luther and said, Jonas is a made theologian, for whom all the named after this city were presented and discussed, theologians of the papists together are not worthy to which he also signed; furthermore, that he partly led the undo the laces of their shoes. There was only one thing visitations organized in Saxony and visited many that Luther did not want to please his friend, and that congregations himself; furthermore, that in the was that he so often talked in the pulpit. He says: "Dr. translation of the Bible, especially the A. T., Finally, that Jonas has all the virtues and gifts that one may have, he has earned the gratitude of the church by translating but that he clears his throat so often cannot be held too many of Luther's writings from Latin into German, and well against the good man. For the infirmities of from German into Latin. preachers are soon seen. If a preacher had ten virtues In 1541 Jonas was called away from Wittenberg. As and only one defect, he would darken all virtue and gifts, much as Luther and Melanchthon did not want him to so evil is the world now." leave, they had to let it happen. Until then, the city of

Jonas took an active part in the struggles of the Halle on the Saale had still been closed to the Reformation. In 1529, he and others went with Luther to Reformation, even though a part of the people had long the religious discussion in Marburg, which the since turned to the light of the Gospel that had once Landgrave Philip of Hesse had organized in order to again dawned in Germany. Now the council could no reach an understanding between the Wittenberg longer resist the urgent demand of the people for theologians and the Swiss on the doctrines contradicted Lutheran preachers. And because the Superintendent by the latter. Jonas writes about the course of this Pfeffinger of Leipzig did not accept the invitation to discussion: "Finally, since the opponents (Zwingli and Halle, our courageous Provost Dr. Jonas of Wittenberg others) stubbornly maintained their error, and we also went to break the ground for the Reformation. It was no defended the truth no less steadfastly, they parted. But small matter to go out with the preaching of the Gospel the Landgrave Philip, who at first leaned toward the in this city, where the papacy still had great power, Swiss, said, after the disputation had gone unheard: where it still teemed with lazy, insolent monks, and to "Now I will rather believe the plain words of Christ than declare war on the pagan papacy! It belonged to a the subtleties of men;" for he had heard that the cheerful, Wittenbergers fought on clear Scriptural grounds, but the Swiss on fallacious grounds of reason. -The following year (1530) Jonas was present at the famous Diet of Augsburg. Here he had to answer the often very challenged-

In the year 1546, Luther, on a fine journey to Eisleben, visited his friend Jonas in Halle, and stayed with him a few days. On this occasion, Luther presented him with a glass cup on which both of their likenesses were embossed, and which bore the following inscription:

To old Doctor Jonas Dr. Luther brings a glass already.
That teaches them both finely That they are fragile glasses.

Because Luther was very unwell at that time, Jonas considered it his duty to accompany him to Eisleben. It is also possible that Luther wanted him to travel with him. Because in the trade between the counts of Mansfeld, which Luther was called there to mediate, he could use Jonas well, because the same was not only a capable theologian, but also an excellent jurist. Thus it came about that he was present at Luther's death, and before he died he put to him the significant question: "Venerable father, do you want to die constantly to Christ and the doctrine as you preach it?" Whereupon he heard the departing man's clear "Yes!" to bear witness to it to posterity. The following day he preached a memorial sermon on 1 Thess. 4, 13-18, to the hero who had fallen asleep in Israel, and then accompanied the body to Wittenberg for burial.

When the Schmalkaldic War broke out soon after Luther's death, Jonas also had to painfully feel the tribulations of it. By order of Duke Moritz, who entered Halle, he had to leave the city. It is true that he was soon able to return, when on New Year's Day the Elector John Frederick had conquered the city; but his situation soon worsened again. In the unfortunate battle of Mühlberg, the Elector was taken prisoner; the Emperor came to Halle with his army, and Jonas was quartered with a Spanish captain. This captain-so the legend tells-was hired to kill him secretly. But when Jonas received him in a friendly manner and treated him so kindly, he was so moved by it that after a time he said to him, "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are so

...an honest and pious man, that I cannot possibly do you harm. But hide yourself, lest someone else kill you as you go. Thus the Lord held his protecting hand over Jonah, that no harm might befall his body, and he learned what he had sung in his song about the 123rd Psalm:

What man's strength and wit may touch, Shall not frighten us; He sitteth in the highest place, He will uncover their counsel.
If they take the wisest course, God will go another way, it is in his hands.
They almost rage and drive, As if they wanted to eat us, All their desire is to strangle, God is forgotten with them. As the waves of the sea are slender, For life and limb they stalk us, God will have mercy on them.

Then he had to leave Halle for the second time and go into exile. On his first flight, he stayed in Hildesheim, which he soon had to leave again because of his protest against the Augsburg Interim. On his second flight he came to Weimar, from where he was appointed professor of theology at the University of Jena. In 1551, Duke Johann Ernst of Coburg appointed him as his court preacher, and after he died, he became pastor of Eisfeld and general superintendent of the Franconian churches in the principality of Coburg in 1553, in which office he remained until the end of his life.

But before we tell of his blessed departure from this world, let us first set down a few things from his family life and what remarkable things happened in it. In 1522 he wrote to an acquaintance: "Carlstadt has married himself to a poor noble virgin and has chosen this poverty with prudence. I am beginning to have something similar in mind against the crowd of hypocrites who, under the pretence of chastity, feed a herd of cattle" (by which he means the Roman bishops and clergy). On the 9th of February of the same year he carried out his design. His first wife's baptismal name was Catharina; presumably she was the daughter of an old Saxon warrior-Erich von Falk. Jonas' entry into the married state was of no small importance, and caused a great stir, especially because he held such a high ecclesiastical office. Because at that time a book against priestly marriage had been published by the papist theologian Johann Faber, Jonas laid hands on the work and with Lutheran thuggishness castigated Faber's work, and proved with reason from holy divine Scripture that marriage was not forbidden to any man, to any state, thus also not to preachers: "We want to act with you," he speaks to Faber, "by Scriptural proofs, therefore we also demand of you that you do not have to be a priest.

Scripture proofs to you. Therefore, you episcopalians and vicars-general, judges and officials, together with bawds and whoremongers all over the world, give reason for your opinions and your actions, and only say where in the Old or New Testament marriage is forbidden to priests or to any other human state! Here exert your powers and your heads, you Romanists and sissies, help Fabern, it burns, your kingdom is at stake, your all! For as soon as holy matrimony comes into reception instead of your hypocritical celibacy, it is all over for you: exemption from taxes, for the privileges of the clergy, for all that tyranny!"

But Jonah also had to experience that the married state is a woe, as he himself had known before and had written: "What is marriage but an honorable cohabitation that does not lack its cross? He himself, among other bodily ailments, also had his plague with stone-weariness; to which the following words from a letter of Luther are directed: "I rejoice, my Jonas, and thank Christ that he has had mercy on you and has commanded the stone to leave you for your sake; also I pray that he may give continuance to his work; for I desire nothing more than that, if I perish, at least you should survive me, and avenge me of Satan's and his apostles' fury." Of the seven children-5 sons and 2 daughters-whom he began with his first wife, he had to bear four to an early grave. One of the sons, perhaps the firstborn, drowned in the Saale near Halle, and immediately thereafter, on December 22, 1542, his pious wife Catharina also died. In this sadness, Melanchthon, whose closest friend he was, wrote to him: "Weeping, I have read and reread the letter which you sent to me in tears; for it also causes me manifold pain. It pains me to know that your children are deprived of such a pious and faithful mother and guardian. You yourself testify that your wife has departed by invoking the Son of God. So she has entered the way to that higher church, of which the Son of God is the head; there your wife now enjoys the company of an Eve Sarah, Rebecca, Mary. In that circle thou wilt meet her again and embrace her."

For the second time Jonas entered into marriage probably in June 1543. Of this wife no more is ascertained than her baptismal name, Magdalene. She bore him three children, two of whom were twins, one of whom soon died. But she too, in the midst of the tribulations brought on by the Schmalkaldic war, was torn from his side by death, after they had lived together in marriage five years. On July 8, 1549, she died suddenly over the table of apoplexy (stroke flux), at the age of 27.

So he entered the marriage state for the third time. The chosen one was Margarethe Farnroden from Naumburg, with whom he was married on Sunday Cantate 1550 in the church in Halle. Whether she bore him children is not known. She cared for his old age, he died in her arms and she squeezed his eyes shut.

Jonah had to bear yet another suffering, which weighed much more heavily on him. From his first marriage he had an inferior son, the same name as his father, who caused him much grief while he was still alive, and who was executed after his father's death. An old account of this reads: "Just as Adam produced a Cain, Isaac an Esau, and David an Absalom, so our pious theologian Jonas also had a son, who, though he had his father's name, was of a quite dissimilar disposition; who also used to tract his father always in a very vulgar manner, and to say: 'I should not have a priest, but a king for a father.'" Although this young Jonas made it so far that he attained great skill before others, was appointed Doctor of Laws, and received a professorship at Wittenberg, God, whose punishment of disobedient children does not fail, struck him with blindness, that he got mixed up in the Grumbach'schert trades *) and forfeited the Imperial Eight. Whether he made himself invisible at an early stage and returned to Copenhagen in Denmark, God's vengeance pursued him until then, and after sufficient testimonies against him had been received in Germany, his head and life were cut off." On June 28, 1567, the sentence was carried out on him by cutting off his head in the public square in Copenhagen. When he was blindfolded, he exclaimed wistfully:

"What good is it that I have studied much... And did not do what was right!"
Yea! "Honour thy father and mother: this is the first commandment that hath promise." But, "An eye that mocketh the father, and despiseth to obey the mother, the ravens shall peck it out by the brook, and the young eagles shall eat it."

So also our dear Jonah had to enter the kingdom of God through many tribulations. The waves of affliction had often tossed him to and fro, therefore he also longed for the arrival in that safe harbor, where the soul comes to behold God, and the little ship of the body, as long as the cold winter of death lasts, is laid at anchor; until

*) Wilhelm Grumbach, a Franconian nobleman, was driven from his estates by the bishop of Würzburg, Melchior Zobel. Enraged by this, he had the bishop murdered at his own castle. Thereupon the emperor put him under guard, and he gathered a band of abdicated soldiers around him, plundered the city of Wuerzburg, and shut himself up in the fortress of Gotha. Finally captured, he was quartered with several of his companions, among whom was the Chancellor Dr. Brück. J. Jonas the Younger, who had interfered in Grumbach's dealings, escaped this fate by fleeing, until he finally found his judge in Copenhagen.

But he still had the hardest struggle to endure: he fell into great doubt about his state of grace, about the certainty of his salvation. The faithful witness of Christ, who in his life had given many a testimony against the Roman uncertainty of salvation in favor of the Lutheran doctrine that one can and should be certain of his salvation here in time through faith in Christ, stands trembling at the gates of eternity; but not as a wilful doubter, mammeluk, and apostate, but as one challenged by Satan under God's permission, on whom the devil should gnash his teeth and become a disgrace. For God, who allows the sincere to succeed, also helped him through, so that the wave of Satan could not drown him. His wish came true, which he had expressed 30 years earlier in a sermon on the 42nd Psalm, where he said: "God willing, that at the time of my death I may take this text to heart and keep it: Why dost thou afflict my soul, and art so troubled within me? Wait upon God; for I shall yet thank him that he is my help and my God." At last he found comfort in God's word, the temptation vanished, doubt gave place to confident faith, and he passed away exclaiming, "O Jehovah Jesus, thou hast redeemed me; into thy hands I commend my spirit." This happened in the 63rd year of his age at Eisfeld, on October 9, 1555, the year in which the religious peace of Augsburg had been proclaimed on September 25.

Something full of love.

Those who insist on pure doctrine and earnestly contend against every falsification of the Word of God, without any regard to person, are usually accused of lacking love.

This is a harsh reproach. This completely denies those Christians true Christianity, true faith, and thus the grace of God and eternal blessedness. For the Lord clearly says, "By this shall every man know that ye are my disciples, if ye have love one to another." Joh. 13, 35. And St. Paul writes: "In Christ Jesus neither circumcision nor foreskin counts for anything, but faith working through love." (Gal. 5:6) The same apostle writes: "If I speak with the tongues of men, and with the tongues of angels, and have not love, I am as sounding brass, or as tinkling bell. And if I could prophesy, and knew all mysteries, and all knowledge, and had all faith, so that I might remove mountains, and have

of love, I am nothing." 1 Cor. 13:1, 2. Therefore nothing more terrible can be said of one who wants to be a Christian, and he cannot be scolded more severely than when it is said of him that he has no songs. Woe to him if this reproach is founded! Then he is still in spiritual death, under God's wrath, and if he remains so, he will surely perish, as surely as God's word is truth.

But, dear Christian, do not be misled. All that is called love is not love, and all that is called unkindness is not unkindness; indeed, all too often both are the very opposite of what they are thought to be and claimed to be.

When God not only often afflicts the world, which is in a deep sleep of sin, with terrible distress, but often also leads his dearest children along the darkest and hardest paths of suffering, it may well seem that this is not love, but nothing but anger, and yet it is the most ardent love, which wants to awaken the sleeping world and purify the children of God and glorify itself in them. When the physician coerces a bitter medicine into the ill child who has no understanding, or even, in order to save the whole body, forcibly detaches the limb in which death is already raging, with almost unbearable pain to the child, the child may well cry out under the bloody knife of the merciful surgeon: "O, thou wicked man!" But what is it but ignorance that the child thus judges? Would it be love if God gave man over and did his flesh's will to him? Would it be love if the physician, in order not to hurt the sick child, let it die helplessly?

So it is also in the spiritual sphere. When a Christian exposes and punishes every falsification of God's word, wherever it is found, it seems to many, of course, to be most uncharitable and to come necessarily from a spiteful, quarrelsome heart. For to be punished hurts. But does not love for one's neighbor, when he is to be seduced into false doctrine, demand that this be exposed and shown to be so? Could there be any greater unkindness than if someone knew that poison had been thrown into a well in the city from which all fetch water, and if he who knew this did not want to make a hasty noise and not reveal and not publicly punish him who threw the poison into the well, whether he did this out of carelessness or out of wanton malice? But what is false doctrine but a poison that kills not the body but the immortal soul? Who, therefore, can act more uncharitably than he who, in order not to hurt a false teacher, keeps silent about his poisonous mixtures and lets him lead souls to false doctrine and thereby to false faith? In the world, of course, and in all false Christians, who are more anxious for rest in this life than for the glory of God and eternal salvation, he is more unjust.

If they do not sincerely believe that the pure Word of God is so important, he who either keeps silent about all false teachings that may arise, or refutes them so coldly that it seems as if they are not so important, is considered loving. But will such a man, who is neither cold nor warm, but lukewarm, receive from God the praise of a loving man? No, the Lord expressly says that he will spew such out of his mouth like lukewarm water. Rev. 3, 15. 16.

If we go to the holy Scriptures, we see that all the prophets and apostles, yes, our dear Lord Jesus Christ himself, not only exposed and refuted all false teaching, but also punished all spreaders of it with great seriousness; and if we go into the history of the Church from the beginning to our own day, we read that all righteous Christians, who stood in fervent love of God and their brethren, have zealously contended for the unadulterated Word of God, as the highest jewel of Christendom, and have fought against all corruptions of it, as against the most dangerous enemy of it. That such zealots should be pronounced unloving is therefore also not new. They have all had to bear this ignominy at all times. Christ Himself had to die by being accused: "He stirred up the people by teaching to and fro in all the Jewish country" (against the false teaching of the Pharisees and scribes). Luc. 23, 5. And in this not only the apostles, but also all Christians had to follow their Lord and Master. By accepting God's word alone and condemning everything that was not in harmony with it, they were hated, rejected, persecuted and often cruelly killed as unkind disturbers of peace in the world, as the "enemies of the human race". Acts 22:22.

Therefore, as I have said, dear Christian, do not be mistaken if love is now denied to all those who fight for the sake of pure doctrine and do not quietly let the false teachers have their way. Precisely because these fighters carry love in their hearts, they would rather have everything surrendered to them, and they would rather sacrifice their good name, the favor and friendship of men, peace and good days in this world, than that they should be silent about it, if the only-salvific Word of God is to be taken from men, or else perverted and falsified. On the other hand, let those who let this happen quietly and prefer to let God's honor and word be attacked rather than a man's honor and word take the glory of being men of love from men: one day God will take off their false mask of love and then all the world will see that nothing but a heart devoid of love was hidden under it.

(Sent in by Rev. P. Beyer.)

How the "Brother President" of the Unirthodox Synod of the Northwest justifies his attack on our Lutheran Church and catechisms.

As readers of the "Lutheran" will remember, in No. 14 of this journal we had to reject an attack on our dear church and a vituperation of our Lutheran catechisms. Rev. Hartmann in Chicago had called the Lutheran Church a desert and our catechisms "puddle water". We thought that it might be possible that he had written this only in a momentary excitement and in, admittedly very sinful, carelessness, and that he might therefore be easily persuaded to retract it. We even gave ourselves up to the hope that we Lutherans, in consequence of our detailed, calm argument, would be able to continue to do the work of the Lord in peace, spared by Father Hartmann and his synod with invective. But we were wrong, as it soon turned out. In reply, Father Hartmann sent out a leaf decorated with the image of a rooster, which was supposed to represent the broods of Missourian quarrelsome cocks. "Where such a cock goes," he writes, "no other can come up." We now ask every sober person, whether Lutheran or not, Is this the way in which a Lutheran preacher should defend himself, or is it the way of the people whom we will not name at all? The reader may decide for himself. From now on, however, the cock shall serve us as a sign of unceasing vigilance and, if God has mercy, many a cockcrow shall sound around the ears of Father Hartmann when he wants to take forbidden paths. May it only always have the effect it had with Peter. Matth. 26, 75.

However, in the announcement, Father H. had promised to throw us a "lump" later that we would not swallow; we therefore waited calmly to see what would come. At last in No. 21 of his House Friend came an essay, entitled: "The Hunk for the Missourian Rooster." Here, in 71 columns, the story of a man named Martin Stephan is told, who 25 years ago was deposed from his office because of false doctrine and ungodly life. Father Hartmann himself must admit that he was removed from office for "false doctrine". But who did this? Father H. does not seem to want to know this; let it be said to him, therefore, that it is precisely he who is mainly involved, whom he, the truth-loving Father H. calls the heir of his errors: Prof. C. F. W. Walther. A lot of people who have gone through the misery are still alive and will complain to God that Father Hartmann is not afraid to write such lies into the world, while they know, and Mr. H. must know, that Prof. Walther is precisely the one who is the heir to his errors.

was, among others, the instrument in God's hand to help complain several times of weakness in his body, especially them out of the Stephanistic errors. - But we ask every of chest pains. In the autumn of last year he also got the honest reader: What is served or harmed by this story?smallpox, but it did not want to come out properly; and it Is this the way an evangelical preacher should adhere to,may well be that he left home too soon and went to work stitching up his opponent's name instead of convictingagain, as was his way, that he had no rest and always him with reasons, or is it the art that certain childrenwanted to go to school himself, if his strength allowed it to practice in the streets, but of which anyone who claimssome extent.

to be considered a divine scholar should be heartily He was very much looking forward to moving into the ashamed? The reader may again judge for himself. Butnewly built school. It was very close to completion. In a few we must think of the story told by John the Evangelist.days he could have moved into it with his children. But God For when the Lord had so driven in the Pharisees, thathad decided otherwise; he was not to enter the new school. they could not answer him with reasons, they accuratelyOn Feb. 1 he finally had to agree that I would teach school made the leap which the Rev. Hartmann attempted, andin his place. On Sunday, Feb. 7, in the morning when he said, "Do we not rightly say that thou art a Samaritan,was getting up, he had a hemorrhage and soon had to stay and holdest the devil?" Joh. 8. Thus, thinks Rev. H.,in bed. About 14 days before, his father had died in when he says, "Thou art a Stephanist," he too is therebyChicago, so that the mother, who had come here, could superseded of all proof. The pastor must really trust hisnow take over the care of her youngest and only living child. people with very little understanding, or must alreadyAt first our dear Gils flattered himself with the hope of a exercise a "Stephanistic" power over them, if he believespeedy recovery, but he soon had to convince himself, and that this will satisfy them. It can hardly be otherwise thanall who saw him, that he could not recover from this illness. that Father Hartmann, if he continues to rant in thisHe was visibly wearing out and was becoming more and manner, will do himself the greatest harm; therefore wemore miserable every day. Every movement caused him would like to give him some well-meant advice, and thatgreat pain. Only a mother could give him the care and well understood, since he is the elder, in all modesty. services that were necessary in the last weeks and days.

If you feel like writing further against us, prove to usWhen his distress had reached its highest point, his God in a tone worthy of a preacher that our Lutheran churchdelivered him and took him from this pitiful valley to is a desert, that we are half-brothers of the fanaticalheaven. Romanists, and that our catechisms are puddles of On Ascension Day, in the afternoon, we carried his body to its final resting place, so that it could await the joyful water. This you would kindly do first; for you have resurrection there. I gave him the memorial speech on asserted it, and all your readers are holding their breathMatth. 25, 21, from which words I introduced to the and waiting for the proof. numerous assembled listeners: how the deceased had in

2. in such work, avoid the self-deception that yourtruth been a faithful servant and had now, without a doubt, assertions are proofs, or are substantiated by newreceived great reward from his Lord. Yes, it was assertions; this would only be a testimony of poverty. faithfulness that stood out especially in the deceased. He

(3) If you want to write more against us later, justwas an Israettter without falsehood; a sincere and upright always leave out things that do not belong to the mattersoul. By the grace that was strong in him, he was faithful in and only concern the person you dislike; for personsregard to the Christian life, faithful in regard to the direction change, they are pious today, evil tomorrow; but the truthof his school-teacher and cantor office. Deeply aware of the descriptions scolding, which no respectable person likes.corruption of his nature and the aberrations of his To the dear reader, however, we give the promise thattemperament, he took comfort only in the childlike faith of we will not answer Father Hartmann a word again if hehis Savior. Faithfully he fought against his hot blood; does not accept this advice. faithfully he humbled himself where he had failed, and made good to the best of his ability what had been done.

Far from the notorious schoolmaster arrogance, he gladly served his neighbor in humility. Among the young people he was a salt, for he shone before them with good conduct and punished their sin when it was necessary. He loved as a faithful friend and gladly and abundantly sacrificed his little money and goods wherever need required it.

Death notice.

Our dear Cantor Gils is now dead! On May 3 he fell gently and blissfully asleep, after having been ill for about twelve weeks and having brought his age to nearly 26 years. Probably for two years he had to

He was also faithful in the direction of his office, A former preacher wrote the following in the "Lutheran Magazine" of May 14: "The Synod was opened with a mouth must overflow with praise and thanksgiving to that he now knew enough to be able to preside over a sermon by Dr. Sprecher. It was a well-crafted politicalthe Lord, who has again so visibly poured out His school with blessing, he was rather eager to grow in the speech about the duties of the church in the present streams of blessing upon us and has not only brought knowledge of all subjects, but especially in the critical situation of our country, - one cannot really call it our institution through the year without any shortage, knowledge of divine truth. To learn to understand and a sermon." Since it was known in advance that the but has also made it possible to send you such a large teach Luther's Small Catechism better and better, that is decidedly non-Lutheran Frankean Synod would ask to group of young people again this year. Oh, if only it what his zeal and diligence were directed to. He be admitted to the present sessions, and since more and were not for the deep cancer that is gnawing at the accepted with gratitude every instruction and every hint more voices had been raised in the General Synod in roots of our German Lutheran Church here in concerning school conduct. I never had cause to recent years in favor of a return to the Lutheran faith, Germany, the fragmentation of doctrine, what great reproach him, to punish him for his lack of enthusiasm one was very anxious to see what the General Synod things could and would be accomplished for America in or his laxity; but I often had to restrain his zeal and say would do in this case. The correspondent of the "Luth. just a few years! We may indeed happily boast how to him: "Slow down, my friend! He was not one of those Zeitschrift" reports on this early on the first day of the much the sympathy for the institution here is steadily who always fear to wear themselves out; but he gladly session as follows: "The first business after organization growing in Germany, how the old prejudices against spent his strength, in the service of his God, for the good was the consideration of the request of the your Synod are fading more and more and how a pull of the school. He was strict at school; but even with him Frankean Synod for admission. Their petition was towards you is forming; but we must also not conceal it has become true that the strict teachers are the referred to a committee and the same reported in their what a mighty current of false doctrine is opposing us, dearest in the long run, if only they do not lack favor. A lively debate followed. Last night it was finally with which we will have to break away sooner or later. condescending love and patience. I can say with truth: unanimously decided to admit this Synod as soon as it The Breslauer are adopting an increasingly harsh and his schoolchildren loved him. How dear he was to the expressly declares that it recognizes the Augsburg conclusive attitude towards us, and I fear that we are whole community was proven, among other things, by Confession. To the general astonishment, this morning completely finished with them, and it will only be a his funeral. We had never had one like that before. The the delegates of the Franconian Synod came into the question of how the next Synod will outwardly regulate church could hardly hold the crowd. From my assembly and submitted a written declaration that, by the relationship between the inwardly and the congregation whoever could get away had appeared. accepting the Constitution of the General Synod, they outwardly confused. Also from the east side a considerable number of understood it to mean that they recognized the completely divorced parties. In Mecklenburg, congregation members had come. There were also Augsburg Confession. This opened the debate anew, prejudices against us seem to have grown as a result many women present. One could see that he was and it is still going on." In the afternoon the same writes: of a visit by the Buffalo pastor Hochstetter; in Saxony universally respected and loved. "The question concerning the acceptance of the and Hanover, on the other hand, the joy and love of

He was faithful unto death. His sins caused him Frankean Synod was not decided this morning and the helping in our missionary work for your Synod is rising much distress on his sickbed, but his Saviour comforted General Synod has now adjourned until Monday most visibly. So it will be necessary to continue to work him abundantly. In the midst of the greatest pain, he was morning. I suppose there will be a very important faithfully and undauntedly; in Germany, more and able to laugh joyfully in remembrance of eternal glory; struggle then. I will report to you further on the result." At more, albeit slowly, a group will form - and our he was able to say, "Oh, God is good, so good. And last the last report says: "The struggle on account of the institution here and our work for your Synod will help it when at times his mind went astray, he fantasized about Frankean Synod was opened this morning with to work itself free from the false spiritual directions of strengthened forces, and at last the resolution was the times and to gather clearly and soberly around the passed to receive their delegates with the understanding confession of pure Lutheran faithfulness. Praise be to that at their next meeting they would formally recognize God that we may not only express this hope with joyful the Augsburg Confession. Confession at its next confidence, but also see it realized more and more! Of meeting. There were 95 votes in favor of this resolution my ten pupils, the Lord willing, you will get nine to St. and 39 against. We gave notice through Dr. Schäffer of Louis and one to Fort Wayne. With full confidence and Germantown in open session that we would file a formal joy I may send them all to you; all ten of them have protest against this unconstitutional act, which would been here in Steeden only for my joy, and the whole then be recorded. Never thought it could happen at year has passed without any annoyance. They are as General Synod the way it has happened so far at this follows: 1) H. Fischer, from Königsberg, 29 years old; meeting. I must confess, I have no desire to attend it 2) R. Köhler, 28 years old, from Prussia (near Sorau); again as a delegate." 3) Joh. Feiertag, from Berlin, 28 years old; 4) G. Our dear Pastor Brunn writes to us again on May Lehnigk, from Prussia (a Wende), 24 years old; 5) 3, among other things the following: "In these days my Wilh. Sandvos, from Erfurt, 23 years old; 6) Friedr. pupils have all left us to go first to their homes and then Liebe, from Lößnitz in Saxony, 22 years old; 7) Eduard on the journey to St. Louis. That is why I want to register Struve, from Göttingen, 23 years old; 8) Gustav them with you for the time being with this letter. When I Hieronymus, from Glauchau in Saxony, 24 years old; and 9) his brother Heinr. Hieronymus, 22 years old. If there were means and ways to do so, I could probably send you several more for your seminary. In particular, several married people have come forward, who seem to be capable people; but where will I get the means? Therefore, I prefer to turn the available forces to unmarried young people for the time being. The reports from school teachers

To the ecclesiastical chronicle.

General Synod. The same was lately assembled at York, Pennsylvania. One of the members of the General Synod...

have risen to 24 to date, and I hope to be able to send at least a small number of useful people to Fort Wayne. How much safer we would be, of course, if I had everyone here for a while. But it is still impossible. Pastor Wüstemann sends his best regards and says that he hopes to return to America this summer after completing his cure in Ems. His health, however, is still very precarious. Finally, I hope to get a helper preacher this summer. After an 8-year struggle, our state government has now granted us Lutherans in Nassau toleration! Four weeks ago our congregations were exempted from the church taxes which they still had to pay to the regional church. Pastor Hoffmann in Hesse, who was here eight days ago, also has quite some peace, though not yet any recognition. We talked a lot about how "Hoffman" could be brought to a post where his strength could be more usefully employed. For the moment he cannot move to America until the relations of his small community with the state government have been settled. He must not leave the battlefield until then if he does not want to lose everything. On the other hand, we talked a lot about whether Hoffmann could not settle in Steeden, since he could continue the fight in "Hesse" from here. He is such an excellent schoolman, and what would our institution gain from him! But again and again the old aches and pains: everything would go quite beautifully and splendidly if one thing were not always missing, the fatal money for a married second teacher at our institution! We would hardly have it for an unmarried one. However, I can no longer be without help, for the last three years have noticeably sapped "my" strength. Your request for my pupils to leave Bremen earlier than July 1 is unfortunately impossible to fulfill, since I do not know how to procure the travel money earlier. So you will have to wait a little with your lessons."

Church News.

After Mr. Pastor W. Bergt, with the approval of his former congregations, accepted an appointment from the Lutheran congregation of Paitzdorf, the same has been appointed by the undersigned on behalf of the Honorable President of the Western District, ^rn. Pastor F. Bünger's, in his congregation on Sunday Rogate, the 1. May.
May the Lord bless shepherds and flocks.
Mrs. Besel.
Address:
Uev. >V. Bergt,
^pplotou, Onpo (Urm'äowu 60th, Uc>.
The candidate for the office of preacher, Mr. A. Reinke, who had been prepared at Concordia Seminary, had, in addition to other callings, also received one from the Lutheran congregation in Blue Island, Ills. Lutheran congregation in Blue Island, Ills, and, having recognized and accepted the latter calling as a divine one, he was ordained by the

Mr. Pastor H. Wunder was solemnly ordained and inducted into his office on Sunday Rogate, the 1st of May, this year, in the congregation at Blue Island.
May the Lord Jesus Christ, who sits at the right hand of God, now also make this servant of his able through the Holy Spirit. May the Lord Jesus Christ, who is seated at the right hand of God, make this servant of his, through the Holy Spirit, capable of fulfilling the ministry of the New Testament at all times, as a faithful steward of God's mysteries, as a zealous defender and confessor of all divine truth, as a careful shepherd and watchman, who warmly cares for the souls entrusted to him, feeding and guiding them, so that he may be abundantly blessed here and there.
I. F. Bünger.
The address of the ^l. Brother is:
Hev. Roinlcs,
Mus Islsmä, Oovk Ov., III.

Conference display.

The Wisconsin Pastoral Conference will hold its meetings this year at the home of Mr. k. Stecher in Sheboygan from the 24th to the 27th of June.
G. Link.

Notice.

The vote of the electoral college concerning the director and professor to be elected at the School Teachers' Seminary produced the following result: 7 votes for Pastor J. C. W. Lindemann, 2 votes for Pastor F. Lochner, 1 vote for Pastor F. W. Föhlinger, 1 vote for Teacher E. Roschke. Thus Pastor I. C. W. Lindemann is the elected Director and Professor of the School Teachers' Seminary, and all that remains is for those Synodal congregations which are not satisfied with this election to submit their protest to the undersigned within two months, failing which their silence will be regarded as approval.
St. Louis, May 28, 1864.
Th. I. Brohm, d.Z. Secretary of
the Electoral College.

Receipt and thanks.

For poor students:
Received through Rev. Schoeneberg at Lafayette, Ind. \$15.00.
For the proseminar in Germany:
By Rev. G. Bernthal at Frankenhilf, Mich. \$1.00 and from his congregation there \$7.00.
For Mr. Pastor Sommer:
Don Rev. Dr. Gotsch in Memphis, Tenn, \$1.00.
For Mr. Pastor Röbbelen:
Bon Past. Dr. Gotsch in Memphis, Tenn., KIM
From Mr. Weinhold in Frohna. Perry Co., Mo..." 5,00 C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:
From Friedrich Stünkel from the parish of Mr. Past. Biltz: 2 hams, H bunches of apple slices and z bunches of beans.
By Mr. Past. Claus \$7,00 for poor students.
Through Mr. Past. Engelbert from the women's association of his parish: 7 shirts, 4 pairs of stockings and \$10.00 for Nassau pupils.
From Mr. Gardener Giesecking, from Mr. Past. Claus

Parish: H Bush. Asparagus, 1 basket Pieplants, 1 basket Spinach, 1 basket Lettuce, 1 basket Onions.
By Mr. Past. I. M. Hahn, from his parish: 2 barrels of smoked pork, mostly ham.
By Hin. Past. Dorn, from his congregation in Port Hudson: for poor students \$4.75 Kirchwcih-Cvllecte.- \$3.00 from Heinrich Schröder, as a thank offering for a happy delivery.
By Mr. Past. I. M. M. Moll for the pupil Fig- ge, collected at the infant baptism of Mr. Niemann, \$4 50.
From the congregation of Mr. Past. Rösch: from Christ. Kühde \$2,00, Joh. WeiShaupt \$2,00, Cvnr. Weishaupt \$3,00. A. Crämer.
In January a collection of \$73,00 from the congregation of Fort Wayne and at the end of April by Mr. Past. Gotsch a love offering of \$10.00 collected at Mr. Reinhardt's baptism of a child, hereby certifies with thanks Katharine, widowed Wichmann.
Fort Wayne, May 4, 1864.

Received:

For poor students:

By Mr. Past. Mennicke, Rock Island, by Margarethe Stapp, 1-00
By Elise Stapp0:50
For Past. Röbbelen:
From Mrs. Past. Popp, Warsaw, Ills., 100
At the wedding of Mr. A. Hauer, Chicago, Ills, 8.05 For Missionary Clöter.
Collekte am Pfingstfeste in der Gem. des Hrn. Past.
Beycr, at Chicago, Ills., 14.50.
\$25.05 I.
F- Sch urcht, general
Kassirer.

Received

in the preachers', teachers', widows' and orphans' funds:

I. Contributions from the pastors and teachers:
a) For 1863 G \$1.50: Jung, Saupert, Lochner, Hügli, Kundinger, Prof. Walther, Moll, Pr. Gotsch, O. Gotsch, G. Lobe. -G 50c Supplement: Wunder, Riciping, Fürbringer, Engelbert, Popp, Biedermann, Johannes.
b) For 1864 G \$1,50: Becker, Biedermann, Biltz, Böse (5), Prof. Brauer, Brohm, Prof. Crämer, Dr. Gotsch, O. Gotsch, Th. Grüber, Hamann, Johannes, Jüngel, Kückle (2), Lehner (3), List (1), G. Löber (50c), Moll, Popp, E. Riede!, Rösch, Roschke, Saupert, G. Schaller, Schliepsiek, Speckhardt, Wagner, Prof. Walther, Weyel.
II. gifts.
From 3 Gem. of the Hrn. Past. Weyel.....
Collecte on the child baptism of Mr. Desch 1.40
Collecte in the Gem. of Mr. Past. Lehner 1,10
Collecte in the comm. of Mr. Past. Stephan----- 4.40 Collecte in the Parish of HillSdale, Mich1.85
By Mr. Past. Besel:
From the Perryville congregation6.10
From the municipality in Paitzdorf- 1,65
I. F. Bünger.

Received:

From the women's association of the parish of Mr. Past. Lochner for the school seminar, 5 overshirts and 4 pairs of underpants, subsequently acknowledged with heartfelt thanks by Ph. Thank youPh . Fleischmann.

Received

in the Casse Eastern District:

For the synodal treasury: From the comm. in Wellsville \$2.85
" " Olean- 5.86
" " Alleghauy 2.31
" " Johannisburg. 3,25
" " Martinsville-----2,00
" " Eden 5.75
By Mr. P. Raedcr. 1,00
For Prof. Biewend:
By Mr. P. Raeder..... 1,00
For Heathen Mission:
From the municipality of Rainham- - 6,40

For liver contents:	
From the church in Nainbam	6.00
For poor students:	
Collecte on the child baptism of G. Hey in Eden-	2.05
For the proseminar in Steeden:	
Collecte at the wedding of W. Beitz in Martinsville	2.35
To the debt redemption fund	
Don Past. Engclcdr, M. Gender (K \$2.00-4	.00
Non Gross \$1.15, Stump \$1.00, Kirch \$1.00	3.15
Von Schleemich, Feuchter, Netzer G 50e	1.50
Von Koch 25c, Mrs. Steiner \$1.00.	1.25
Mrs. Stedel 25c, Mrs. Roller 50c.	.75
For the educational institutions	
From the Gem. in New York, April 6 - -	4.83
For buying a church in New York:	
Don Past. Lochner in Milwaukee	18.25
Don F. Emmert in Washington	50.00
For Pastor Röbbelen:	
By Mrs P. Weisel	5.00
By P. Naeder	1.00
For missionary Clöter:	
From the Gem. in New York	13.07
For synodal reports	
Don P. Hanser in IohanniSburg	5.00
For the school teachers' seminar:	
Don of the community in IohanniSburg. 5,00	
,,,,, MartinSville	3.00
New York, May 1, 1864.	
I. Birkner,	
No. 92 William St.	

Held

SA for the German Lutheran Hospital and Asylum:	
By Hm. Rev. Bünger, of the congregation at Cha- riton Forks, and ou	
of their Licbescasce \$5, Collecte on the 2nd Sunday after Easter	
\$10,00- --\$15,00	
Don of the comm. of the Rev. John, Augusta, Mo..	10,60
From ,,,,," from an Ungcn.	1.00
By Mr. Past. Schwcnsen by Mr. C. Flicke, New Bielefeldt, Mo	5.00
By Mr. Peter Schuster in De.coit.	1.00
by Christine Fröhlke in the comm. of Mr. Pastor Hnsemann	5,00
From an unnamed person in the congregation of the Lord	
Past. Ways	2,00
Don N, N. from Pittöburger Gem. as thank offering	1,00
Don Hril. Hock in Ehester, Ill-----	1.00
by Prof. Walther of Mr. Georg Lohen- baucr beiPalmyra, Mo-	1,00
L. E. Cd. Bertram, Cassirer.	

Received

for the construction of the schoolteachers' seminary:	
From the comm. of Mr. Past. Rcichhardt, Whitcly	
Co., Ind\$10.....	.00
Bon of the comm. of Mr. Past. Muller, Lake Ridge, Mich	20.00
Don of the parish of Mr. Past. Friedrich, Huntington, Ind. by Mr. G	
Bernhardt	10,00
Don Mr. Missionary Mießler	5,00
Bon der Gem. des Hrn. Past. Lochner, Milwaukee,	
WiSc	30.25
Dondcr Gem. of the Hrn. Past. Polack, Trete, Ill. namely: by Messrs	
I. Scheine, H. Ohien- dvrf Scn., Ch. Wilke, H. Matthies <I \$5.- C	
Kerkmann, G. Polack OHIO.-A. Klaus \$2.50.-C. Hartmann, W	
Brnns, W. Bauer- meister, C. Wilkening, F. Wilkening, Ch. Katz	
<K\$2.00.-H. RiegorS, H. BrunS G \$1.- F. Crichson 5>c.-W	
Ruhe, F. Schwcppe, C. Ohlendorf G \$3.00	66.00
By Mr. Past. Hahn, Hillsdale, Mich , by Mr.	
F. Bach \$1,00.-I. Schachamcier50e. -W. Emmert \$2.00. -C	
Knoll \$1.00. -I. L. Hahn \$1.50.-Collecte in Colvwater \$4.20---	
10.00	
From the Filialgem. of the Hm. Past. John, Ccle Camp, Mo. 8.75	
By Mr. S. Garbisch, of the congregation of Mr.! Past. Schmidt, Elk	
Grove, Ill, by Mr. Fr.	
Katz, H. Rüffel, Ch. Busse G \$5.00.-H. Ch. j Senne \$2.50.-I	
Röhler \$4.00.-W. Lindemann, C. Möhling, Ch. Wilke G \$2.00.-H	
Busse, F. HenniaSmeier G \$1.00.	29.50!

Don Hrn. Past. K	18,00
By Louise Bode, Nick, Ill	1.00
By Mr. Rev. Rolf, St. Paul, Minn.^ of	
Mr. H. Brandhorst \$1.00, F. Overmann 20c- 1.20 By Mr. L.	
Brauns, Chicago, of the Comm. in	
' New York.	15.00
From the comm. of Mr. Past. Wunderlich, Bremen,	
Ill.	3.65
By Mr. F. W. Kirchhof, Chicago,	Ill. 4.00
By Mr. Past. Miracle,	"" 15,00
In Addison: by H. Marguardt \$25,00.-G. Schnei	
der, Wittwe Backhaus G \$20,00.-W. Leseberg	
Sen., Peter ArnoldIG \$2,00.-H. HogrefeHIO. 79.00 From the	
comm. ofMr.	Past. Ncisinger, Pekin, Ill-13. 00
From Mr. Past. Reisingcrselbst 5,00	
From the comm. of Mr. Past. Bernthal, Nichville,	
Mich.	10,00
	\$354,35
Misprint in #18 of the Lutheran: instead of \$755.55 read \$755.65.	H. Bartling.
Addison, Ill, May 20, 1864.	

Received: for the College Debt Redemption Fund in St. Louis:

From an unnamed person through Mr. Past. Miracle, Chicago, IUS,	
	17.50
To the synodical treasury of the western district:	
From Mr. Pastor lor in Kirchhain, WiSc., for Sy- uvdal reportc	-2.00
From the congregation of the Rev. W onder. Chi	
cago, IllS., 3	.50
Easter collection of wem. at Frohna, Perry Co, Mon, 2.75 Bon Dr.	
Gotsch, Memphis, Tenn,	2.00
From Mr. Teacher Gotsch, St. Louis, Mon,	2.00
From congregation of Hm. Rev. M. Meyer, Lea-	
venworth, Kansas,	13.00
From Mr. Past. Meyer, Leavmworth, Kansas, --- 2.00 From Dr.	
Gotsch in Memphis, Tenn. for Synotal Reports 1	.50
From the comm. of Mr. Past. Gräbner, St. Charles	
Co, Mo	49.25
From Oreicuiigkcits Distr. in St. Louis, Mon., --- 10.15 From	
Immannels Distr., in St. Louis,	Mon., 13.05
From Mr. W. Deterding through Mr. Pastor Wagner,	
Ptcasant Ridge, Ills.,	5.00
From Mr. C. Schröder, through Mr. Pastor Dom,	
Boent Creek, Frankin Co, Mon,	1.00
From Mr. Past. H. "chmidt, Elkgrove, Ills., for	
Synodal reports --	2.40
Ostercollckte der (Kein. des Hrn) Past. H. Schmidt,	
Elkgrove, Ills., ---	7.60
Bon of the congregation of Mr. Pastor Wunder, Chi	
cago, Ills.,	23.00
By Mr.,Past. Beyer of N. N. in Chicago, Ill, 1.00 Bon of the	
congregation of Mr. Past. W. Bartling in	
Springfield, Ills.,	23.00.
To the college maintenance fund:	
Easter Colque of the congregation of Mr. Pastor Küchle, Matteson,	
Ills.	9.50
Ostercollckte der Gem. des Hrn. Past. Franke, Ad	
dison, ills.,	22.70
From the parish at Frohna, Perry Co, Mo, - - 6.25 From the pennv	
treasury of the parish at Frohna, Perry	
Co., Mon.,	4.25
Charfreitaqs-Kollekte der Gem. des Hrn. Past. Be	
del, Quincy, Ills.,	9.25
Ostercollckte der Gemeinde des Hrn. Past. Polack,	
Cretr, Ills,	20.00
Bon Mrs Sophie Tatge, Crete, Ills, as Dankop	
fer for her happy delivery	10.00
From DrcinigkcitS Distr. in St. Louis, Mon., --- 11.00 From	
ImmanuetS Distr. in St. Louis, Mon.,	11.00
By Christine Kretschor, Chicago, IUS.,	0.50
of the Gem. of Mr. Past. F. Schaller, Red	
Bud, IllS.,	13.10
Psingstcollekte der Gem. des Hrn. Past. Hahn, Bm-	
ton Co., Mon.,	17.00
To the Synodal Missivns Fund.	
Don Mr. A. Blume in Mr. Past. Wege's Gem., Cole Co.,Mo., --\$	
	2.00
Don the pupils of the teacher G. Bartling,	
Matteson, Ills.,	1.00
Don D. D. at Matteson, Ills.,	0.50.
From the DrcietnigkcitS Distr. in St. Louis, Mo., - - - 2.75 Colcktcn in	
Missonnstunden of the Gem. of Hrn. Past.	
Hoppe, Ncw-Orleans, La.,	1.50
From Immannels Distr. in St. Louis, M.,	1.05
Cvlekte on the Ascension Day of the congregation in Alten	
burg, Perm Co, Mon,	3.45pm
Psingstcollekte der Gcm. des Hrn. Past. Köstering,	
Frohna, Perry Co, Mon,	5.00
From the congregation of the Rev. Metz, Ncw-Or-	
leans, la., 4	.60
From the congregation of Mr. Past. Eirich, Ehester, Ills, 10.00 From	
Mr. OelrichS in Mr. Past. Hahn's parish,	
Benton Co., Mo.,	1.60

For the English community in Baltimore:

Bon H n. Missionary Mießler, Isabella Co, Mich. 2.0V

For the construction of the schoolteachers' seminary.

in Addison:

Bon der Gem. des Hrn. Past. Roesch, Pra. Town, Madison Co.,	
IUS.,	25.7)
From Mr. Pastor Roesch, Pra. Town, Madison	
Co., IUS., 1	.88
From the commune of Mr. Past. Baumgart, Vencdy,	
Ills., first send.,	40.08
From Mr. Gco. Lehrmbaner near Palmyra, Mo.,--- 2.08 Bon of the	
Zion Church of Mr. Past. Hoppe, New	
Orleans, La.,	68.85
Don of the parish of Mr. Pastor Fick, CollinS"	
ville, IUS.,	96A5
From the congregation of the Rev. Popp, Hancock	
Co., Ills.,	IM
From the congregation of the Rev. HollS, Colum	
bia, IUS.,	21.25
From the congregation of the Rev. Holls, Centre-	
ville, Ills.,	14
From the cross congregation of Mr. Pastor Holls, St.	
Clair Co., Ills., 8	.25
Bon of the Gcm. of the Hm. Past. Thorn, Boeuf Creek,	
Franklin Co, Mon,	6.00
From the comm. of Mr. Past. Wagner, Pleasant	
Ridge, Ills, First Broadcast	76.00
From the congregation of the Rev. Metz, NewOrleans, La.,	
	.158 .00
By Mr. Pastor Moll at New G'hlenbeck. Ills, by Mr. H. Isenbcrg and	
H. BrscsG \$5.00;	
L- Bad \$1.00	-----11.08
Bon Mr. Beckmaun in Mr. Past. Hahn's Gem..	
Benton Co, Mon,	10.M
For travel expenses of the expected by Germany", S	
ch ul' his in ar- ticipations.	
Collekrc ges. at the wedding of Mr. Teacher Gerhisch, Elkgrove,	
Ills., 4	.1'0
	Ed. R-schke.
Correction: In No. 17 of my receipt, the heading "For Missionary	
Clöter" and the ech item are to be deleted.	

For the Lutheran have paid:

The 18th year:

Messrs: I. Wild, G. Schüßler, R. Lindner, Past. M. M. Moll, Past. W- Dom, F. W. Gustroff, Past. I. 3. Hvffmann 2 Er., W. Cagelle.

The 19th year:- .

Messrs. Past. F. Schaller, 6 Er-, H. Möller, I. Wiid, "sudbrink, Carl Mroße, C. Richter, W. Wenn" M. Grometer 50c., G'. Schüßler, C. Winter, C. Kraust, I. Seibel, R. Lindner, Past. I. M. Moll, E. Mhlt, -Fr. Meier, Neumann, Past. G. Traub, H. A. Gellest, H. Sterthmann, Past. W. Dorn, F. W. Gastroz. Past-). I- Hoffman", W. Mandel, C. Zimmcrmann, A. Ah" ner, W. Fröbel, H. Blnnkcn, T. Neumann, G. Löring, W. Cagelle, I. H. Bcrmann.

The 20-year r

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Furthermore, Chr. Kertscher and Wittwe Rennebeck.

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Messrs: Aumann 50c., C. Schroeder 50c., Ä. MI H- Hesse, M. Ohlendorf 50c.

M. C. Barthel.

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1864, at St. Louis, Mo.
and communicated at the request of his congregation by C. F. W.
Walther.

I. N. J.

O Lord God, Holy Spirit, who once in these holy days poured Thyself into the hearts of Thy chosen servants, moistened the arid land of Thy Church, and made it green again, flourishing and fruitful, O behold, even now Thy Church again languishes like a parched field, thirsting for Thy heavenly rain. True, the thunder of Thy pure Word still resounds among us; true, the heavenly springs of Thy unadulterated Sacraments still flow among us: but ah, in vain is all our planting, in vain all our watering, where Thou dost not come Thyself and give Thy flourishing. Therefore we beseech Thee today, O Lord God Holy Spirit, on this Thy feast day, come, O come down! Arise, Thou heavenly wind, pour Thyself, Thou heavenly rain, and bring heavenly life, heavenly light, heavenly comfort, heavenly joy, heavenly power and strength into our hearts. A Pentecost, O Lord, a new Pentecost, that is what we need. Of course we are not worthy that you should visit us in grace; for how often have you come to us under the sound of your word and in the quiet of our chamber, and

we have not opened unto Thee! But it is promised us in Thy word that Thou shalt be poured out in the last days upon all flesh, upon sons and daughters, upon young men and elders, upon servants and maidens; therefore we hold Thee to this promise of Thine, which stands as firm to this day as it did thousands of years ago, and beseech Thee, do not pass us by in these holy days, let not our hearts remain empty, but come to us. You let Your earthly sun rise again and again, year after year, after a cold winter, and through its invigorating and warming rays let spring sprout again everywhere with its blossoms, flowers, and fruits: O then, You sun of our souls, rise again over us in these days, too, drive away from our hearts the winter cold of spiritual death, and let it become spring in them, too, through the creation of a new divine life in faith and love. So let us also serve You in holy adornment and praise Your name here temporally and there eternally. Amen!

My dear listeners, dearly beloved in Christ!

At Christmas we were astonished to hear that God's love for us human beings was so great that for our redemption he united himself personally with our human nature, became a man himself and thus our brother. The love of God revealed in this way

is so great that no human being can fully comprehend it, let alone fully express it in words. With this, then, God's love also seems to have reached its highest summit, indeed, its goal and end. But, beloved, even if we could fully comprehend the love of God revealed in the Incarnation, and had already comprehended it, we would not yet have comprehended all its breadths and lengths and depths and heights. And it is precisely the holy feast of Pentecost, which we are celebrating in these days, on which the sun of divine love rises higher and higher before our spirit and now appears before our eyes in its full splendour. For what is it that we celebrate in these days? It is the fact that God has not only united Himself personally with our human nature in Christ, but now also wants to unite Himself in grace with every individual human being and make His dwelling in his heart.

Yes, it is not enough for God to be the redeemer, comforter, protector, friend, brother and father of all people; he also wants to become the guest of their hearts. It is not enough for God to have only his work in us and to fill us with his gifts, with his light, his power and his comfort; he himself wants to enter our hearts with his being. It is not enough for God to make men only his priests, who may appear before him and serve him, he also wants to make them his temples, in which he serves them. It is God

It is not enough for God to receive men into heaven one day, where they shall behold him, who is enthroned in glory, face to face; he wants to make them into a heaven even here, and to set up his throne in them. And no man is too lowly and contemptible to God; God will make even his heart his royal palace. No man is too great a sinner for God, God nevertheless not only wants to forgive his sins, but also to purify, adorn, and make his heart his dwelling place. No man is too young for God, even the heart of the speechless infant God wants to make his workshop; and no man is too old for God, even the ruined heart of the sinner, grayed in sinful service, God wants to make and consecrate for his eternal sanctuary.

And, beloved, this intimate union of the great, eternal, holy God with us mortal men, with us sinful dust, is not only a glorious addition to blessedness, it is the beginning of blessedness itself. Whose heart God does not enter here, he will not enter there into the eternal dwellings of God. He who will not let God be the guest of his heart here, will not one day be God's guest at his heavenly table. On this union with God, therefore, depends all man's salvation here and there.

It is therefore exceedingly necessary that every man should know whether God dwelleth in him already, and by what means he may know it. To show you this is therefore the subject of my Pentecost sermon today. But in order that I may speak of this mysterious and wonderful matter, and that you may hear me, let us first call upon God for this in a silent Lord's Prayer.

Text: Joh. 14, 23 - 31.

On the basis of this our Gospel of Pentecost let me speak to you now:

Of the indwelling of God in the hearts of men by grace;

And let me show you three things here: 1. who is a partaker of it, 2. by what blessed effects it manifests itself, and finally

3. what moves God to make men worthy of the same.
I.

If, beloved, a man is not already made a partaker of God's indwelling of grace in this world, then, as we have already heard, he cannot come to God in that world either, that is, he cannot be saved. The first and most important question, therefore, which we must seek to answer today, is undoubtedly this, who is a partaker of the indwelling of God in grace? and this is also the question which Christ asks in our Gospel. before all others, beginning thus, "He that loveth me shall keep my word; and my Father shall love him, and we

come unto him, and make their abode with him." ThoseHe said that never before had he been so powerful, and alone, then, who love Jesus, are made partakers of the never before had the love of sin been so persistent in indwelling of God in one word.

This is what it's all about:

God is a holy God. He is holiness itself. His whole joy and laughter over him in heaven before the angels of being is holiness. He therefore hates all sin. As little as God. Just then, when now man thinks he stands at the water can unite with fire, light with darkness, so little can gates of hell, just then he already stands at the threshold and will the holy God unite with a creature that still loves of grace and heaven. For if such a man then reads and sin. God cannot be a housemate where sin is still the hears of JEsu, that he is a Saviour of sinners, who not mistress of the house. By nature, however, sin is deep only accepts the sinners who come to him, but who in the heart of every man. His thoughts, lusts, and himself invites, calls and entices those who still turn their desires, in short, his whole being, is infected by it as by backs on him in the most friendly manner, like a a poison that creeps through all his limbs. Therefore, if shepherd to his lost sheep - then the love of JEsu God is to enter a man's heart, a great and essential penetrates like a sweet stream of new life into the change must first take place in it. It is not possible in this tormented heart of the poor sinner thirsting for life for a man to become entirely free from sin, but his consolation. He now exclaims in joyful wonder: How? is heart must become absolutely free from the love of sin if it possible? - Thou faithful Saviour, hast borne my sins the holy God is to take up residence in it. also? shall I also find grace and forgiveness of my sins

How does this happen? This, my dear, is a work that in Thee? shall I also be eternally saved through Thee? - infinitely exceeds all human powers. Man can change O JEsu, sweet JEsu, if I have only Thee, I ask nothing of his sinful life to some extent by his own efforts, but not heaven and earth. Though my body and soul languish, his sinful heart. He can prune the branches of they et thou art ever the comfort of my heart, and my portion.

poisonous tree of his nature, but he cannot ennoble its inner driving force. Here no efforts of strength, however great, and no good resolutions, however earnest, will help; here no praying, struggling, "fighting," no fasting,

no watching, no self-torture will help. Yes, the more a man's heart, the love of sin and of the vanity of this world man labors to get rid of sin by his own ability, the more goes out of his heart, and the man from that time on he must experience what Luther says in that hymn: would rather die than be willing to commit the least sin

I also fell deeper and deeper. There was no good in my life, sin had possessed me.

There is only one way for a person to become free from Spirit. the love of sin, and that is to love Jesus. If a man does not come to this love, he is lost.

But how does a man come to this love? - He must first learn to recognize that he is not only a sinner, like all men, but also how many and how great his sins are, to love JEsu, and therefore to keep his word, namely, how through his sins he has really lost God's grace, the sweet gospel of grace, then the Father also loves him in a peculiar sense, for he now also lets him know of death and damnation. He must come to the point, that he has loved him from eternity; and still more, God where he cries out with David: can then no longer keep himself: As lust enters into

"My sins pass over my head, like a heavy burden they every empty place where it finds it, so God also enters have become too heavy for me." He who does not, into such an empty heart, not only to take a night's experience this once in his life cannot be helped for all lodging therein, and then to leave the heart again, but to eternity. But if a man, looking into the mirror of the divine, make his abode therein, and to dwell therein for ever, law, has come to this point through the action of the Holy yea, for ever.

Spirit, - then of course he thinks that he is now desperately wicked; then he thinks that in such a miserable and hopeless state

Alas, that I should know thee so late! Thou most praised beauty, thou, And no sooner called thee mine, Thou highest good and true rest! I am sorry and grieved that I loved thee so late.

But as soon as the love of Jesus has entered a aman's heart, the love of sin and of the vanity of this world goes out of his heart, and the man from that time on would rather die than be willing to commit the least sin or to give up his heart to Jesus and be attached to the things of this world. He is born again through the Holy Spirit.

But then also comes to pass what Christ says in our text, "He that loveth me shall keep my word; and my Father shall love him, and we will come unto him, and make our abode with him." For as soon as a man begins

to love JEsu, and therefore to keep his word, namely, the sweet gospel of grace, then the Father also loves him in a peculiar sense, for he now also lets him know that he has loved him from eternity; and still more, God can then no longer keep himself: As lust enters into every empty place where it finds it, so God also enters into such an empty heart, not only to take a night's lodging therein, and then to leave the heart again, but to make his abode therein, and to dwell therein for ever, yea, for ever.

II.

But, beloved, now that we have seen who is partaker of the indwelling of God in grace, let us now consider, secondly, through

what blessed effects the same then reveal themselves. If your heart burned with joy, then all who have been who have been made partakers of God's indwelling of

Everyone can well imagine that when God Himself made partakers of God's indwelling of grace also have grace. Now in what does this peace of Christ consist? It really and truly enters a man's heart in grace, it is quite such a heavenly interpreter of Scripture in their hearts. does not consist in the fact that man is no longer impossible that such a man should not notice this, that Every day they go to school with God Himself. While they challenged by the world and by his sin, that he is not he should not feel the most blessed effects of it, and that read the Scriptures or hear the sermon in church, God troubled by any trouble or affliction of this life, or that he he should not thereby become a completely new man. speaks the same things they read and hear in their is always filled with sweet and blessed feelings of the Already when the earthly sun rises above our heads in hearts, makes them certain that what they read or hear is nearness of God's grace, for that would be the peace the morning, it disperses the darkness of the night that God's Word, lays it out for them, enlightens them about which the world and his own flesh seek. No, the peace has surrounded us until now, and brings us the sweet it, applies it to them, and writes it with living Scripture in of Christ, which a man who has become a dwelling-place light of the new day; and especially in spring, when the their souls. O blessed people! In them the prophecy of of God enjoys, consists first of all in this, that God has sun again rises above us in an ever straighter line, the prophet is fulfilled: "They shall all be taught of God;" made peace with him, is no longer angry with him, is his wherever it casts its mild rays, the cold of winter recedes, for they are, however simple they may be, the true friend and father, no longer imputes his sins to him, and snow and ice melt, the air grows warm again, and soon teachers of God, against whom the most highly-studied has an intimate pleasure in him. On the other hand, this our gardens and fields spread out laughing before us in scribes, if they do not also carry God in them and allow peace of Christ consists in the fact that such a man is fragrant flowers and blossoms, amid the jubilant songs themselves to be taught, are nothing but blind guides for content with the fact that he has God's grace and is a of the reawakened world of birds, and at last, wherever the blind. They have been taught the kingdom of heaven, child of God, and now no longer, like all other men, first we stand or walk, the most varied fruits ripened in the and are wise unto salvation; the counsel of God for the hunts and runs after happiness. If such a man is poor, sun's heat invite us to a joyful harvest. How? this is what salvation of men becomes brighter and clearer to them he does not seek to become rich; if, on the contrary, the earthly sun does where it rises - and the eternal sun, every day; and they bear this not as a dead knowledge in riches have fallen to him, he does not set his heart on the great God, should go out in our soul and yet it should their heads alone, but as a power of God to make them; if things go badly for him, he does not grumble and remain dead, dark, cold and barren in it? - Impossible! blessed, in their hearts also. Therefore, while the earthly despair; but if things go well for him, he does not become

But according to our text there are two things by which intelligent world considers them unenlightened fools, defiant and does not seek his happiness in them; if he is God's indwelling of grace in the heart of a man is blinded by all kinds of old prejudices, they alone, inwardly of low estate and despised in this world, he does not manifested above all, namely, 1. The secret teaching of enlightened by God Himself, have the right judgment grieve over it; if, on the contrary, he is honored, he does the Holy Spirit, and 2. 1. The secret teaching of the Holy about the world, about the world's nature, spirit, course, not exalt himself and does not accept this honor: in short, Spirit, and 2. Christ's hidden peace. works, doings, and activities, and do not allow he is a man who does not seek happiness first, but who

So Christ continues in our text: "These things I have themselves to be blinded and deceived by any has already found it. He may well ask for this and that spoken to you, because I have been with you. But the appearance of it, no matter how glorious. They are the bodily and spiritual good, and for the averting of this and Comforter, the Holy Ghost, whom my Father shall send spiritual ones who judge everything and can be judged by that bodily and spiritual evil; but, however God may do it in my name, the same shall teach you all things." These no one. Even the most cunning false teacher, whether he with him, his real treasure, which "replaces all things" to words are indeed addressed first to the dear apostles, to be an unbeliever or a fanatic, seeks in vain to seduce him, and which is dearer to him than all the world's good, whom the Lord herewith bites again the Pentecostal gift them, in whose hearts God has already opened his pulpit, joy, and honor, yea, dearer than all spiritual gifts, of the Holy Spirit; but they are also addressed to all those to false doctrine in such a way that they lose their however high they may be - that is the grace of God; in who have become partakers of God's indwelling of grace salvation. Even if their spirit is sometimes overshadowed which he is gladly satisfied, and says at last in all his in their hearts, for where God the Father and God the by a cloud, they still retain the sun of salvation in the petitions: But, O Lord, as Thou wilt; give me happiness Son dwell, there God the Holy Spirit also dwells, for depths of their soul. This is why, on the contrary, so many or misery, let me be rich or poor, healthy or sick, honored these three are one. But the first thing by which this hear God's word year after year and yet never come too disgraced, joyful or sorrowful, strong believer or weak indwelling of God is manifested is this, that as soon as true knowledge; why their bodies are in the congregation believer, yea, let me live or die, when, where, and how God has entered into the heart, the Holy Spirit teaches of Christians but their hearts remain in the world, why Thou wilt - only take not Thy grace from me; so long as secretly in it. But this teaching of God by the Holy Spirit they do not see through the deceptive glow and the I have this, I have enough. This is why the Scriptures say does not consist in God's revealing to man new ungodly nature of the world that lies hidden beneath it, that true Christians do not have to wait until the next mysteries and hidden divine counsels, but rather in and why they are so easily infected by the spirit of the age world for eternal life, but already have it here in the God's teaching him inwardly the same things which are and carried away with it, and why they are carried away beginning.

already taught him in the written word of God with and seduced by false spirits: - For they lack the right inner This is therefore also the surest sign whether a man outward letters; for Christ adds in plain words, "And" he teacher, they have not yet become partakers of God's has already become a partaker of God's indwelling of will "remind you of all that I have said unto you." As once indwelling of grace. grace in his heart. He who is still chasing and running,

Christ "expounded unto the disciples that went to But Christ in our text describes the blessed effects by worrying and striving for happiness or for ever greater Emmaus all the scriptures which were spoken of him," which this indwelling of God's grace is manifested, still and more certain happiness, has not yet come out of further thus, "Peace I leave with you, my peace I give unto restlessness to rest, his soul has not yet returned to its you. Not give I unto you, as the world giveth." The other origin, he has not yet attained the highest good, he does thing, therefore, which Christ afterwards promises to then not yet have the hidden peace of Christ, in him therefore disciples with the Holy Ghost, is peace, and not the peace God does not yet dwell. And alas, he who thus remains of the world, but his peace; and this, then, is the other will also one day not enter the dwellings of eternal peace. blessed effect, which all those who are in the world receive.

III.

How then, beloved ones? should you not all desire to be such blessed people, who have become dwellings of the Most High and temples of the Triune God, and have therefore come to peace? Do you not all long to be rid of your troubled heart and to be able to say with all your soul: Lord, I have had enough! Certainly you all desire this. But in order that you may see that all of you can really attain to this highest good and happiness of man, let me now show you in a few words what moved God to dignify a man with his indwelling in grace, for this is what the conclusion of our Pentecostal Gospel is all about.

It reads thus: "Let not your heart be troubled, neither let it be afraid. You have heard that I have said to you: I will give up and come back to you. If ye had loved me, ye would have rejoiced that I said: I go unto the Father: for the Father is greater than I. And now I have told you before it comes to pass, that, when it shall come to pass, ye may believe. Henceforth I will not speak much unto you: for the prince of this world cometh, and hath no part in me. But that the world may know that I love the Father, and that I do even as the Father hath commanded me, arise, and let us depart." Christ means herewith lately to say this, Ye dear disciples are full of terror and fear, since ye have heard that I now go to the Father through suffering and death. But know ye rather that ye have cause to rejoice and be glad because of this; for consider, the Father is greater than I, that is, the Father is in a more glorious state than I: I am yet in lowliness, the Father in majesty; I in misery, the Father in glory. To go to the Father, therefore, is nothing else than to give to glory. But if I am to help you to glory, I must not remain in lowliness and misery, but as God-man, as your Saviour, I must also sit down at the right hand of the Majesty on high. But this I can only do when I overcome the prince of this world through suffering and death and thereby accomplish the work of redemption, which the Father has commanded me. Therefore do not be afraid or dismayed because I am going to the Father, but rather rejoice, for all the glorious things I have promised you, the Holy Spirit, the indwelling of God, his secret teaching in your heart, my hidden peace, all these things do not depend on your worthiness or your works, but only on my going to the Father through suffering and death, thereby reconciling the Father with you, blotting out your sins, overcoming your death, and opening heaven to you.

Behold, beloved, what alone moves God to dignify a man with His indwelling of grace. God does not look to any worthiness, to any piety, to any good works of man, but only to Christ the Son's incarnation, suffering, and death. It is true that just before our text Christ says expressly that the world cannot receive the Spirit of truth; but he also says in our text, "That the world may know that I love the Father, and do thus as the Father hath commanded me; arise, and let us depart hence;" he means, let us depart to Jerusalem, that there I may suffer and die for the world. So Christ also wants to help the world, if it would only take hold of the help already given through him in faith. But as soon as a man, recognizing his sins and despairing of his own salvation, gives glory to God, pleads as a captive enemy of God for nothing but pardon, for free grace, and holds up to God the atoning suffering and death of his Son, then God tears up his bill of debt and calls out to him: The partition is fallen, for thy sins are blotted out; only open to me, for I must this day enter into the house of thy heart, were thou haste chief of publicans and sinners; For I, the high and lofty One, who dwell for ever, whose name is holy, who dwell on high and in the sanctuary, cannot see above me, but I can see below me; and therefore I dwell with them that are of a contrite and a humble spirit, that I may refresh the spirit of the humble, and the heart of the contrite.

So then no one may speak even among us: What should move God to enter my heart and make his dwelling in it? For my heart is sinful, unclean, an ever overflowing fountain of evil thoughts and desires; ah, what therefore could move God to make such a heart his lodging place? Nay, let none among us say so, for lo! If God were to look at the worthiness of the creature with which he is to unite himself, no angel would be found worthy of it; but for God himself to unite himself with a sinner, only one thing moves him, and that is his Son's suffering, bleeding, and death: if you make this your own through faith, and wrap yourself in it as in a crimson mantle of blood, your sins are covered before God's eyes; yea, you then shine before God in the adornment of his Son's righteousness of grace, and then God, who is eternal, union-seeking love, can no longer hold back anything from taking possession of your heart, and transforming it into a blessed house of God. -

O beloved, may it not have been preached to you in vain this day, that ye also are called and chosen to receive the grace

May you also not pass this gracious Pentecost without all of you experiencing the wonderful grace of Pentecost! May this grace-filled Pentecost not pass without you all experiencing the wonderful grace of Pentecost!

Tell yourselves, I ask you, can there be more blessed men than those in whose hearts the only blessed God himself has made his dwelling? Can there be any greater honor than that we should shelter him who is so great and glorious that heaven and all heavens cannot contain him, whose throne is only heaven and whose footstool is only earth, the Lord of lords? Can he have anything to fear who is a castle of the Almighty himself? Can he ever lack consolation in any trouble or affliction who has in himself the source of all consolation? Can he ever lack any good of which he has need, whose heart's strength is he who has all things in his hands? Can he have cause to be afraid of death who has God, the fountain of all life, always with him? Can he be condemned, can he once be excluded from heaven, who, carrying the Lord of heaven and with him heaven itself in his bosom, appears before the door of heaven?

Or is there anything else, my dear listeners, that could keep you from opening your hearts to the great God and letting him move in with you? - Your favorite sins, perhaps? - Ah, even if they taste so sweet to you now, they will finally become bitter to you, yes, they will become your hell. - Or the world's goods, pleasures, and honors? - Ah, all these things are so trifling and fleeting; death at last takes them all away, and nothing remains to you but what you have gathered in this life of spiritual, divine, heavenly goods. Away, therefore, with all such thoughts; lift up your hearts, and say with me, God, Thou hast created us for Thyself; our hearts therefore find no rest until they rest in Thee, and Thou rest in them. But we cannot come to Thee, but Thou must come to us. O come then to me, Thou most good; spurn not the wretched house of my heart; enter therein and cleanse it to Thee, adorn it to Thee, and fortify it that no enemy may ever storm it. Yes, abide with me until I am at last with Thee in Thy everlasting tabernacles of peace. Amen! Amen!

(Sent in by Dr. Sihler.)

Filling stones. *)

For a sinner in Adam, the worst on earth is too good, for he deserves hell. For a righteous man in Christ, the best on earth is too bad, for he has already been spiritually resurrected with Christ and placed in the heavenly realm; he is a citizen with the saints and a member of God's household.

*) Since Schreiber delivered this earlier a rather long essay, which may have become boring to many a reader, he will seek to provide proof in these filler stones or crumbs that he has repented and improved in desired brevity.

A Christian is a marvelous man, for he is a righteous man in sin, and yet a sinner in righteousness; a rich man in poverty, and yet a poor man in riches; a healthy man in sickness, and yet a sick man in health; an enjoyer in want, and yet a wanter in enjoyment; an honored man in dishonor, and yet a dishonored man in honor; a living man in death, and yet a dying man in life. Both are true, according as thou lookest on the Christian man, whether after sin:n Adam, or after righteousness in Christ.

Only heavenly pride and ambition can crush and stifle earthly pride and ambition. For only to the extent that, through faith in Christ, you insist on your sonship with God, on your heavenly inheritance, on your eternal priesthood and kingship before God, and are proud and arrogant, to the same extent will all your power, honor, and glory shrink to a paltry nothingness before the world.

St. Peter loved Christ, St. John loved Jesus, St. Paul loved Jesus loved Christ.

What the hand is to the body, that is faith to the soul. For as the hand, in order to work outwardly, becomes strong only when it has supplied the body with earthly food for its nourishment, so faith is able to work actively outwardly through the songs only when it has supplied the soul with Christ, the heavenly food, from the Gospel and Sacrament, and has appropriated it for its spiritual nourishment. Faith, then, is both a receiving and a giving hand, the former in relation to God, the latter in relation to men.

Just as an oak, even at the dawn of spring, stubbornly holds on to its dead autumn leaves until the renewed impulse of life from within repels them by the rising warmth of the sun: so also a self-righteous man stubbornly holds on to his dead works until the new impulse of faith in Christ repels them from within and calls new leaves and fruit into life.

The devil is as cunning as he is stupid. He is cunning in that he uses all his power, partly without the world and partly through the world and the flesh, both to prevent the repentant from believing in Christ and to tear the believer away from Christ and drag him down with him into eternal hellish damnation. And he tries to do the latter, sometimes as a roaring lion in outward distress and persecution, sometimes as a glittering serpent in deceptive and seductive teaching under the appearance of truth, sometimes as an angel of light in all kinds of hypocrisy and pseudo-spiritual wisdom; sometimes as an archangel in the dazzling light he casts on the goods and pleasures of this world; sometimes as a luller to sleep in sluggishness and certainty, in dulling the salt and weakening the heat of the spirit.

But the devil, being blinded by God, is and remains foolish in that he always thinks of

He has destroyed his head in Christ, the rock of our salvation. For as he, by his extreme malice and enmity against Christ in the crucifixion of the Lord, had to bring forth, contrary to his knowledge and will, that which God's hand and counsel had beforehand purposed should come to pass for our eternal salvation (Acts 4:25), so all his power and cunning against Christ in his elect believers must serve only to prepare them more and more by the grace of the Holy Spirit, to strengthen, fortify, and establish them, and to preserve them in the faith of Christ unto the end. For thus is the way of God with his saints, that they may pass through the cunning attempts and fiery darts of the evil one unto eternal blessedness and glory in Christ.

If this stupidity of the devil in all his cunning were not a peculiar delusion and judgment of God upon him, it would be incomprehensible that by no new defeat he should become wiser to desist from his old wickedness of destroying the kingdom of Christ, since by this very means he must always build it.

The greatest triumph of Christ over Satan does not consist in the fact that in the days of his flesh he so often drove him out of the possessed by the omnipotence of his will and word, and that on the last day he will completely execute on him the sentence of damnation already passed upon him. Rather, this triumph consists in the fact that for more than 1800 years he has so often laid low and disgraced this proud and powerful spirit through the faith and confession of his Christians, who are themselves powerless, inconspicuous and despised before the world.

(To be continued.)

I. N. J.

Heartfelt greetings and testimony to the brethren of the Lutheran Synod of Missouri, Ohio and other states in North America!

Having become somewhat more acquainted with your teaching and ecclesiastical practice through your writings, we have perceived to our blessed joy how the Lord has given you to recognize the connection of heavenly doctrine in a strange way and to practice this knowledge by teaching the pure doctrine of the Law and the Gospel, by keeping the pure teaching of the law and the gospel, by practicing it according to the law, by rejecting and fighting all conflicting teachings, by practicing the church discipline born of the Lord Christ and practiced by the ancient church, and by striving to spread the heavenly light of divine truth ever further in that distant West through your writings and teaching institutions.

May the gracious and merciful God keep you in the blessed unity of spirit, that is, of faith and doctrine, which has become so rare, and comfort you in these terrible wars which have come upon your country.

Enemies of Jesus Christ and His Word, so that you and we, in spite of all disgrace, may not cease to fight to our end over the truth which is known and which is all-sufficient for salvation.

We consider it a duty of confession to give expression to what undoubtedly still moves many hearts on this side of the ocean, and have made it our task to spread your writings, especially your paper, the "Lutheran," more and more.

The grace of the Lord Jesus be with you! With this greeting, your comrades in the kingdom of Jesus Christ, who are unknown to you, bear witness to their love and fellowship of faith.

Dresden, A. Judge,
May 6, 1864. E. Gnauck,
M. Schmidt.

This "Greeting and Testimony" was sent to the editor with the following letter:

Grace and peace in Christ Jesus our Lord!

Beloved brother! The enclosed greeting dictated by grateful love should be ordered by the... and at the same time draw the attention of all its readers to your writings.

To our great sadness, however, she refused to send this double order and did not accept our greeting and testimony, about which we refrain from all judgement and now take the only remaining path and greet you by letter with accompanying greetings.

Committed to the Lord Jesus and to the word of His grace!

Your bonded in the Lord
E. Gnauck, P.

Dresden, May 6, 1864.

To the ecclesiastical chronicle.

What advice Rev. Harms at Hermannsburg gives to the members of the congregation concerning their conduct at baptism without renunciation: "During this time I have been asked in so many letters from faithful, believing members of the congregation, whose consciences are greatly troubled, what we should do, that it has not been possible for me to answer each one. Since these dear people read the Missionary Bulletin, they may allow me to answer them here. But of course this answer applies only to those who have asked me. The question for some is this: With us, renunciation is not applied at all at Holy Baptism; what shall we do? With others it is this: with us the new formula of baptism is used; what shall we do? Our conscience is troubled at both baptism without renunciation; for this is not how baptism should be done in the Lutheran church, and we are Lutherans. And our conscience is troubled at the new formula of baptism; for so should not be baptized in the Lutheran church either, and we are Lutherans. Hear

First of all, for your comfort: where baptism is done from the beginning. God help it and have mercy on us." Again, if a slave wants to be a Christian, he should not without renunciation, and where the new baptismal formula is used, it is baptism, and indeed a valid baptism. Lutherans, that they may not grow weary and soft in this According to the correct doctrine of our church, we also recognize the baptism of those of other faiths, e.g. **Roman Church.** The Evangelist reports that at the Catholics, Reformed Christians, even sectarians, as a opening of St. Peter's Catholic Church in Chicago on valid baptism, wherever water is baptized in the name of May 1, 50 cents admission fee was demanded from each God the Father, the Son, and the Holy Spirit. Therefore person. The evangelist seems surprised by this, but he we must also acknowledge baptism without renunciation does not consider that no one else is admitted free of and according to the new formula as valid, and those charge to any comedy.

thus baptized as truly baptized. But in our church both **General Synod.** In answer to the protest of the baptism without renunciation and baptism according to delegates of the Pennsylvanian Synod, mentioned in the the new formula is a yielding to the unbelieving spirit of last number, Dr. Baugher, among others, declared, that, the age. Now, since we may not forgive anything to the indeed, the Kranckean Synod had not formally right of our church against the unbelieving spirit of the acknowledged the Augsb. Conf. and yet it was admitted, age, and since our old Lutheran baptism without it was enjoined to do so, or it would forfeit its renunciation is the full expression of the truth and of the connection with the General Synod. This is indeed a poor church confession, we have the sacred duty to excuse for a flagrant breach of the Constitution. But persevere in it, and not to let ourselves be deprived of suppose the Franckean Synod really adopts later, in what belongs to us by God and by right. How I as a order to belong only to a large body, as has been pastor intend to conduct myself in this regard with God's demanded of it, the Augsburg Confession as a help, I have already stated in an earlier number. But now "substantially correct ex. Confession as a "substantially you members of the congregation ask: what shall we do? *correct exhibition of the fundamental doctrines of the* To this I answer you that in such a case I would act as *word of god,*" this formal adoption is nevertheless follows: if I were asked to be a godparent somewhere, I nothing but a fine farce to the sectarian Synod, for since would first inquire whether baptism would take place it does not consider the doctrines of baptism, of the the old way with renunciation. If this happens, then I am Lord's Supper, of absolution, of the Trinity, of the person gladly willing to be a godfather. If, however, baptism is to of Christ, etc., to be fundamental doctrines of the *Word* a take place without renunciation, or according to the new *of God, the Synod does not consider them to be* freeman, because the servants of whom Paul here formula, I would answer: do not take it amiss, I cannot *fundamental doctrines of the Word of God.* Since it speaks were slaves, who had no liberty). And ye be godfather, because as a Lutheran I have a right to the considers neither the doctrines of baptism, nor of the masters, do likewise against them, and cease from full truth and the full expression of the church confession, Lord's Supper, nor of absolution, nor of the Trinity, nor of dwelling, knowing that your lord also is in heaven, and and neither can nor will forgive anything. And if a child the person of Christ, etc., to be fundamental doctrines of with him is no respect of person." - This doctrine of God were born to me myself, I would not have this child God's Word, but rather doctrines not contained in God's is also the doctrine of the Missouri Synod, which Prof. baptized in any other way than according to the old way Word at all, it may well declare, Jesuitically, as all false Walther and Dr. Sihler have enunciated in the with renunciation of the devil. Every Lutheran preacher teachers are, that it presents the doctrines which it "Lutheran" and "Doctrine and Weir." About this the owes it to me to baptize my child in this way. If he refuses considers to be principal doctrines correctly in their "Lutheran Herald" is now raging, ranting, raving, and to do so, he denies me the right of my church, and I must essence, that is, not even these doctrines completely. reviling in the vilest manner. For the sake of this then ask him for permission to have my child baptized **The "Herald."** The rage of the after-Lutherans, of Scriptural doctrine Dr. Sihler is called a "Lutheran elsewhere, where the law and confession of the church these people whose characteristic is that they do not disgrace theologian" and Prof. Walther a "fox. This is are practiced. I know that this advice will be interpreted respect the Word of God, that they even reject it and how these after-Lutheran Pharisees do it, this is how as incitement and rebellion. I do not care; I am already whistle at it where it does not please them, where it dares furious they become when the Word of God goes sufficiently accustomed to such things. And whoever canto contradict the "pious" delusion of their hearts, the against the Pharisaic piety of their natural godless answer for it before God and his conscience, let him do "holy" rage of these people against the Scriptural heart of love. B.

so. To demand that renunciation be omitted, that shall doctrine of slavery is truly extraordinary. How **In Nast's "Christian Apologist"** is found the be lawful, and no rebellion; to demand that the new tremendously their deeply feeling, humane, righteous following curious characterization of some of the baptismal formula be used, that shall be lawful, and no Pharisee heart burns against this "abomination"! O, how principal Methodists: "The heroes and leaders of the rebellion. But to demand that baptism be administered God must rejoice over these pious, virtuous, loving Middle States, North and Southwest, made acquaintance with some of those who blow the with renunciation, that is, unabjured, according to the law people! how will he reward them for their holy, fervent evangelical trumpet in the Methodist way at the of the Lutheran Church, that shall be unlawful, and love of man! What is the hard-hearted, "slave-driving" Atlantic. There was the father of fathers, Dr. Nast, with the big, deep eye, full of powerful ideas, a youth with rebellion. In the end it will probably come to pass that Apostle Paul against these burning heroes of love! Yes, the big, deep eye, full of powerful ideas, a youth with old man wisdom, a giant in the adornment of age. everything else has the right, except the unabashed these self-sanctified, miserable Pharisees and shameful the big, deep eye, full of powerful ideas, a youth with old man wisdom, a giant in the adornment of age. Lutheran confession. For this very reason everyone rebels against God's Word! - God teaches in His Word must remain firm

that slavery is not in itself a sin, that a slaveholder need not therefore set his slaves free in order to be a Christian; just as, for instance, a robber chief, if he wants to be a like Christian, must dismiss his band of robbers, because robbery is in itself a sin. A slaveholder should only treat his bonded servants and maids in a Christian manner, just as a father treats his wife and children, and a factory owner his workers.

Brutus (!?) and always ready to fight for right and view. On his right sat the weighty man of Wisconsin, Br. Mulfinger. A better representative of the Northwest even a Raphael could not paint" etc., etc., etc. One believes to read in a bad novel.

Our Father.

Dr. Ahlfeld, pastor of St. Nicolai in Leipzig, says about this in his sermons on this prayer:

There was once much argument back and forth about the Our Father and Our Father. Our church (Lutheran) was accused of using un-German speech in this precious prayer, because no one says "our brother" according to our current way of speaking, while others say "our brother. And so it should be with the Lord's Prayer. - Do not be misled by such objections. Luther well knew why he began the dear prayer in this way. In the language which the Lord Himself spoke, it was called "Our Father". In the Greek language, in which the holy evangelists wrote the Gospels, it is also called "Our Father". In the Latin language, in which this precious prayer was prayed to the German people for almost a millennium, it is again called "Our Father"; and finally our fathers, in their old German language, always prayed "Our Father," as they also said "dear Lord mine," and as Luther sang:

"The velvet and silk of thy These are coarse hay and windlets" 2c.

Luther found it so, and as a wise servant of the Lord he was careful not to shake or change the few remnants of the pure Word of God that were bound up in the people, especially such a buried inheritance. Last of all, however, this order has a deeply inward reason. When I come before someone to ask him, his name and title are the first things that pass my lips. This is so founded in nature that in almost every request of your children you see the imitation of our preface also in this order. The request begins with "father" or "mother," and then comes the child's ego, which asks something of you.

The interrupted dance party.

Was a dance festival far from Magdeburg. If God comes to visit, thunders, the clouds break, the storm throws people, booths, children and old people, everything in disarray! In the great, solid dance-hall this angers a carpenter: "Are you quiet!" he cries, he drives his fist towards the sky: "Otherwise hit yourself with the Bicke before the head!" - But the avenging angel of one heard this, and sent the tempest, which seized the great beam of the dancing-booth, and smote the mocker to the ground, so that he died, and smote straight before the head, before the mouth.

The clouds tore more and more violently, so that it became a small deluge. Wailing mothers sought their children, who far into the field

had been hurled. Cakes and cherries and toys floated on the foaming waves; the money lay down in the mud like little silver gudgeons; the beautiful hats were torn away by the storm, and the crinolines were broken by its violence. And ever anew the clouds poured down their torrents, hurling down the lightnings on the quivering people. -

But the next day they danced, bought and sold, - who the day before went home like plucked birds (Forest. Sntgsbt.)

How God recently punished a corn usurer.

A local political newspaper reports the following from the present: "For a long time, the western part of the city of Mannheim was teeming with a multitude of small black beetles, and no one could explain this strange phenomenon, until finally a stingy fruit usurer looked after his stocks. For a long time he had had 700 centners of wheat lying on a fruit floor, which was always not expensive enough for him. But as a result of the long storage, these 700 cents of wheat had recommended themselves through the shutters in the form of these little beetles, probably to make room for new healthy grains. The harvest is over, all the grains have been harvested except the oats. The blessing is in every way a more than plentiful one."

Meaning Poems.

Freedom.

Where this is free work, free to do according to all desire, So are a free people the Sän in their jumble. (Friedrich v. Logau, d. 1655.)

Lies.

He that mendeth his garment with lies, though he mendeth and mendeth, yet findeth a hole here and there. (Same.)

Spiritual Punishment.

Punish boldly the evil in the face, but do not forget yourself. (Matthias Claudius, d. 1815.)

Church consecration.

On the Sunday after Pentecost, May 22, the newly built Evangl. St. Peter's Lutheran Church at Columbia Bottom, St. Louis Co. was dedicated to the great joy of the congregation there. Mr. Candidate Mennicke made a beginning in labr 1861 with the preaching of the Gospel among the Germans there. He preached there every fortnight until he was called to Rock Island, when the services ceased, until last year, 1863, when, at the unanimous request of most of the fathers of the family the undersigned resumed the services. On the 2nd day of Pentecost of that year they united, and formed a congregation on the Lutheran Confession. A parishioner donated an acre of land for the building site, and stoned from his quarry for the building of a church. After the building was completed,

the church was consecrated on the aforementioned day. Professor Brauer preached the consecration sermon and Pastor Claus served at the altar: prayer, confession and communion. This beautiful celebration, for which a number of friends from the surrounding area and from St. Louis had gathered, was further enhanced by the presence of the Bremen Singverein. Thanks be to God for everything. May he give grace that through the preaching of his word in the new church many souls may be won for his kingdom; and that the church may grow not only in number, but also in the grace of God through Jesus Christ our Lord.

H. I. Schwensen.

Introduction.

Rev. Sprengeler having received an appointment from Immanuel's parish in Carver Co., Minn, and having accepted with consent his former St. Peter's parish at Middleton, Norfolk Co., C. W., the same was installed in his new office by the undersigned, by order of the honorable Vice-President of the Northern District, on Rogate Sunday.

May the Lord make him a blessing to many! Henderson, Sibley Co, Minn..., May 24, 1864.

A. E. Winter.

Ordination and Introduction.

After the candidate Carl Berner, a pupil of Pastor Brunn in Steeden and the practical theological seminary in St. Louis, has received and accepted a regular calling from the Lutheran mission places in Wabounsie, Davis, Dickenson and Morris Cd, he has been ordained and inducted by order of the venerable President I. F. Bünger in the midst of his mission places with obligation to all the symbolic books of the Lutheran Church on the first feast of Pentecost (May 15).

May He, the Archpastor and true Bishop of souls, also, through this His underpastor, make His word enter into the hearts of many and make him a blessing to many in His wide field of work!

W. Lange.

The address of the I. brother is: Rev. O. Your Oounell Orove, Norris Oo., Kans.

Receipt and thanks.

For poor students received through Pastor H. Wunderlich, collected at the infant baptism of Mr. Chr. Göring HZ.50 - from Pastor Metz'ens congregation in New Orleans, La., \$7.90 - from Mr. A. Schindel as a thank offering for the happy delivery of his wife \$1.00.

For Pastor Summer received \$5.00 from Mrs. Lute as a thank offering for her husband's recovery.

For the Proseminar in Germany from Rev. Berner in Kansas \$1.60 - from Mr. Twiet- meyer in Lincennes, Ind., 25 Cts.

C. F. W. Walther.

From the Women's Association in the parish of the Rev. Stephan \$6,00 for the support of poor pupils, certifies with thanks in the name of the local sewing association Magdalena Stubnatzy. Fort Wayne, Ind. May 23, 1864.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. July 1, 1864, No. 21.

(Submitted.)

Brief outline of the history and doctrine of the principal recent sects.

Since we live in a time in which the most diverse errors and ravings and, as a result, the most diverse sects have become so many, in a time of real faith agitation, and specifically in the country which, as the refuge of all those who are challenged for the sake of faith and, in general, as the gathering point of people of all countries and peoples, is also the main hearth and the most prominent stomping ground of all sects in whose midst we live and with which we constantly come into contact, it must be of interest to a Lutheran Christian to find the history, doctrine, and present state of the most important sects by which we are surrounded: It 2:4.) Likewise St. Jude in his epistle, and so it goes must be of interest and use to a Lutheran Christian to find the history, doctrine, and present state of the most important sects by which we are surrounded, presented in a concise overview, and thus to become acquainted with them.

That from the beginning of the Christian Church all kinds of false teachings and sects arose in the midst of the Church itself, entangled it in great and dangerous internal struggles, and often even seemed to suppress and destroy the orthodox Church and doctrine altogether, should not surprise us, when we consider how the Lord Himself so earnestly warned us against false prophets, and how clearly He foretold us that many of such false propositions would come to pass.

phets would arise, Matth. 7, 15; 24, 4 f. How faithfully St. Paul warned the Ephesian elders at his departure from Miletus, saying, "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the host. Even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves. Therefore be courageous, etc." Acts 20, 29 - 31. This apostle himself had to fight a lot with false teachers, as we can see from his letters to the Corinthians, Galatians, Colossians and Timothy and Titus, 1 Cor. 15, Gal. 1 and 5, Col. 2, 1 Tim. 6, and many other passages. How carefully St. Peter warns us against false prophets in his second epistle in the second chapter! How earnestly does St. John contend against the spirit of anti-Christ, which manifested itself already in his day, especially in the arch-heretic Cerinth! (1 John 2:4.) Likewise St. Jude in his epistle, and so it goes through all the Scriptures. And when we see that these prophecies of the Holy Scriptures have always been kept, as long as the church has existed. And when we see that these prophecies of Holy Scripture have always found their fulfillment as long as the church of Christ has stood, what need we wonder that the dangerous errors and pernicious sects of the soul in our last distressed time, when in all Christian nations the spirit of apostasy from the living God, the Bible, and His Word is predominant, and is becoming more and more so, have become especially numerous in our day?

But as natural as this is, and as little as we have to fear for the church of Christ, because the Lord has firmly decreed that even the gates of hell shall not prevail against his congregation, it is nevertheless necessary that every Christian take good care and guard himself against false doctrines and sects, which can be easily recognized by the touchstone of the holy Scriptures and by the confessions of the church, especially by our Lutheran catechism. And in order that he may be able to do this and answer the adversaries, he must also know the history and doctrine of these sects as accurately as possible, and this all the more because it has always been the manner and artifice of all heretics and enthusiasts to cover their false doctrines and blasphemies with orthodox phrases and to falsely present their doctrine in such a way that a simple Christian should think that it is entirely in harmony with God's Word and the orthodox church.

Let us then briefly describe the history and doctrine of the most distinguished sects that have arisen since the Reformation of Dr. Luther, passing over the sect of the Zwinglians and Calvinists proper, called the Reformed Church, because it has been described more frequently and there has been ample opportunity to become acquainted with it, and beginning with the sect of the Unitarians and Socinians.

I. The Unitarians and Socinians.

Christ in the Holy Communion. Lord's Supper. He also (i.e., enemies of the doctrine of the Trinity), and taught the favorite delusion of all the enthusiasts, the because it was precisely in Italy that all opinions deviating from the Roman doctrine were most severely persecuted and their adherents most cruelly suppressed, they fled mostly to Switzerland, and, because even the Swiss would not tolerate them, to Poland, Hungary, and Transylvania, where Unitarian congregations were soon formed; their headquarters became the city of Rakau, where they published their creed, the Rakauian Catechism, in 1602.

The name Unitarian, from the Latin word *unitas*, i.e. unity, is given to all those heretics and sects who deny the Holy Trinity and want to know only of one divine person. There were already many such deniers of the Trinity in the ancient Church; the best-known and most important of them is Arius (died A.D. 336), and at that time the Church was involved by him in the most violent battles, which, however, it overcame victoriously by the grace of God and the service of chosen fighters for the divine truth, especially Athanasius, the Church Father and Bishop of Alexandria. But now, after the Church, in consequence of this victory, had long ceased to be troubled in any important way by this fundamental heresy: this false doctrine reappeared in new strength and with new great danger for the church in the turbulent, much moved time of the Reformation, in which the devil stirred up all kinds of ravings in order to darken the light of the holy gospel that had risen again, since he could no longer dim it through the papacy; and it was only from this time on that the deniers of the Trinity "Unitarians." The first combatants of the doctrine of the Holy Trinity arose from the German Anabaptists, whom Luther so earnestly opposed, and are especially known among these forerunners of the Unitarian sect: Johann Denk, who, after a long "wandering," was received by the reformed Ocolampadius at Basle, where he died of the plague in 1528; Ludwig Hetzer, who had formerly been a follower of Zwingli, and who, won over by Denck, joined him; Johann Campanus of Lüllich, who was present at the religious discussion in Marburg between Luther and Zwingli, but afterwards, when he spread Anabaptist and Arian teachings in Wittenberg, expelled from Saxony and, imprisoned for sermons, died after twenty years of imprisonment in Cleve in 1574.

But he had a sad fate with his heresies. After he had been expelled from his fatherland Spain, he wandered around France and Switzerland. In the city of Vienne he was arrested and imprisoned and was to be burned alive. However, he escaped the stake by fleeing, and they had to be content with burning his image. From Vienna he fled to Geneva, where Calvin lived and worked and ruled not only the whole church there, but also the secular government strictly according to his doctrine. There Servet hoped to find favorable reception and protection, because he knew well that in Calvin's name, Lätius Socinus, a jurist who traveled extensively in order to make the acquaintance of the most important theologians of Germany, France, and Poland and to examine the various doctrines. He wanted to give rise to this very opinion, as if he had believed that his doctrine, which was really nothing asserted similar principles in his doctrine as Servet and other than what the rationalists teach today, was the right one, and, after resting on his laurels in his last years, died in Zurich in 1562. He was succeeded by his nephew Faustus Socinus, who had been trained by his grandfather to be of the same mind and who did most to set a good example, in order to prove how much he wanted to shape the sect; he died in 1604. - The sect is called Socinian after these two men. They reached their highest flowering soon after the "death of the Prince of the Church," which lasted for about fifty years. But when Socinus, which lasted for about fifty years. But when he would not recant, he met the fate from which he had escaped at Vienne: he was publicly burned as a heretic, and some Rakau students made a crucifix the target of their unbelieveing ridicule, their church at Rakau was closed in 1638, their flourishing school destroyed, and in 1658 they were excluded from the religious peace in Poland and expelled from the country; only in Sieben bürgen did a few Socinian congregations survive to the present day. Otherwise they had no further refuge in Europe (i.e. as a special Socinian community; their opinions and teachings are only too widespread, even in Germany). In England the law still threatened them with capital punishment, but had long since ceased to be exercised. To the people, however, they were an object of contempt and displeasure. Against Jos. Priestly, a famous naturalist, who understood a Unitarian parish in Birmingham, a popular storm broke out in 1791. His house, with all its scientific collections and apparatus, went up in flames; he himself saved his life with great difficulty and soon afterward moved to North America, and it is largely thanks to him that hundreds of Unitarian congregations were soon formed in our country. In England, too, since formal toleration was granted them in 1813, the Unitarian congregations have multiplied in a striking manner. There are now said to be about 190,000 Socinians on the earth; but, small as this number may seem, and insignificant as the sect may therefore seem, it is of great importance that they should be

Melanchthon, who wrote to Calvin as his dearest brother: "The Son of God would be his reward in this battle, and the Church would still thank him in her descendants. I agree with your judgment." *) They did wrong in this; for the church is not to fight with fire and sword, but with the word of God; it is not to kill the erring, but to instruct, and to exclude them from the communion of the church, as St. Paul says 2 Cor. 10, 4. f.: "The weapons of our warfare are not carnal, but mighty in the sight of God, to destroy the fortifications, etc." Luther was then already dead; Calvin would certainly not have received his approval, as may well be seen from Luther's writings. But the main hotbed of Unitarian heresy was Italy. From there came most of the Unitarians or, as they are also called, Antitrinitarians...

*) This note from Arnold's Kirchen- und Ketzehistorie.

and it is significant because its teachings have doneThe doctrine of the substitutionary atonement of Christ it seems to us exceedingly impotent to make a change, much to prepare and initiate the present prevailingis rejected by them. (2 Cor. 5, 14. 21. Gal. 3, 13.) and that, moreover, for the sake of the great whole. And unbelief and apostasy, and basically contain exactly the Of justification they teach that it consists in nothing since we are not educated for public life, it is difficult for same fundamental errors that are peculiar to all currentelse than in correction and righteousness of conduct, us to see and keep an eye on the big picture. We are very believers in reason. which is effected partly by the divine deterrence from evil impractical in this. This is shown by our petty parochial

This is shown by the following brief account of theirby threats, and impulsion to good by promises, partly by system. The following example may show how unwise teaching. the inward help of the Holy Spirit (quite Pharisaic-self- this procedure is, and how completely it is directed toward destroying the parochial system without intending to do so.

Although they teach that the Holy Scriptures are therighteous, contrary to the whole of Holy Scripture, Some years ago, in the midst of three parishes whose only source and guide of doctrine, they weaken andespecially Rom. 3.). churches are 3 to 5 miles apart, a small parish was undermine the reputation of the same by several Finally, they consider the holy sacraments to be mere formed whose members had previously mostly belonged genuinely rationalistic assertions, namely, 1 by notoutward ceremonies by which Christians are to those neighboring parishes, and whose church - built, recognizing the Old Testament as God's Word as wellrecognized, without the impartation of grace. Baptism, moreover, by mistake in the district of one of those as the New, but by attaching to it only a subordinatethey say, was not instituted by Christ at all; it was only parishes - is 2 to 3 miles away from each of the three value, as, e. g., Faustus Socinus says in his book "Onan apostolic use calculated for the time, and therefore neighboring churches. This little parish is too close to the the Reputation of the Holy Scriptures": "The reading ofno longer necessary; Holy Communion, they say, was parishes - is 2 to 3 miles away from each of the three the Old Testament is indeed useful for those who acceptinstituted by Christ, but was only used by the apostles. neighboring churches. This little parish is too close to the the New, i. e., the Christians. Faustus Socinus, forThe Holy Communion was indeed instituted by Christ, neighboring parishes as a filial parish, but as a special instance, in his book "On the Reputation of thebut only as a ceremony to commemorate His death. parish it is too small, since it has only about 12 members; Scriptures," says: "The reading of the Old Testament is(To be continued.) but the increase that it would have to expect would have indeed useful to those who accept the New, i. e., to come mainly from the dissolution of one or the other of Christians, but not necessary." (Contrast Joh. 5, 39.) 2) the neighboring parishes. In a moment, that little parish They do not believe that the holy Scriptures are exists as an incorporated parish.

consistent in all things of God. 2) They do not believe and congregation received before the Synod, though that the Holy Scriptures are the Word of God in all things constantly suspended between life and death. I give this example, not to offend the dear brethren who are and inerrant, but lay many errors to their charge (see 1 members of that congregation, nor to offend those who Cor. 2:13, 2 Pet. 1:21). 3) That nothing is to be believed participated in the founding of this congregation, for their as divine truth that is contrary to natural reason (see 2 intention was good; but merely for the sake of the unwise Cor. 10:5). and foolish attempt to form so many small, independent parishes. chies, which by this example must fall into the

(Sent in by Pastor Stephan.) **Our small churches.**

With respect to God, they teach that only One is the If we judge ourselves, we shall not be judged. divine person by denying the deity of the son and the Therefore, let us confidently rebuke our habit here again, holy spirit (see Dietrich's Catechism, question 166-169), and in doing so, they erroneously refer to the passage after it has often happened elsewhere, that many small John 17:3, where God the father is obviously only called congregations have their own pastor, who is often a true God in contrast to false gods, but not in contrast to school teacher at the same time. Of course, this rebuke the son alone, since the same apostle also calls the son does not apply to every small congregation. For even our "true God" in 1 John 5:20. In the Krakow Catechism, the largest congregations were small in the beginning. And oldest confession of the Socinians, the 75th question, many a small congregation in large cities or elsewhere for instance, reads thus: "How is it that Christians is still an important mission station for our Lutheran Zion in usually regard not only the Father, but also the Son and this country, but will probably not remain small, but will the Holy Spirit as persons in one Godhead? How is it grow out of its infancy. Rather, such congregations are that Christians commonly suppose not only the Father, meant which will probably always remain small, and will but also the Son and the Holy Spirit to be persons in the never grow from their dwarf stature to a perfect stature. one Godhead?" Answer: "In this they grievously err, And here again the censure does not apply to the good bringing the proofs of it from ill-understood passages of intention that was had in founding such small Scripture." congregations. It would be cruel to ridicule with censure

As to the state of man since the Fall, the Krakow Catechism, in the 423rd question, says: "There is absolutely no original sin; therefore such a sin could not corrupt free will, nor can it be taught from sacred and rebuke the courage and hard sacrifices that have been made in some places for the establishment and Scripture. The fall of Adam, being but a single act, could maintenance of a small congregation and its preaching ministry, without the congregation having grown. Those have no such power as to corrupt the nature of Adam who begin such a work in faith are blessed in the deed, himself, much less that of his posterity, (but see Ps. 51:7; John 3:5; Eph. 2:3). and blessed in the remembrance of all the hardships and struggles they have experienced for Jesus' sake. But we must reprove the procedure that a number of small

As to the person of Christ, they teach that he was a mere man, but endowed with divine wisdom, and after congregations, which will most probably not grow any his resurrection was exalted to divine power and glory more, exist as independent "parishes," and that we also (vs. John 1); and of Christ's work, that he redeemed us abstain from by giving us difficult to separate from this procedure, because it has become naturalized with us through statute of limitations and the same, sam has acquired his right. We Germans like to stick to our old custom and it

The rights that Christians have also entail duties, but all who, if he is a special person, must have his special duties are united in the supreme law, love. Love never wages, but in the person of the pastor does the school abrogates any right of Christians, but it teaches us that work for free.

under certain circumstances we should give up our right In addition to the fact that in this way the office of in the building up of the church as a whole, this is also and freedom, if it is more pious that way. If this were not preaching is half-humiliated and weakened, the damage a very bad thing in a small congregation. The narrow, true, what would become of it? If we do not want to be is done that in small congregations there is not much small circle of the congregation easily makes those one another's servant in love, then one must be the better idea of a pastor than that he is a school teacher included in it very narrow-minded. Mostly, for example, master of the other, and law and authority must rule over who preaches on the side, a man who is barely scraping there is a strange addiction to possess the pastor all by love. Then we would have to put on a good face if one by, if not a poor man in the congregation whose salary is himself, so that no other congregation, which asks for congregation, insisting on its right, formed itself to defy regarded as charity. Such is the fruit of petty service as a branch, has anything from him. The and destroy another, or if larger congregations, also parochialism-the degradation of the sacred office of pastors, too, often have a narrow-hearted nature that insisting on their right, dissolved into any number of preaching. And even if one is not always aware of it, comes from their narrow sphere of activity. Where they smaller ones without need, or if people who could quite there is evidently a danger in this unwise institution. live very close to each other, and could visit each other well have a church and school in the neighborhood. Furthermore, in a small parish there is often a lack of to administer Holy Communion, they sometimes do not insisting on their right, joined together to form a special persons, gifts, forces, opportunities, and premises to do so, but administer the Sacrament themselves, congregation, and so on. The Lord himself has promised bring the rights and duties of a congregation into a contrary to our Lutheran practice. What a small to two or three who are gathered together in his name, properly blessed exercise. First of all, this is evident in congregation has left for the support of the teaching that he will be the key of the kingdom of heaven in their the congregational meetings, which are therefore often institutions, the inner and outer missions and the midst by his power; but it does not follow from this that quite meager and meagre. As far as the public services spreading of the Bible, for paying the travel expenses two, or three, or even more, may join together at will to are concerned, a small congregation cannot well fulfill its for the deputies of the Synod, etc., can be seen from form a congregation; for as great a right as they would duty to let the word of Christ dwell among them in the fact that it has to do its utmost to pay only the have to do so, it might still be unjust under certain abundance, since the pastor's school ministry deprives preacher's salary and other most necessary expenses, circumstances, if it were somehow contrary to love. Love the congregation of the blessing of the weekly, festival, and cannot even think of a supplement to the already alone is queen. Where it reigns through the gospel of Advent, and other services. If, however, the pastor in needy salary of the pastor in these dear times.

Jesus Christ, it does not make a lawless multitude, charge of the school exerts himself unduly and wants to Whoever wants to see can see from this that a small where might is right, but a holy people, which is to be bless the congregation, he will do so only with half his parish as such is a poor, crippled thing. Of course, recognized by the fact that they have love for one strength. Furthermore, a small congregation is not in a among two or three who are gathered in Jesus' name, another - love which also shows itself in the right position to keep a school teacher for its school in addition the right form of a congregation is already there, but it organization of the congregations and the parishes, love to the preacher, but must expect the pastor to keep the cannot really develop. A rosebud contains within itself which is wise, chooses what is edifying, rejects what is school, and is usually forced by its smallness to the the as yet undeveloped rose; but who will say that a hindering, and generally thinks with pleasure what is inequity that it is not worth the school work for him. Often a rosebud has the full form of a rose? That it is so with useful and helpful for the building of the kingdom of God. a congregation is so small that a considerable number of our little congregations is no small harm. It will be the members are divided among the elders, presidents, objected: I can be blessed in the smallest and most prevail where one small parish recklessly coexists with trustees, etc., and through this disproportion these infirm church, if I believe the gospel there; what more is another. There the Holy Spirit seems to have withheld offices also lose their dignity. In a small congregation needed? But what Christian will not choose the well- that sweet gift, according to which he makes those who there is also often despondency and pusillanimity, which formed church, if he has the choice between two are embraced with the same bond of faith and love grow shows itself especially in the fact that every member who orthodox churches, one of which has the right full form, together into one church body. It is not this spirit of comes or gives is anxiously counted, for the being or and the other not? For although he may be blessed in fellowship that drives people to found a puny little non-being of the congregation depends on it, both, yet he finds more edification in the church which congregation here and there without necessity, and to Furthermore, a small congregation is often not able to resembles a healthy, perfect body, while a small parish hold on to it with all tenacity, and to resist a wise, fulfill the duty of giving everything honestly and properly, resembles the body of a dwarf or cripple, lacking full parochial institution. The petty conditions of a small Most of the time the church is only a schoolhouse, where health. And is not this a great disadvantage which the congregation easily produce a petty, cranky spirit, which the people in the children's pews can neither sit nor stand small parish brings with it?

does not look far beyond its narrow limits, and obstinacy nor kneel properly, not to mention that the altar and pulpit What is to be done? Of course, our parochial system and selfishness find much nourishment there. That one and the rest of the church would be furnished in an should not be overthrown from the ground up and left belongs to a great, divided whole, this thought cannot ecclesiastical manner. A sacristy or confessional is not to unformed, for that would do more harm than good. A arise very much in a small community. On the other be thought of, likewise the procurement of official clockwork is taken apart faster than it is put together. hand, the concept of the purpose of a local congregation clothing, even a church bible and agendas are not But one must be careful when founding new churches does not easily extend beyond the benefit that one everywhere, instead of a baptismal font there is often a in the West, lest one fall back into the old error. If a perceives in a convenient way to church, as well as the vessel, like a wash basin, which must be held with the region is so scattered that no larger coherent congregation can be formed, it should remain a benefit that one derives from the fact that the pastor is hands during the holy sacrament. Instead of a wine jug traveling preacher's district for the time being, also a school teacher, at the sacrament. Instead of a wine jug at Holy

Communion, one is not ashamed to place an ordinary bottle on the altar. This lack of ecclesiastical order dulls the sense of it more and more.

and the individual preaching places should not be immediately filled with preachers. If, however, the circumstances become more orderly, then one should try to imitate the German parochial system as much as possible, namely, that as many of the members as are not hindered by too great a distance (about more than 10 miles) go or drive to the main church, the other, more distant ones, however, form special parishes or branch parishes, which could each, where possible, be provided with a school teacher, then it would be hoped that the parishes would gain a larger form. All Christians could and should help to bring this about. If love drives all hearts to care, to serve, to deny themselves, then such things and others, which seem impossible, will be possible, even child's play, for love is able to do everything, even does everything gladly, and then everything will be easy. -

To the ecclesiastical chronicle.

What is said in Hanover about Prof. Walther's book: "the right form of a local Evangelical Lutheran congregation independent of the state."As far as the significance of the book for us is concerned, the title itself shows that it is not suitable for our circumstances in so far as it deals with a local congregation independent of the state, and when the author says in the preface that the present writing provides proof that our old orthodox teachers, although living in a state church under a consistorial constitution, could not, on the basis of their doctrine of church, office, church government, etc., imagine the form of a local congregation independent of the state. This is correct, but their advice could only be put into practice when state and church have completely separated in our country, which time seems to be pushing towards, but which we do not have to hasten. In marriage, education, the poor, and other matters, the State and the Church have been so variously united in our country in the course of the centuries that we do not need a complete separation, but only a confrontation according to the principle of "to each his own": To each his own, as beneficial to our people. It is true that there are parts in it which Schenkel and his Protestant Association will gladly appropriate, but if one reads further, one will come across other parts about which the new-fangled Protestants will throw up their hands. It is an old saying that rights also impose duties, but in our day one would like to speak only of the rights of the communities on the basis of the "community principle," and one gets a shudder as of medieval barbarism when, with such energy as is done here, one speaks of the preservation of the rights of the communities.

pure doctrine and the practice of ecclesiastical discipline. And yet the one is necessarily conditioned by the other

(Stader Sonntagsblatt.)

Methodists. The swarming spirits of this sect are becoming more and more annoyed; in religion they are becoming more confused, in politics more fanatical. Again, no. 25 of the "Christian Apologist" gives evidence of this. In the now revised "Form for Infant Baptism," the preacher is to address the parents that it is their duty to instruct the children "as to the nature and ultimate purpose of this holy Sacrament." And what is the substance of this Methodist instruction? "That he (the child) may be instructed to lead a virtuous and holy life, ever mindful that baptism represents to us that inward purity which makes us fit to follow the example of our Saviour JEsn Christ." Thus this sect turns a means of grace into a Pharisaical work, to the dishonor of God and the ruin of poor children. - In a "Pastoral Address of the New - York Conference" is found the following angry political outburst: "Stand by the flag of Liberty and Union. Lift up your hands in prayer day and night for those who fight for it, and send your anathemas upon the traitors and ingrates who attack the same!" - Do not the holy Methodists know that it is written, "bless and curse not:" - B.

Proceedings of the Lutheran Synod of Pennsylvania. The Lutheran Magazine reports the following: "There are now 116 preachers in this Synod, 92 of whom attended this year's meeting. During the past year the Synod lost four preachers by death and four by removal from office, and at the last meeting only six candidates were ordained. So the loss was greater than the gain. Eight hopeful young men were lost during the past year in their preparation for the holy ministry. One regrets very much that due to lack of funds more could not be done for this good and important cause. (According to the tables in the proceedings of last year, 77 congregations with 11,693 communicants gave nothing at all for this cause; 60 congregations with 13,131 communicants gave K72.50.) - The establishment of a new Seminary for Preachers was unanimously decided upon, and Philadelphia was recommended as the most suitable place for it. The committee report on the confessional status of this seminary reads as follows: "It is hereby made known and known that this institution is dedicated to the interests of the Lutheran Church in the United States, and that it rests in its doctrinal character without reservation and unalterably on the entire confessional writings of the Lutheran Church. - The founding of a German School Teachers' Seminary in Allentown was again recommended, and will probably soon be accomplished. - The withdrawal of the Dele

The minutes of the last meeting of the General Synod were unanimously approved, but nothing has yet been decided with regard to the connection with the General Synod in the future. - Very gratifying in these proceedings is the fact that the new seminary for preachers to be established is unapologetically and firmly founded on the whole confession of the Lutheran Church; less gratifying is the undecided position of the Pennsylvanian Synod on the General Synod. What shall the unanimous approval of the withdrawal of the delegates of this Synod from the General Synod mean, if the Synod itself does not withdraw?! The earnestness of the thesis, of faith, is known by the earnestness of the antithesis, the rejection of unbelief. The earnestness and sincerity of the Lutheranism of the Pennsylvanian Synod will have to be measured by its position on the General Synod. - B.

The General Conference of the Methodist Episcopal Church has "fixed the term of service of preachers from two to three years." This is indeed a step for the better, for the frequent change of preachers is very harmful to the proper establishment of congregations, and serves only to superficiality, excitement, and gratification of curiosity. But it would have been even better if the General Conference had abandoned the whole wrong principle; for the servants of Christ are to feed the churches of the Lord Jesus as long as the Lord wills, and not as long as the General Conference wills.

B.

Dr. Luther writes in his Table Talks **that fraternal forgiveness** also includes that the brother whom I am to forgive confesses his fault; for I cannot forgive sin that is not confessed. If the brother continues to harm me and grows worse day by day, I should suffer for it, but I should not absolve him, but should weigh down his conscience and say, "Brother, you have sinned against me in such and such a way, and you should know that you have wronged me. If he despises it and laughs, I will suffer for it, but I cannot forgive him because he will not acknowledge it as sin. But if he know it in his heart, and say, Brother, I have sinned against thee; I pray thee, forgive me: Brother, with all my heart. This word of our dear old Luther has probably embarrassed someone, and that because the saying of absolution was not separate and distinct from reconciliation in the heart. In my heart and from my heart I should forgive my worst and most unrepentant enemy, as our Lord Jesus did and Stephen, who pleaded for his stoners and tormentors, but I must not grant him my forgiveness if I harm his soul by doing so. Then I should punish him in Christian humility and love, and pray for him,

That he may come to knowledge, and so that he may be truly forgiven. For the forgiveness of sins spoken overmeets the scattered commune of Tell (*Teglio*). My an impenitent heart does not stick to it at all, but runs offattention, says the traveler, was caught by a barren heap, world, not life, not death; Spener looks only at himself, like rain on a rock. Forgiveness of sins spoken over anwhich is located above the houses. This forms a strikingat the church, at what is demanded, and at what is and impenitent heart hardens it still more, so that it remainscontrast with the extraordinary fertility of the area. An oldis not. Therefore Luther lets himself and his church in willfulness and wickedness. "Then shall I afflict hisman of more than 80 years, to whom I thereforeactivity disappear behind Christ and his Word and conscience, and not forgive him"-not promise himaddressed several questions, told me the following: Sacrament; Spener must do everything himself, and all forgiveness-"because he will not acknowledge it for sin."Where the barren dump is now, there stood a beautifulhis friends must do everything themselves with him, And in this, that I afflict my neighbor who has offendeddense forest more than 200 years ago. Not far below itand because they cannot do it all together, they me, that is, as Luther means, his heart, I should not bethe Lutherans had their church. Because the Lutheranswithdraw into their private Christianity, into their tardy. Tardiness in this piece is sin. The bishop John ofhad abolished the mass and did not want to call upon theconventicles. Spener had to despair of the church, had Constantinople was once grievously offended by aVirgin Mary or the saints, they were attacked one day into take refuge in the millennial kingdom, had to found distinguished man named Nicetas. Nevertheless, whentheir church, although they were good people, and cruellyconventicles in the place of the church, had to sigh and the day was running to an end, he sent one of hiskilled. The forest soon became full of ravenous beasts,complain, fear and be afraid, and that as a Christian clergymen to Nicetas, saying, "Sir, the sun wants to beso that the people were almost not allowed to go out.and a church ruler, for he had always fixed his eyes only subdued." This so weighed down Nicetas' conscienceMany were attacked by them and torn to pieces. Then iton the visible, on the harm of the church. Luther had that he hastened to the bishop and was fully andwas recognized that the Lutherans had committed aeverything in Christ, Spener wanted everything in cheerfully reconciled to him before the sun went down. -grave sin. In order to drive away the wild animals, theChrist; he teaches rightly about justification, but his But if your enemy does not want to know aboutforest was set on fire in several places and burned downwhole life is rooted in sanctification, (Neues Zeitblatt.) reconciliation, if he despises your brotherly admonitioncompletely. Since then nothing has grown or flourished and punishment? For a heart that will not and cannotin this place, so that even the latest descendants may forgive cannot, according to the commandment of theremember the misdeed of the fathers. Thus spoke the old Lord, love its enemy, nor do good to him that hateth. A man, and in order that I might not doubt the truth of his Christian who is related by blood to the Head, Jesusale, he added emphatically: "My grandfather, as a boy, Christ, also carries His fire and the holy glow in his heart, was himself once in danger of being torn to pieces by a which brings coals to the enemy's head. So Joseph -he wolf coming from that forest, and saw the forest fire with puts fiery coals on their hearts in the purchase moneyhis own eyes. He often told the story to my father, from he brings to the spiteful brothers above in their sacks ofwhose mouth I have also often heard it. Everyone in our grain, that it might remind them how they sold theircommunity knows this story. brother for 20 pieces of silver. He gives them ceremonial (Naget's Kirchenblatt.) clothes, and thus puts on them the fiery robe of love in return for the fact that they had once stripped him of his coat of many colours and given him naked into the hands of the Ishmaelites. Then they came to the knowledge, to the confession of their sin, and Joseph could speak forgiveness. So in David's hand is the corner of Saul's garment, his cup and his lance a fiery coal on the hostile king's head, forcing this tyrant to confess: "My son David, you are more righteous than I." Such temples of love follow in the power of Christ. (Waldecker Sonntagsbcte.)

Persecution History.

In 1849, a pious traveller came to the Valtellina valley, which is the first Italian valley in the Grisons where the Rhaetian ibex gives way to the Austrian double-headed eagle. In 1620 a persecution began here in Tirau. Noble martyr's blood flowed there, 4 - 500 were murdered, and almost all of them can be counted as martyrs, since most of them were killed only when they did not want to promise to go to mass and refused to call upon the Virgin and the Saints.

Luther and Spener.

The life of faith and Pietism in their nature and in their difference from each other are aptly described in the following sentences of a long article in the Evangelical Church: Luther praises Christ only, though he speaks grandly also of sanctification; Spener praises the holy life of a Christian above all, though he teaches of Christ quite correctly. Luther had come from great struggles with sin to peace in Christ at last, and had overcome the world by condemning his whole life as sinful; Spener knows of no youthful sin but that he had once been seduced into dancing. Luther, after so many useless struggles in which he did not know Christ, had at last found him; Spener had had Christ from his youth and had wanted nothing but to arrange his life according to him. After such struggles Luther was lifted into the freedom of a Christian man, out of which he now did everything; Spener sought in a lawful way always to enter into the blessedness of a Christian way of life. Therefore Luther is great, bold, and free; he is exalted, and

The perjurer.

A young Englishman, who had a large sum of money in his hands, was suddenly obliged to go away, and believing that he could do no better than hand it over to a merchant friend for safekeeping,-he did so. After a long absence he returned, and the same day hastened to the merchant's house to demand his money back. "What," replied the merchant, "shall I have money from you? Are you a fool, or do you think I am?" So there was nothing left for the young man but to complain, and that merchant was required in court to clear himself of the charge by taking an oath. Once more all was presented to him, but he persisted in saying he would swear, Then before the earth he gave his stick, which he had with him, to a bailiff to hold during the oath. Then he swore a bodily oath that he did not have the money which the man demanded of him. The matter was now settled. The court on earth could not do otherwise, it declared him innocent, but before the judge of the all-knowing judge he was not innocent, and he soon brought his guilt to light. The perjurer went down the stairs of the court-house. Suddenly, on one of the upper steps, he fell and broke his neck, but at the same time the stick was broken, and from it had fallen to the earth all that paper money which the young Englishman had lent him. All stood rigid with horror, for here God had judged. The perjurer had hidden the banknotes in the stick and thought that if he gave the stick to someone during the oath, he could boldly swear that he did not have the money, he had wanted to deceive God and man, he succeeded with man, but not with God. (Sunday paper.)

Groundbreaking ceremony for school teachers' seminary at Addison, Ills.

A competent school teacher is certainly a precious gift of God, especially if the competence consists not only in a skill to teach children all kinds of knowledge useful for this world, but is also connected with the attitude to carry out this office for the ancient pleasure of the Lord and for the service of his church. Such people, however, neither grow out of the earth nor fall from heaven, but must be trained by the grace of the Holy Spirit under the guidance of gifted and practiced men." Our synod has long since realized this and has therefore provided for such an institution, from which, since the time of its existence, ninety school teachers have been released into the school ministry and are now working in blessing in our synod in all places. So far, however, we have not had a foot wide ownership for this institution, but have helped ourselves, with limited means, as best we could. Since the meetings of the last Synod at Fort Wayne this has, thank God, changed. The congregation in and around Addison, DuPage Co, Ill, namely, offered a suitable site and other strong support for the building of an actual school teachers' seminary. The Synod, trusting in the help of God and the loving generosity of its individual members, decided to build and move the Seminary to Addison, and at the same time elected a building committee to carry out this decision. Since then the zealous love of the Lutherans in and around Addison has not rested in promoting the work as quickly, as expediently, and with as little expense to the Synod as possible. There was, of course, much to be done. Bricks, sand and timber had to be brought to the site from afar; but the godly zeal of these people has so far directed every work with joyful courage, that on June 15 the foundation walls were already finished and the cornerstone could be laid. But this 15th of June was also a day that should be marked red and green in the calendar, red to indicate the joy, green to indicate the hope that is attached to it, and whoever wanted to add a yellow line to indicate the envy of the enemies of our church, could not be declared a zealot. We wish that the whole Synod could have been present at the laying of the foundation stone for their school teachers' seminary; but since that was not possible, we shall herewith tell the distant ones a little about it. Soon after noon the guests came from all sides, and the rising clouds of dust announced from afar that the Northern Illinois farmers had harnessed their handsomest steeds to-day, and held the reins securely in their hands, but left them somewhat long. The line of teams tied to the fence grew longer and longer, the crowd on the square in front of the foundation walls grew denser and denser, and the conversation became livelier and livelier.

of the joyfully excited festive guests, who now all at once called, laid down: The Concordia Book, Dietrich's Small Catechism, the Synodal Constitution, the Synodal Report with the decision to build the Seminary, a number of the Lutheran, which contains receipts of contributions to the building, and the history of the institution up to the present day, which Professor Selle had read out beforehand. The whole was then deposited in the foundation stone and the ceremony was concluded with singing and blessing. The whole will be a main building with two wings 136 feet long, a ground floor and two floors and will not cost more than 16,000 dollars. As the treasurer of the building committee, teacher Bartling, assured us, 13,000 dollars are already ready, partly paid in, partly subscribed, and together with the building committee we are joyfully confident that the loving generosity of our synodal congregations will also raise the remaining sum by the fall. May God himself promote the work of our hands, for where the Lord does not build the house, those who build it labor in vain. Amen.

Church dedication.

On June 5, as the 2nd Sunday after Trinity, the newly built brick church of the "German Lutheran congregation at Hampton, Rock Island Co, Ill, was solemnly dedicated. Mr. Pastor Mennike said the dedicatory prayer, Pastor Heid preached in the forenoon and the undersigned preached the afternoon sermon. Great was the number of guests who had come from far and near. The dear friends from Rock Island had even rented an Enra train to come to this celebration. May the faithful Saviour, who by His dear Word has entered with us in grace into this new house of God, dwell with us and let His glory dwell then.

F. Döscher, Pastor.

Church News.

The pastor heretofore of Rich Station, Cook Co, Ill, Mr. G. Kuechle, having been duly called from St. Paul's parish at Columbus, and from St. Peter's parish at Clifty, Bartholomew Co, Ind, had been duly called, the same was solemnly installed in his new office on the 2nd Sunday after Trinity (the 5th of June), by order of the venerable President of our Synod, Middle District, by the undersigned, assisted by the Rev. I. G. Sauer of Jackson Co.

May the Lord's richest blessing be upon him and upon the two churches.

C. Fricke.
Pastor to Indianapolis.

Address: Uev. 6. Kukeüls
Columbus, Lartdolowerv Oo., Inä.

After Pastor F. W. Lange (who had already been ordained by the undersigned on the 12th Sunday after Trin. 1862) had received a call from the Lutheran congregation in Humboldt and had accepted it with the approval of his former congregation in Davis, Dickenson, Morris and Wabounsee Counties, the same was ordained on the Sunday of Trinitatis in the order of the

Reverend President of the Western District was solemnly inaugurated into his new office.

May the Lord, the faithful Archpastor of His host, also make this His servant a blessing to many in His new field of work!

Leavenworth, Kans. June 22, 1864.

M. Meyer.

The address of the l. brother is:

kev. l,avA6
lumbolät, Oo., Kansas.

Ordination and Introduction.

The congregation on Tandy Creek in Jefferson County, Mo. situated 36 miles south of St. Louis, which had been rendered preacherless by the removal of Mr. Rev. Wolff, had sent a call to Mr. Rev. Loßner at Kewanee, Ills. At the same time, 33 English families living in the neighborhood of the Lutheran congregation on Sandy Creek, and having no preacher of their confession in the present war trouble, had made a written request that Pastor Loßner would preach the word of God to them in their native tongue. Since Pastor Loßner believed he had to follow this calling and was able to hand over his newly formed congregation in Kewanee to Mr. Pastor G. Grüber in Galesbürg, he was attracted and installed in his office by the undersigned on the 3rd Sunday after Trinity, June 12.

Eight days later, June 19, the two congregations on the peninsula of Calhonn Co., Ills. between the Mississippi and Illinois Rivers, 65 and 105 miles north of St. Louis, which could hardly be served by another preacher, again received their own preacher at repeated request. The Candidate of the Holy. W. Pennekamp from Barmen, formerly a pupil of the Steedner Proseminar and thereafter of our Concordia Seminary, had accepted the calling of these congregations and was ordained by me at his residence, in the Point, on the above-mentioned day and inducted into his office.

May the good and great Archpastor JESus Christ help these his underpastors to carry out their ministry faithfully and for a blessing, so that shepherds and flocks may one day be eternally blessed.

I. F. Bünger.

Addresses:

Rev. K. H.. II. Knssner, Iliilsdvro, tloÜ'orsvn Oo., No.

Rtzv. K. IV. ksnntzkamp, Ko'avs k. O., Oaldoun Oo., Ills.

-Introductions

Rev. Kähler having taken a call from the Lutheran congregation in Chariton Township, Chariton Co., Mo. cold and with the consent of his former congregation at Dwight, Li- vingston Co., Ills. the same was installed by the undersigned by order of the Hon. Mr. Praeses Bünger on the 4th Sunday n. Trin. into his new office.

May the Lord Jesus make him a blessing to many.

H. Jüngel.

Address: Rsv. L. Kaeülsr, OlasZo'v, No.

Rev. Fr. Rupprecht has accepted an appointment from the former parish of Rev. Bergt in Fulton and Henry Co,,, Ohio, and has

was introduced by me on behalf of the bochw. presidium of the middle district, on June 5 in two congregations under the assistance of Pastor Hörnicke.

May the Lord bless the shepherds and the flocks and grant His grace that also in this northwestern part of Ohio the seed of His Word, which has been scattered for many years, may bear much fruit unto eternal life.

A. Detzer.

Receipt and thanks.

For inner mission:

received a collecte, collected on the missionary feast to Warsaw, Ill.847,00

Collecte collected at the August Mission Festival," Mon. ... 17.80

For Mr. Pastor Röbbelen:

From some members of the Warsaw congregation - - - 4.00

For Heathen Mission:

From the Women's Club in Warsaw, Ill. 15.65

from a member of the Warsaw congregation 1.50

For the Lutheran Hospital in St. Louis:

Bon some members of the Warsaw congregation - - - 8 50

C. F. W. Walther.

Received

for the German Lutheran Hospital and Asylum:

By Mr. Past. Gotsch, Memphis, Tenn.82.00 By " " Bartling. by Mr. D. KornhaaS. Addison, Ill. 1.00

By Mr. Oderinüllcr, in Mr. Past. Dcrn'S Mein. 3,00 By Mr. Past. Lehmann collected at the Hoch- time of Mr. Chr. Nasche 6.50

From Mrs. Kvster 5,00

"Mr. Heinr. Beckmier 1.00

" " Past. Noodle- 1,00

From the Virgins - Society at Zion Parish, St. Louis, Mon. 11.00

By Mr. Past. Beyer, Chicago, Ill, by Mrs. Baumann 81.00, desgl. N. N. 25c., N. N. 60c. 1.85

From Mr. Joh. Erich, St. Clair Co, Ill, 0.25 " Mrs. Hinze in Rodenderg, Ill, as a thank offering. 5,00

for recovery 5,00

" of the commune of Mr. Past. Ottmann, Sheboygan Falls, WiS. 4,35

" Mr. George Vetter, St. Louis, Mo. 1.00

In particular, we also acknowledge with heartfelt thanks the first kind donation of foodstuffs which have come to us through the kindness of Mr. Teacher Schul; consisting of: i bushel of trimmed apples, 1 quart gctr. Blackberries, several pounds of tr. plums, 5 dozen eggs, . 1 pound of fresh butter. As we have all kinds of sick, seriously ill slightly ill, also those who are only externally damaged, we welcome all donations of food, but especially those suitable for the sick. We would accept chickens, pigeons, beef and veal, eggs, butter, all kinds of fresh, baked, cinged fruit, pearl barley, gnes, flour, and vegetables with many thanks, even in the smallest quantities. The needs become more and more with the larger number of mostly very poor patients who have already found their way to our new hospital. It will be a pleasure for the kind donors to deliver their gifts to the hospital itself and to inspect the building and its furnishings; however, every member of the local community will also gladly accept such gifts and continue to promote them.

St. Louis, June 26, 1864.

L. E. Ed. Bertram, Cassirer.

Received:

For the College - Debt Redemption - Fund

in St. Louis:

Pentecost Collecte of the Congregation of the Rev. Löber, Thornton Station, Ill. "9,05

To the synodical treasury of the western district:

Pentecost Collecte of the congregation of the Rev. Schmidt, Elkgrove, Ill. 7.60

Pfingstcollecte der Gem. des Hrn. Past. Niethammer, Rodenberg, Ill. 5,50

From Trinity Distr. in St. Louis, Mo. 11.N

From ImmanuelS'Distr. in St. Louis, Mo. IHM From Mr. LehrerLoßner, Monroe, Mich. ^ --- l,Ü>

To the college 'alimony office:

I Pentecost Collecte of the Gem. of Mr. Past. Polack, Crete, Ill. 12,H

From Mr. KaÄ Schaal, through Mr. Past. Streckfuß, Washington Co., Ill. 3.60

" Mr. Dietrich Matten, through the same..... ü,ütz

"of the Filialgem. of Mr. Past. Streckfuß in Hah- len, Washington Co., Ill. 2,N

From Dreicimgkeits Distr. in St. Louis, Mo..... IIM

From the mine, of the Mr. Past. Dvdclein, at Jackson, Mon. 13,00

From the ImmanueiS Disir. in St. Louis. Mo. 11,E To the Synodal Missivns Coffee:

By Mr. Past. Löber in Thornton Station, Ill, by Messrs. Brnsmann & H. Richter G 82 4.00

Cathedral Zion Distr. in St. Lvnis, Mo. 3,N

From the comm. of Mr. Past. Biltz, Lasayette To., ° Mo. 3,3-

For the construction of the School Teachers

SemiParS in Addison, Ill.:

From the comm. of Mr. Past. Voigt, Staunten, Ill. 22,00

lefeld, Mon. 16,"

" of the comm. of the Rev. Lehmann on the Manehester Road, Mo. "..... M

" of the comm. of the same in Ballwin, Mo. 6,B

" Mr. Heinr. Meyer, by Mr. Past. Hahn, , Benton Co., Mo. ,, Mr. Schrack in St. Louis, Mo. 1.00

For missionary Clöter :>

Pentecost collecte of the congregation of Mr. Pastor Meyer, - Proviso, Ill. 3,

For Brunn's proseminar: , . W

From Mr. Wüh. Drees in St. Louis, Mo. 2fro

m the congregation of Mr. Pastor Bergt in Paitzdorf, Perry Co., Mo. 5,

For poor students:

From the branch parish of Mr. Past. Heid in Grobeland, Ill. ...-- 1H

collected at the wedding of Mr. Pastor WehrS'-- 6, Cd. Roschke^

The undersigned, charged by the Honorable Synod with the"" Vision of the accounts of the construction of Concordia College at Fort Wayne, Ind., decided upon in 1860, hereby submit the following report:

Total College Building Fund Revenue ----\$16,311.28

L. Total issue 16,24433

Remains KassedMR

Total Revenue.

1) For bricks sold\$4.....275.91

2) Contributions from municipalities -10,279.93

3) Money borrowed 1,775.00

4) Paid interests 20,40

* Z 16,341.! 8th total edition.

1) Minor expenses, exchange clgc fees 2c.8 96.53 " -

2) Borrowed money repaid with interests 1,350.66 z

3) For repairs to the old college building 1,376.46

4) For the school teachers' seminar here 789.56

5) To Mr. Griesel L Co. 12,631.12

L 16.214.33

From the above it is to be seen that from the synodal treasury D the college building treasury is to be repaid: 82,1663'2 (sub ö.Ä and 4.), to which still come ->200.00, which, given for the building treasury, was provisionally retained for the synodal treasury. This 82,366.02 with Kaffan stock of 896.95 would" make the sum of 82,462 97, of which the sum"" 82,253.59 is still to be paid, namely: 1) to Mr. L Co, nest of the claim, 81,738.59, 2) angelieheaes M K515.00. After deducting this sum from the above 82M.M. cash would remain: 8209.38. To this is still to be reckWW proceeds for bricks still available. How high the same fltj will amount to, cannot be known with certainty for now. given, but in any case he will pay the sum M. reach approximately 81,000.00.

W. S. Stubnatzy. Christian Pieprnbrtll" L. F. G. Meper. Wilhelm Paul.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. July 15, 1864, No. 22.

(Sent in by Pastor Köstering.) Honorary monument of faithful witnesses to the truth or
The lives and works of godly men in the age of the Reformation.
Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

Caspar Creuziger.

Caspar Creuziger (the elder), the student, friend and colleague of Luther and Melanchthon, was born on January 1, 1504 in Leipzig. He came from a pious and godly family, which sought its origin in Moravia, had come from there to Bohemia and had fled to Saxony in the first half of the 15th century, at the time of the atrocious, 16 years lasting Hussite wars. Nothing is known of his parents except that his father's first name was Georg and that he died with his son in Wittenberg in 1544, that his mother is praised as a woman of excellent gifts, and that both parents loved God's word. In their time they belonged to those citizens of Leipzig who loudly and urgently demanded the pure and honest preaching of the Gospel, but this was denied them; for Duke George was an enemy of the Gospel, did all harm to Christians, and many of them were expelled from Leipzig for the sake of the Gospel.

expelled. Luther wrote several letters of comfort to these During their stay there they often got into very heated expelled Christians, exhorting them to persevere. In atheological fights with the Leipzig students. One of the letter of 1532 he writes at the end: "It is said: I am a God Leipzig magisters was once so incensed by Dr. Luther of the miserable and know the arrogant from afar. Be of that he gave up his spirit in anger. The fruit of this good cheer, dear friends. Sour sight must precede before disputation soon became apparent, for in the same year laughter comes. May God the Father strengthen you by many students left Leipzig and went to Wittenberg to his right Spirit in Christ JEsu, and not in Duke George; for become Luther's and Melanchthon's students. Even our Christ lives, Duke George dies, that is certain, and will Creuziger, who had hitherto enjoyed his instruction in his soon be proved. Amen." This prophecy of Luther's was hometown, soon left it and went to the hearth of the fulfilled five years later, when Duke George died Reformation. If he had hitherto been occupied primarily unexpectedly, and the gospel was freely and publicly with secular sciences, he now, after arriving in proclaimed in Leipzig. Wittenberg, devoted himself with earnestness and diligence to the study of the Holy Scriptures; and from

Because Creuziger's parents themselves loved God's now on he had only one goal, to learn to understand and Word, they had naturally raised their son from his youth practice God's Word correctly and later to be useful to in the fear and admonition of the Lord, as far as their the Church. With what godly sense he pursued the study knowledge reached, and had then also given him to such of Holy Scripture in general is evident from his own words teachers who were inclined to the Gospel. And there were when he writes: "The teaching of the Gospel is such, especially since Luther's public appearance, also in something great and far beyond the comprehension of Leipzig. Above all, however, Luther's disputation with human reason. Therefore one must approach this Eck, which took place in Leipzig in 1519, had won many sanctuary with reverence and bring with him a fervent hearts for the Reformation, especially among the desire to know these mysteries. But along with research students. Here, not only the teachers of both sides and reflection we must also pray that the Holy Spirit may enlighten our souls with his light, so that we may learn to understand these most sacred mysteries, and

Several hundred students from Wittenberg had accompanied Luther and Melanchthon to Leipzig, and these came into contact with each other during their stay.

that he may give his assistance to our service and direct to write, to fight, to endure, to suffer, to pray. - Thus they came to the knowledge of the evangelical truth on it to the glory of God and the salvation of the church. In university at that time needed a young, strong employee and the same way; at first not both through fear and this way we will be blessed and successful in our sacred theology, and Creuziger was chosen for this. In terror in the conscience before the judgment of the ministry, for the Holy Spirit wants to work in those who add to his professorship, he also received a wrathful God and through inner experience, like Luther, are diligent, not in the indolent and the secure. In this preacher's position at the castle church, where he had to but more on the way of research for truth, they were led by him, who in his youth showed only slight gifts, grew to preach every Sunday; and he also often took step by step from one knowledge into the other, so to speak, under God's guidance into a theologian in whom Bugenhagen's place at the main church when he was absent, therefore they also lacked Luther's deeper experience. Luther placed great hope, and who in all respects was absent from Wittenberg. Creuziger was, as it were, Melanchthon's a skilful, faithful, and undemanding helper of the Reformation. Creuziger was on very good terms with Luther. How right hand; the latter therefore also called him his other highly Luther esteemed him can be seen from his half, his second self, ! and the latter placed his fullest trust in him.

In 1524, Creuziger, at the age of twenty-one, received his master's degree, and soon after was given an important school office. - The city of Magdeburg, in church after his death, and was full of praise everywhere. Melanchthon that he once allowed himself to be in spite of the strong opposition of the Roman bishop and Because of his quiet, peaceful, gentle nature, he called himself to recite his sentences, which deviated from the priesthood, had decided in favor of the Reformation. him his Elisha, comparing himself to Elijah, because, as the guidelines of pure doctrine. For when he had once In this city, which because of its splendid churches and he said, his writings rushed like the downpour. Creuziger uttered the sentence in a lecture: "Christ alone is the benefactor was considered by the papists to be a rendered great services to Luther in editing many of his cause by which we become righteous before God; yet it "Little Rome" and was a mighty bulwark of the papacy, writings. Because Luther could not possibly write all of his true that men do something, that we have new things, the Lutheran doctrine had early found its way in, lectures and sermons, Creuziger, who was highly skilled and by God's word must raise our conscience, that we especially in Lutheran hymns, and had kindled in many in rapid writing, copied many of Luther's lectures and may have faith. Thus our Rene and Thun are hearts; and a Bardfoot monk, named Fritz Haus, had sermons and arranged them with great diligence for indispensable to justification" - so the guilt of this there kindled the fire of the Lord even more with his printing. Old Mathesius, in his sermons on Luther's life, sentence fell back on Melanchthon, who had set it down Lutheran preaching. From there Luther received an when he tells of Luther's work in 1537, says: "He also laid in writing. Both men, however, had the same faults and urgent invitation to come there in person to order the out in the pulpit the last sermon of the Lord Christ in the weaknesses in themselves, namely, that they church and school system. Luther went. And after he Lord's Supper, which sermons were transcribed by D. sometimes let their natural inclination to peace go too had given a testimony of probity in a sermon on the 6th Caspar Creuziger and subsequently put into print. This far, and that both were by nature irritable, sensitive, and Sunday after Trent in 1524, he proposed Nie. von book the Herr Doctor very often carried with him to suspicious. From this source flowed their occasional Amsdorf to the Magdeburgers as pastor and church, and read very gladly therein, as I heard from his displeasure against Luther, which they made not superintendent, and Creuziger was appointed rector of mouth with others at the table, that this was his best book indistinctly clear in letters to good friends. However, the school, in which 600 boys were taught by several that he had made; although I did not make it, he said, for these human weaknesses, which still cling to even the teachers. For three years he administered his school Doctor Caspar Creuziger proved his great intellect and greatest saints here in life and must serve them as office here with great blessing, and besides this high diligence in it." Thus he copied many of Luther's humiliation, were never able to break the bond that preached two sermons to the people every Sunday. speeches and brought them to print, thus earning the united them all with Luther.

Thus he helped to establish the Reformation in a city thanks of the church, for without his service these However, our Doctor Creuziger not only contributed that later, especially at the time of the interim attempts, precious writings of Luther would probably never have actively to the spread of the Reformation as a professor became a Zoar and Pella of all exiles. become common property of the church. In 1539 he also, on his lectern and as a preacher in Wittenberg, but also

But already in 1528 Creuziger was called back to in connection with his friend Georg Römer, procured the outside of Wittenberg he lent a helping hand to the Wittenberg. The university there was then, as first Wittenberg edition of Luther's writings. And in doing establishment and promotion of the pure doctrine. We Mathesius testifies in his 7th sermon on Luther's life, in so, he displayed not only his willingness to serve others, have already heard above about his activity in its highest bloom, the number of students was very but also his heartfelt humility. He, a professor and doctor Magdeburg before he received his appointment in large and the manpower was no longer sufficient. In of theology, a man of all-round great erudition, copies Wittenberg. In 1534, when the princely brothers of A particular, there was a lack of teachers who taught Luther's lectures; how many professors and doctors of "halt wanted to introduce the Reformation in their lands, theology; for those who were appointed to do so often theology are there in our day who consider it beneath Creuziger was gathered with Luther and Bugenhagen in had to be absent on church business. Thus, for their dignity even to read Luther's writings! How would Dessau to discuss this matter. He experienced a instance, Melanchthon was the visitor of the imperial they then behave if they were "expected" to become particularly great joy, however, when in 1539 the diets; Bugenhagen, as we know, had to be frequently Luther's copyists? As with Luther, so especially with Reformation was also introduced in his native city of absent as steward of church affairs; Jonas was chiefly Melanchthon, Creuziger stood in an intimate friendly Leipzig. In this year, the arch-fanatic pope Duke George employed in the visitation of Saxony; and Luther, whose relationship. These two men were made for each other, had unexpectedly died, and his lands fell to his was often sickly and highly contested, had such a both were only there for each other. In disposition they Lutheran-minded brother Henry. On the feast of burden of work upon his shoulders that one should think were very much alike, both were Pentecost of the aforementioned year, Heinrich it should have crushed him, for he had to be the chief organized a great celebration for the introduction of the director of all church affairs, from him was sought Reformation in Leipzig, where the Elector Johann Friedrich was present with his Wittenberg theologians counsel and decision in all difficult cases, he had much Luther, Melanchthon, Jonas, Creuziger and Myconius. to teach, to preach, to

was present. Luther preached twice during the festival Granvella, the president, says: "The Lutherans have a Jonas-our Creuziger. For him, the last and most difficult and left soon after; Creuziger and Myconius, however, scribe who is more learned than all our papists. For he time of his life now began; for after Luther's death, the stayed behind to continue the work they had begun. reaches all the words in the postscript that Mr. Philip care for the university and for the church weighed on Here, however, they had to endure many a hot struggle; speaks, and reminds him besides what of Ecken's him, next to Melanchthon and Bugenhagen, and his for while the citizenry on the whole adhered to the objection is still to be refuted. He adds, "I have seen the work increased from day to day. Now the furor of the Reformation, the rough monks and most of the Acta, which were legibly written on paper by war, namely the religious war, broke out. Emperor Carl teachers of the university opposed them with hostility. Melanchthonis.

However, they did not soften, but continued in prayer Creuziger also contributed to the translation of the heads of the Schmalkaldic League, among them the and in the ministry of the Word, preached diligently, Bible, this incomparable work of the Reformation. When most distinguished John Frederick of Saxony and Philip held catechism discourses with the youth, and public Luther undertook the revision of his Germanized Bible, of Hesse, asked the Wittenberg theologians for advice disputations with the enemies; and these could not and for this purpose organized weekly meetings of on the right of resistance. Their opinion was: "If it is resist the spirit from which they spoke. Therefore learned men in his Hanseatic League, Creuziger was certain that the emperor wants to attack these estates Myconius was soon able to write from here, "I hope also present, usually bringing with him the Hebrew text on account of religion, then there is no doubt that these Satan shall now have bruised his head on our Rock and the Chaldean Bible. The excellent illustration in front estates are doing the right thing if they seriously protect Christ, that he will somewhat abate his biting, though of the St. Louis edition of the Altenburg Bible, which themselves and their own with God's help. So the he will not yet cease altogether." The Leipzigers would presents the collaborators in the translation of the Bible, princes took up arms. Thereupon the emperor now gladly have kept Creuziger for ever, for he had also shows Creuziger's portrait, and allows us to guess pronounced an eight on them, and Duke Moritz was placed himself in great esteem with them; but as he in him the man of a clear and intelligent mind.

placed the decision in the hands of his Wittenberg Only little is known about Creuziger's family life, and news of this reached Wittenberg, Creuziger, who was colleagues and of the prince, they turned with the little is still entangled with many contradictions. He then Rector, dismissed the students, and declared the entreaties to the latter. When Luther learned of this, he has been married twice; for the first time he entered university dissolved except for Wetters. Melanchthon wrote to the Elector: "We consider it that D. Caspar marriage perhaps shortly before his departure to here left the city, which, however, he soon regretted, for could not be of as much use in Leipzig as here in Magdeburg, 1524. His first wife was called Elisabeth, he wrote to Creuziger: "I would rather be with you, Wittenberg, and it would be a pity that he should miss and was probably a née of Merseritz. She must be the where, though I might not be of much use, I would at much here and accomplish little there. Caspar in poet of hymn no. 24 of our hymnal:

theology is a covenant on which I have placed it after my death: so my humble request, because it is up to E. K. F. G. to grant it, is that E. K. F. G. will not let D. Caspar travel from Wittenberg; who knows what God will do in a short time." On this letter the Elector refused the request of the Leipzigers, and Creuziger returned, perhaps still in November (for Luther's letter is dated "Tuesday after All Saints"), to Wittenberg.

Creuziger was also often present at the many religious discussions held with the papists. In 1529 he was with them in Speier, and at the beginning of the 1540s he was with them at the colloquia in Schmalkalden, Hagenau, Worms, and Regensburg, where everywhere, of course, nothing more was accomplished than that the papists were told the truth; for in the obdurate papist theologians, in one Eck, for example, hops and malt were lost. At Melanchthon's conversation with Eck at Worms, Creuziger performed the office of notary with such excellent skill that even the chairman of the assembly, Granvella, could not deny him his recognition. Mathes ius, who has already been mentioned, writes of this in the 7th and 13th sermons of Luther's life: "Since at Worms in the Colloquio Doctor Creuziger was our part notary, and not only did he record all the words of Mr. Philippi and Eck, but he also wrote them down.

Lord Christ, the only Son of God, the Father for ever and ever,

However, this assumption is contradicted by some hymnologists (those familiar with the history of hymns), on the grounds that Luther had already included this hymn in his first hymnal of 1524. It seems even more untenable that some, e.g. Koch in his "Lutheran Kirchenlied," places Elisabeth Creuziger's, the poet's, year of death in the year 1558. This could only be correct if Creuziger's second wife was the poetess of that hymn, and if her name had also been Elisabeth. But this is very doubtful. Elisabeth, Creuziger's first wife, died as early as 1535, leaving the widower a son with the same name as his father, who was later professor of theology at Wittenberg, and a daughter, who was later married to And, Kegel, Rector at Eisleben. In the following year, he married for the second time to a virgin of Mittenberg, who was born a kitchen master. She bore him three children, a son and two daughters, one of which was later married to Luther's oldest son, Johannes.

The sufferings of the Schmalkaldic War, which still broke out in the years of Luther's death/ also affected-as Melanchthon, Bugenhagen, and

V's hostile attitude became more and more evident. The about to execute it by besieging Zwickau. When the left your sanctuary at such a time." Creuziger remained behind in the city with Bugenhagen and Paul Eber, and waited for the things that were to come. For it was impossible for them to leave the city, because they were pastors employed by congregations, and during the siege of Wittenberg the congregations were most in need of comfort from God's Word. That is why Creuziger wrote to his friend Menius: "We stayed here mainly because we were not allowed to leave this church. No other hope has bound us here than that God, who once raised this school to such bloom and made it an abode of pure doctrine, piety, and science, would himself (for we cannot expect anything solid and lasting from human help) gather it out of these ruins as from a shipwreck and raise it up again, for which we did not believe we could withdraw our services.

The accusations which were later pronounced against the Wittenberg theologians, as we know, that they had allowed themselves to be bribed by money, and that they had fallen away from pure doctrine, naturally also struck Creuziger. In regard to the former, however, he could say, "If our heart condemn us not, we have a joyfulness to God." But as far as the accusation about doctrine is concerned, it cannot be denied that, for example, in the matter of the Lord's Supper, he now shared Melanchthon's vacillating view. Incidentally, the godly Hieronymus Weller gives him the following excellent testimony: "He was outstanding in his teaching.

He is distinguished by his intellect, linguistic eruditionwise. When they saw his alarm, they called to him in alf you have a little Lutheran openness and purity, you and knowledge of all sciences. His achievements inloud voice, but he did not awake. When the next morningwill learn to understand King David in his repeated theology entitle him to the name of a second Luther.the parson Fröschel! visited him, he said: "O M. Fröschel,prayers against the false friends of the kingdom of God Among all of Luther's students, none emulated hiswhat a terrible, cruel disputstio I have had in a dream to-through the past charges of the Herald and his people, master more happily. In almost all respects he was likeday." When asked what it was, he answered, "I cannotand you will involuntarily remember the words of the him, not alone in the manner of speaking, but also in thetell. They wanted to persuade me and absolve me of it,41st Psalm: "My enemies speak evil against me: when manner of teaching. Luther had no greater hopes in anyso that it would be of no use and do me no harm. But Iwill he die and his name perish? They come to see, and of his pupils than in Creuziger. Therefore, he loved himobjected, I assure you." At one o'clock Fröschel camemean not; but seek a thing to blaspheme, and go and as his only son because of his deep piety, erudition, andagain and gave him absolution at his request. Hereuponbear it. All who hate me murmur with one another modesty. There was nothing contrived or artificial abouthe prayed fervently for the church, lifted up his hands,against me, and think evil against me. They have made him; if anyone, he was free from all pretense." Like theand said several times, "Father, sanctify them in thy truth;a decree against me: When he lies down, he shall not other Wittenbergers, he rejected the Augsburg Interim inmake them to be one in us." About four o'clock Fröschelrise again."

the most decisive manner, and before the Leipzigagain spoke comfort to him and prayed with him, What is the sin of the "Lutheran" and the "Doctrine Interim came into being - with Melanchthon'swhereupon he bowed his head and said "Amen" in a lowand Worship" against the "Herald"? What has brought unfortunate participation - he had departed this life. voice. About 6 o'clock he committed his spirit into thehim so grimly into harness against the Missouri Synod?

The time was approaching when the Lord wanted tohands of his heavenly Father, and passed away gentlyWe, as faithful Lutheran Christians, have called black deliver our Creuziger, who often wrote himself Cruziger,and quietly as he had lived. This happened on Novemberblack, we have sought first delicately and neatly, then i.e. a cross-bearer, from all evil. He had been in poor16, 1548, at the age of 45 years.

health since his youth, and later he had to suffer a lot sharply and saltly, to awaken his Lutheran conscience - we have ever and ever been filled with the best from abdominal problems. Hieronymus Weller's words (Submitted.) sentiments against him. For what would we have are also aimed in this direction when he writes: "Cruziger Also a voice against the "Lutheran herald" and his preferred, what would we have thanked the faithful God was rightly called a cross-bearer, for he carried a large voices, for more intimately, than if the "herald" had blown a and heavy cross. Not only did he have to struggle with rather bright and pure Lutheran trumpet and had constant sickness, but also domestic hardship was hard Whoever has accompanied the "Lutheran Herald" on competed with our "Lutheran" in the preservation and on him. He had his Satan who beat him with his fists. his journey and wished him the best from the bottom of propagation of genuine Lutheran doctrine and practice. remember that Luther once said to me at table: Jerome, his heart will have to mourn him as a prodigal son, pityAs faithful comrades in struggle and suffering, they you have your evil spirit as well as I, Dr. Cruziger, andhim as a knight of the sad shape. Whereas in former, could then have gone hand in hand and supplied our M. Philippus." So it came to pass that this dear man, times he was only heroically taunting the Missouri SynodLutheran people with healthy noble food. How deep under the great burden of work that lay on his shoulders, and delivering side blows - of course only out of thetherefore is our sorrow, how loud our lamentation, that knelt down in half his days and died. In August 1548 hishottest, most sincere love - he has now thrown off theLudwig has not fulfilled this wish of all faithful Lutherans, suffering increased, his strength diminished visibly, andmask and, as a contending hero, has revealed to thebut has himself branded his paper with the character of he was bedridden for three months. But he hadwhole world whose brainchild he is and what pure andhalf-seriousness and degraded it to a spittoon against completely surrendered to the will of his heavenlynoble sentiments inspire him. No sooner had Dr.Missouri. - But what then are the causes of this so sad, Father, and no complaint was heard from his mouth, butSeyffarth given the signal by means of the "publicheart-breaking appearance? It is Satan, to whom above in the hope of an early entrance into the heavenlymissive" than the weather broke and the storm againstall our Lutheran Church is a thorn in the flesh, who, church, into the company of the perfected righteous, heMissouri went gloriously from place to place. The seaaccording to the motto of great generals: "Divide and was completely calm and quiet, and bore his cross withrages and waltzes and spews forth muck and filth. Therule," wants to tear and divide it ever more hopelessly, patience. Although his outward man was decaying, yet"Herald" is no longer ranting, he is raving - he has to lead it away from pure doctrine under the Lutheran his inward man was being renewed day by day. As longspurned to his mischief the medicines that were wellfigurehead, and to spiritually disrupt the senses of our as he still had some strength, he still worked diligently;meaningly recommended to him in his time by a faithfulLutheran people. It is the old Adam who finds no for even on his deathbed he completed the translationfriend. One must now hope against hope for him and hispleasure in being stinky before the world and swimming of Luther's writing on the last discourses of David. Inrecovery. The fire of war has entered him - which isagainst the rushing tide, but loves to smell its incense, addition, he prayed diligently for himself, for his family, hardly surprising in view of the constant tumult of war in to lust after its applause, and to pay homage to the spirit for the university and for the church, and was still muchthese times - and one only wants to be heartily afraid thatof the age. It is for the sake of mammon that the editor occupied with his children, whom he loved dearly andthe fire could consume him himself. And if the "greatof the "Herald" makes it so sour to please everyone led from his youth to the Lord Jesus, the great friend ofLudwig" and his heroic squires were no longer stormingwherever possible and only to oppose the gruff, children. Missouri Castle, if there were no longer a "Lutheran,repugnant old Lutherans as a brave knight of the new

The night before his death he had a very frighteningHerald" - world! Lutheran Church! what would become ofadvanced Lutheranism in the most self-denying way. O dream. Those who were awake at his bedside said thatyou then? Where would love, peaceableness, andglorious struggle! O sweet gain! Through this love of he had gnashed his teeth as if in a violent rage, anddecency be then? peace on the one side and through this fury on the other, here and there a buyer of the "Herold" is shaken his head as if he had rejected with indignation Dear reader, he who has his heart on the right captured, one or the other book is sold, and the empty, an unworthy insult. languishing pouch is filled. It is, of course, a disgrace and a sin against the seventh commandment, when one

the "Herald" does not keep and pay him, and one should hardly believe that among Christians there could be such grace of God, but also a self-denying Herald reader of everything better than other people, Nro. 302 and 303 people, but how odious and suspicious it sounds when many years, he would like to report with a grieving heart has been refuted."

only the purse is waved and whimpered in all variationshow badly, even hopelessly, the love and Nro. 2 is enormously indignant with the dear how expensive everything is nowadays and that one can peaceableness of the "Herald" looks at present, and that Wyneken and the whole Missouri Synod for not having do so little with the "holy business" of the "Lutheran it is becoming more and more skillful and heated in responded to Dr. Seyffarth's request, but for having Herald!" "Money! Money! Money! cries the whole world!" throwing the dung of meanness at us Missourians. Werejected it as a "shameless impertinence" with just But thank God! even in our mammonistic age still, to are here with the "Herald" just as we are with the sects. disgust.

many, paltry money has no charm, but for that they are While they continue to call out to us and to our testimony Nro. 3 sprinkles incense on the "Herald" for the public tickled with vain glory, and they cannot bear to have their against their false teachings: Judge not! Do not missive and has quite refreshed itself on it as on such a real or supposed greatness touched. And this is the condemn! and thus want to cover themselves as with a profound and instructive refutation of Walther's and fourth reason why the "Herald" has gone over entirely shield, they are masters in judging and condemning our Sihler's false doctrines of Negro slavery.

into the camp of the semi-shameless, and let loose a whole synod and church, our hearts and persons; while Nro. 4 calls the splendid essay in the February issue veritable murderous fire against Missouri. As is well they do not tire of accusing us of quarreling and of "Lehre und Wehre" on Dr. Seyffarth, in which the latter known, Dr. C. F. E. Stohlmann is the chief writer of the scolding, they are full of poison and gall, and no one can is deservedly sharply and decisively dismissed, paper, he has let his carbuncle light shine most through scold more womanly than they. Dear "Herald," hand on "disgusting, malicious, spiteful and coarse."

the columns of the same, and even dear Christian, with heart, does not your conscience beat you? do you not No. 5 is finally the pearl of all pearls. The reader his Bible explanations, must concede him palm and feel that old Adam has played you rough so far against listens and is amazed! It says: "So you see that the laurel, for, after all, he cannot leap and make witty Missouri? Or could anything be more venomous and Lutheran herald is making friends. May he still open interrogatories and exclamations as he does, and in the vituperative than the conclusion of Dr. Seyffarth's epistle many doors to become a true friend of the house. That art of saying nothing, or but little, in poetic sweep with all in No. 303, in which Professor Walther is not only he has to fight many a hard battle no longer surprises sorts of rhetorical phrases, he will never reach him. And banished with true delight of heart as the most heinous me, but perhaps it would not be a good thing. So I also how could it be otherwise, since the gentleman in subject dangerous to the state and the church, but is believe most definitely that the Missourian chain dogs question is a doctor, created for this purpose by Capital also put to eight and eight! And when this shameless with their barking (they can do nothing more than bark) University in Columbus, Ohio, for the sake of his world-outburst did not split up the Missouri Synod, as had been will not harm the herald, but only win him friends." O renowned theological erudition, and, what is more, witty desired, but filled the hearts of all its members with the Ludwig! what gentleness and unction! how tame and beyond measure. But how? should such a witty Doctor deepest indignation against such wickedness and with serene that sounds! What a mastery in scolding! If this allow himself to be rapped on the knuckles, and the deepest pity for the dear Professor Walther, a formal continues, Father Oertel may soon go to school with you reproached before the whole world, for having "coaled" hunt was launched against us. Ever greater loads of for scolding. Yes, the Herald is a pugnacious hero and in an unhappy hour, made poodles, violated pure manure of one's own heart were unloaded, and the an oven full of love, but we Missourians-are only chain-dogs who can do nothing but bark.

doctrine, and vexed weak Christian hearts? It is true that editor of the "Herald" felt positively at home and at ease in it, as if it were his element. The worthy Dr. Sihler also But the number of May 21 put the crown on it. In it a humble Christian, even if he were a prodigy of learning had to stand in for his writing on slavery and allow there is a little article with the piquant heading: "Another and rich in spirit himself, allows himself to be punished himself to be kicked right and left, and in No. 308 and voice from afar about the sclavists in the Missouri and convinced of his error by the least simple-minded himself to be kicked right and left, and in No. 308 and Synod," and literally reads as follows: "The articles of a Christian man, and says with King David, "The righteous 309 a Mr. S. H. B. dished out such crushing blows that one must regret both his weak logic and his heart full of subject who goes by the name of ""Sihler"" I have read as a smite me kindly and punish me; that will do me as good as one must regret both his weak logic and his heart full of in his time in the ""Lutheran."" Such abominations from sparse is his writing, how comfortable and great he the preface to the XIVth volume of the "Herald" reads a Lutheran, a German! In view of his services to seems to feel, as often as he has let a rather witty-"Go forth then, thou contending hero, in the name of the humanity, this barbarian of the 19th century should be sounding exceedingly thoughtless article roll off the pile. Lord, and walk to His praise! the dear Lord God provide appointed overseer of a *South Carolina Rice Plantation*, I would like to see him every time he has such at thee from above with water of life, - He create and where he himself would have to whip the black women masterpiece before him in black and white, how he multiply thy pearls, etc.", and what is this water of life naked and sell the sons and daughters away from the rejoices in his rich genius, marvels at his composure, that soon after drips upon him? what are the pearls with parents, the spouses away from the spouses. I hope that and grazes in the sunshine of his bubbling spirit! What which he makes his readers happy? They are voices when he is buried, a nigger-whip will be placed between wonder, then, if such minds become bitterly angry, that "What the readers of the ""Herald"" said to his essays his piously folded finger bones. That many of our they are taken to school with all the reverence and against the present slavery and to the reply in the Germans still lie in the old stupor of conscience about the recognition of their doctorate, expose their poverty of ""Lutheraner"" and in ""Lehre und Wehre,"" of which the the slavery question is shown by their moral and spirit and pomposity, and, since all kindness is in vain, amused editor triumphantly says that they would intellectual standpoint. Humboldt the non-Christian saw castigate them with righteous irony! Yes, what wonder is probably not be printed in the ""Lutheraner"" that it was in the consequence of Christian humanity to it that the gentle "Herold" is overcome with gall, that he Nro. 1 gives the "Herald" a grateful handshake for its honor in the black man the man destined for freedom, dubs us Nissourians chain-dogs in all honor, and tries to abolitionist position on slavery and is royally pleased and he hated slavery to the end. A Lutheran theologian put an end to Dr. Sihler, Professor Walther, and Brauer! "that Pro of shame, a German, wants to use the Bible as an advocate for such atrocities.

...to do!!! Old Seyffarth speaks quite differently in
""*Lutheran*."" We are happy about that." My dear reader,
what do you say to this heartfelt outpouring? Are you not
disgusted by such spit? And Ludwig seals it with true
pleasure by adding the remark: "Poor old Professor
Sihler is, just as well as the boyish Professor Brauer,
only the cat's paw of the well-known fox, let that soften
the verdict." Oh fie on such unscrupulous vituperation of
the men to whom Ludwig, together with his two doctors, is
not worthy to undo the laces of his shoes! Fie on the
hypocrisy of those who cry love, love, and overflow with
hatred and bitterness, cry peace, peace, and stir up the
strife, are true heroes in invective. But go on, if you
cannot refrain from blaspheming and raving; you do not
harm our Walther, Sihler, and Brauer by it, but only
make them all the more glorious and delicious before
God, and Jesus Christ, their faithful Savior, cries
comfortingly into their hearts: "Blessed are you when
men revile you and persecute you for my sake, and
speak all manner of evil against you, when they lie about
it. Be glad and of good cheer, for you will be well
rewarded in heaven. For so they persecuted the
prophets that were before you." You do us
no harm by this, for however much you strive to make
us stink before the world, the more the Holy Spirit makes
our hearts burn with the grace of which we poor and
miserable are worthy in this last afflicted time, desiring
only to be found a good smell before God. But ye do
yourself harm; for with all your reproaches and lies ye
disgrace yourselves. The filth you throw at us falls back
on yourselves, and every honest man can more and
more easily recognize and see through your deceit and
wickedness. But we want to pray that you will come to
your senses, purify yourselves from your dishonesty,
and compete with us to become whole, honest
Lutherans by the grace of God. God be with you!

Amen. X.

To the ecclesiastical chronicle.

Pennsylvanian Synod. Mr. Brobst, in his journal of
June 25, asks us to inform our readers that the
congregation in Bedford Co., Pa., has not belonged to
the old Synod of Pennsylvania since 1829, and that
therefore the latter is not responsible for the
employment of the man mentioned in the "*Lutheran*" at
that congregation. We are pleased to agree with Rev.
Brobst in this with pleasure, but must at this time
express our surprise that he had, nevertheless, by the
inclusion of a spiteful statement of the matter in his
journal of March 19, set himself up as the representative
of that congregation of the Western Pennsylvanian
Synod against the Missouri Synod. In that journal's
report.

Among other things, the statement read: "The decision
3 weeks in a longer letter, an obstacle has arisen,
of the judge was that that part of the congregation
namely the blockade of the German ports by the
(although the minority) is legally entitled to church
Danes, which forces the ships to buy foreign flags. This
increases the passenger fares to such an extent that it
would cause a loss of 150 Thalers to my missionary
treasury. As unpleasant as the delay will be for you, I
thought I would have to postpone the voyage of the
synod" (that is, with the Missouri Synod) "must vacate
pupils for 14 days or 4 weeks, until we see whether the
and surrender the church and land which they had taken
London negotiations of the powers might cause the
blockade to be lifted, as some hope. But if it does not
happen, well, we must not hesitate, the Lord will then
against the Missouri Synod, and now, after the
also see to it and help that the 150 Thaler come.
I am just about to continue my journey to Berlin and
then to Hanover, where I am cordially invited
everywhere to speak publicly for our American cause.
Here in Saxony, 4 new students have
registered these days, but I have to push them back,
since my house is already full for next year. But you
see, we have no lack of Christian young people here
for their seminaries, God's wonderful guidance, just
now, when there is such a lack of available workers in
America. Well, the Lord keep you and all the beloved
brethren under His umbrella. With deepest love
F. Brunn.

Means of Grace.

In the Apologist of 13 June there is
a pastoral address of the Methodist General Conference.
It states, "In particular, we exhort you to give regular and
America. Well, the Lord keep you and all the beloved
brethren under His umbrella. With deepest love
F. Brunn.

the Scriptures, fasting or abstinence, and such other
means of grace as are prescribed by our Church Order."
So with the Methodists, fasting and other prescriptions of
the church order are also considered means of grace.

Pastor Brunn writes to us again from Leipzig on

June 1, including the following: "Your dear letter of May
6 caught up with me this time in Zwickau in Saxony.
According to my custom, I have started another
missionary journey after Pentecost, partly out of
necessity, of course, in order to raise the necessary
funds for the journey of my 10 pupils. Now, thank God,
the Lord has once again helped me wonderfully; thanks
to the considerable bill of exchange you sent along, I can
now arrange everything without worries and I hope there
will be so much left that I will also be able to send some
of the registered and waiting school teachers to America
with me. My journey up to this point has also been
crowned with the richest success; everywhere our labor
of love for America is breaking powerful ground; I gave
another lecture at the Leipzig Mission Festival, then
others are registered from the area of our Synod, and -
we should have 60 cheaply. Or would it be too much if
we could send out an average of 20 teachers each
year, while about 30 requests for the supply of teachers
by name it is our dear brothers, the pastors, who are
beginning everywhere to recognize the great importance
of our American Mission. Mission in the high significance
that is undoubtedly due to it. - The departure of our
scholars, which I told you about before, is a very
important event.

When these lines come to the attention of the dear
readers of the "*Lutheran*", it will probably also bring
them a description of the laying of the cornerstone of
the new seminary building in Addison, and they will
learn with thanksgiving to God that through His
goodness we can now hope to have a house by next
fall in which a sufficient number of students who want
to train for the school ministry can find a place to live. It
is indeed a great thing that the Lord - for He alone does
it - is thus promoting His work of peace among and
through us in the midst of this time of war, and we are
glad of it! The building will soon be completed, but
where will the students come from, for whom a place is
now being prepared? Only 19 will move from here to
Addison. In addition, about six will come through the
mediation of Mr. Pastor Brunn from Germany, and six
others are registered from the area of our Synod, and -
we should have 60 cheaply. Or would it be too much if
we could send out an average of 20 teachers each
year, while about 30 requests for the supply of teachers
by name it is our dear brothers, the pastors, who are
beginning everywhere to recognize the great importance
of our American Mission. Mission in the high significance
that is undoubtedly due to it. - The departure of our
scholars, which I told you about before, is a very
important event.

we can find pious and gifted boys and young men for
our seminary, who have a special desire to work with
children - these tender plants of the Lord! In such

n encouragement I do not want to let it be lacking. Actually, the issuance of a public invitation to send students would be a matter for the board of directors; but since the former director of the seminary is leaving, and the newly elected one has not yet taken office, no one will blame me if, out of necessity and love for the cause, I play a little director in this matter, since I do have a calling to do so.

How can it be, my dear Christian brethren, that the number of those who offer themselves for training in the school subject is so small in relation to the ever-increasing demand, praise be to God, for the supply of our dear church youth with Christian school teachers? The position of a Christian school teacher is after all an exceedingly blessed position. When rationalistic schoolmasters (?) say that they would rather have become swineherds than teachers, we should not be surprised. To them the office is usually only a branch of food, and as such, of course, heavier and more scanty than they would like to find this or that other with their knowledge and powers. They also lack the one thing that makes all tribulations - even the many tribulations of a teacher - easy: love for Christ and for his redeemed souls. But a Christian teacher should and may consider himself a co-worker with the precious Holy Spirit, a servant of Christ, a helper of the joy of God's chosen children. He is worthy to work so that the lambs of Christ, who have been bought at great cost, and who have been baptized into the Lord through Holy Baptism, may be brought to the Lord. He is worthy to work so that Christ's lambs, who have been incorporated into the Lord through holy baptism, may be preserved in faith and sent to practice all kinds of works of love, and that they themselves may be blessed and make others blessed.

Their office is - humanly speaking - a more grateful one than even that of pastors, since they do not have to deal with hardened sinners like the latter, but mostly with such children who, although they also carry the old Adam about them, who also wants to assert himself again and again in the most dreadful way, are still in the grace of baptism, and are still more accessible to the work of the Holy Spirit and all kinds of wholesome discipline and teaching than is often the case with adults. At the same time, Christian teachers still have the advantage for their own person over people in most other professions that they are required to deal with the dear word of God every day, and that in the most simple way possible, so that they can also act fruitfully with the dear children, from which an unspeakable blessing may arise for them, so that they are now also able to rightly evaluate and practice all other knowledge and ability in the light of this word. Christian teachers also never lack the necessary means of subsistence. In former times, when our congregations were even poorer and could only pay their teachers meagerly, they never suffered from lack, as they themselves will testify; indeed, even then they were often still able to live on their little income.

If they were able to contribute abundantly to the promotion of the general purposes of the church, so that they might well be a shining example to others in this: so now, with the increasing prosperity of the congregations, and their growing willingness to let their teachers also now sit at their richer table, if only the formerly often so gloriously shining light of faith of the teachers still shows itself, there is all the less room in this respect for all kinds of such misgivings. Where does it come from, in view of all this, I ask once again, that relatively so few come forward to train for the school subject? Should our youth itself, - should the parents of it, have so completely sunk in the carnal sense and in the striving for the earthly, that all blame is to be sought therein? We live, alas, in a very sensual and material age; but it is not yet so bad that in every somewhat larger and older congregation there should not be at least one boy or youth who would be capable and willing to be trained for the school ministry, if only the matter were stimulated in the right way. I don't like to publicly shame someone; but if I had this or that pastor or parish teacher here right now, I would probably secretly say in his ear, "I'm afraid you'll let yourself be invented here." Do you want it to get better? Or does anyone want to take it on his conscience when, through his fault, we have to answer again and again to the most urgent requests for teachers: "We have no people for you, because none are sent to us for training"? No, no! Whoever has somehow had the opportunity to experience the blessing of the existence of our teacher seminary; whoever has experienced how painful it is to see a request for the sending of a teacher rejected; yes, whoever has at heart the advancement of the kingdom of God, especially in the heart of our dear youth, on whom, under God, our hope for the church in the future must be directed: ask God for sharp senses to learn to recognize who of the young people known to him could well be trained for the school ministry according to character and gifts, and for the gift and blessing to enable him to do so! May God have mercy on him!

In order that the necessary preparations can be made for the admission of the new pupils, I would like to ask you to send me the relevant applications as soon as possible. My address after July 8th will be: Addison, DuPage. Co, Ills. Classes at the institution will, God willing, begin on September 1, even in the event that the new seminary building should not be completely finished by then, since other arrangements have already been made in Addison for this eventuality.

I would also like to point out that, although all the students leaving the seminary this year already have their assigned field of work, there are still some

Teachers are to be had for such congregations in which English is either not an urgent need at the moment, or where, for example through the pastor, English instruction can be given elsewhere, in that through Mr. Pastor Brunn's mediation some teachers already trained in Germany will come over in the course of the summer. Please send me any such requests as soon as possible.

Finally, once again the request: Whoever has not yet done anything to procure the travel expenses for the teachers and seminary students expected from Germany, hurry to catch up on what has been neglected! The necessary funds could easily have been raised by a simple Sunday collection in each congregation of our Synod. That such collections have not been made in some places is surely only a matter of forgetfulness. But let us work while it is day, for the night is coming when no one can work!

Fort Wayne, June 27, 1864.

A. Selle.

A request to the congregations of our synod.

Beloved brethren in Christ! Many of you will know that the congregation in Mishawaka, Ind. is one of the older ones in our association. It was admitted into our association as a synodal congregation in 1850 under the leadership of Pastor Bernreuther. Contrary to expectations, the congregation remained small, as some changed their place of residence. Others separated from it because they did not belong to it inwardly. Since the church building was located outside the city, the congregation (although it had only ten or eleven contributing members) decided in 1862 to build another one within the city, in order to bring the pure preaching of the Gospel closer to the rest of the German population and to win over those who could still be won over. One was not entirely mistaken; the attendance of the service has increased in a pleasing way, but nevertheless the congregation has remained small in number of members; for it counts at present only 14 families. Since the preacher's salary is only 250 dollars, the parish, which had already done its utmost, added free housing. This apartment, located directly next to the church, was offered for sale to the congregation at 360 dollars and, since the money was promised to them at mediocre interest rates, was also purchased by them. However, since it subsequently did not receive the money and is unable to raise the required sum from its own resources, because it still has a debt of nearly 300 dollars to pay and the branch congregation itself has to build a church, the majority of which is poor, has no prospect now or perhaps in years to come of being able to pay off this debt from its own resources, and the congregation is unable to raise the required sum from its own resources, because it still has a debt of nearly 300 dollars to pay and the branch congregation itself has to build a church.

therefore sees itself compelled to make use of brotherlyto refresh, to lift above the miseries of this age, and to fill love. with the most blessed hope of the approaching perfect

If it is now possible for you, dear brothers, help us!redemption. Since the Lutheran congregation of Trinity in St. Yes, do not begrudge the devil the joy that would be To you, dear Christians, who are concerned aboutLouis intends to solemnly lay the cornerstone of its given to him if we were to make a wrong request herebeing swallowed up in the general flood of destruction ofnew church to be built at the corner of Eighth and and in the end the continued existence of thethese last days and perishing in it, and to whom many anLafayette Streets with the Word of God and prayer on congregation were to be endangered for the sake of thishour is now coming in which the heart also wants to pinethe ninth Sunday after Trinity, at 4 o'clock in the small debt, especially since there is also an oppositionaway "as it becomes dry in summer," we therefore mostafternoon, it hereby invites the dear fellow believers of congregation here that does everything it can to increasereurgently recommend the above dear booklet: "Lift up yourthe neighboring congregations to participate in this its number and rejoices warmly over every damage thatheads! There you shall find what you seek. Soon the poetcelebration. we have to suffer. The debt is not very great, but it is verywill show you, in the light of the divine Word, the vanity oppressive for us. So if each synodal congregation doesof the world and the terrors of the approaching judgment just a little, we will be helped. The congregation itselfin a heart-stirring and heart-shaking manner; soon he will promises to help to the best of its ability to pay off thelead you to flowery quiet places where the fresh springs On June 25 in the evening of 5 o'clock a tired debt. of consolation and hope, which lie closed in the Word ofworker, who had long borne the burden and heat of the

Commending ourselves to your Christianthe Rock, will open up to you, at which you may refreshday, celebrated his longed-for end of work. On this day intercession, signed in the name and on behalf of theyourselves. Mr. Rector emeritus, Joh. Jacob Gönner, passed away congregation The publishers have done everything to make theafter overcoming great pain at the age of 57 years, 1

the Executive Board

F.J.Th. Jungck, Pastor. Gottfr. Erler. Th. Hofmann. W. contains take up 64 pages. The rich printing on the finestto his eternal rest. Since 1843 he administered, as far Lenz. paper and the elegant binding with its tastefulas his frail body allowed him, the office of a teacher of arabesques and its shimmering gold edges make theancient languages at our Concordia - College with Mishawaka, Ind, June 27, 1864. booklet so inviting that one takes it in one's hand withconscientious fidelity. Finally, consumed by severe, Submissions may be made to: Rev. k'. I. I.'b. pleasure and feasts one's eyes on it. It is therefore alsooften recurring gout pains, he saw himself forced to Misbnxvnkn, 8t. ^ossbü particularly suitable as a certainly always pleasant gift ofresign from his office 3 years ago and to retire. Only 6o., Inä., to send. Receipts will appear in theChristian friendship. rarely did he have days of relief. In the last 3 months "Lutheran". The price of the nie'ich booklet has been put by thehis old gout pains returned with increased severity and gentlemen publishers, from whom the same is to beconsumed his last vital forces. He bore his pains with obtained directly, as follows: The copy 60 Cts. andgreat patience. His deep consolation was Jesus Christ, postage 8 Cts. the Saviour of sinners, and he finally gave up his spirit by calling upon Him. On the following day, the 5th Sunday after Trinity, in the evening at 7 o'clock, his disembodied body was laid to rest in the nearby

Lift up your heads!

Songs of comfort and revival
for the

Christians in this last afflicted time,
by Hermann Fick.

This is the title of a collection of songs which has just been published by our indefatigable publishers, Messrs. Wiebusch and Son in St. Louis, Mo. It is true that the songs of our dear friend and brother, Mr. Past. Fick's, need no recommendation to the readers of the "Lutheran"; the former has already sung so many splendid songs to the latter, that they expect nothing but delicious things from him. We must say, however, that in the songs of the present collection our dear Fick has, so to speak, surpassed himself. They are a fulfillment of Christ's word: "He that believeth on. me, as the scripture hath said, out of his body shall flow rivers of living water," John 7:38; but they are also a proof that our dear Lutheran Church still rightly bears the name of the "singing church," because it has ever and ever not only preached the blessed gospel into innumerable hearts, but also sung it with sweet songs.

has sung into it. The present collection also has a special value in that the songs form a whole, in that they are all intended to put Christians in the right mood in this "last sorrowful time," and to awaken those who are now in danger of falling into spiritual sleep with the blaring sound of a trumpet, just as those who are now gripped by fear and trepidation are awakened by the sweet sounds of heavenly consolation.

Ordination and induction.

On the fifth Sunday after Trinity a. o. the candidategraveyard at the side of his former colleague, the of theology, Mr. Konrad L. Moll, from the theological, blessed Prof. Biewend, accompanied by numerous seminary in St. Louis, was publicly ordained by the, friends. He leaves behind a widow who cared for him undersigned on behalf of Mr. Praeses Bünger according with devoted love until his last breath. His numerous to the form of our Agenda and with the assistance of Mr. P. H. Löber before his congregation, the Lutheran St. students will keep him in grateful memory. Paulus congregation in Calumet, Cook Co., Ills. with Th. Brohm. commitment to all the confessional writings of our church and inducted into his office. The dear congregation thus received for the first time its own pastor.

May the Lord Jesus, the arch-shepherd of His flock, make this new servant of the Word able to feed Hisreceived (speziell für die Brunn'schen Zöglinge) from Mr. H. congregation properly as His under-shepherd, and mayKünecke in Carondclet, Mo., \$5.00. - from Mr. H, G. He give His Holy Spirit to the congregation, so that it will Gerkon in Rev. John's Filial Parish \$3.00.- from the same for the gladly follow God's Word whenever it is held up to it. new arrivals \$2.00. - for the same" from Mr. Biermann in Vcnedy, JEus, as His sub-shepherd, make this new servant of Wash. Co.,Ill., \$5M. of the Word capable of rightly shepherding His For Pastor Röbbelen By Rev. Sallmann, of Newburgh, O., from Mr. H. H. Bohrung, as a thank offering \$3.00. congregation, and give His Holy Spirit to the For Pastor Sommer by Pastor Sallmann by Mr. H. H. Böhm'ng "W Thank Offering \$3.00. congregation, so that it will gladly follow God's Word For Missionary Clöter by Pastor Sallmann from Mr. H. H. Bohrung B Thank-offering \$4.00.-by eueren from individual "Giedn" of his congregation \$3.50. again and again when it is held up to it, which will certainly bring about mutual happiness. C. F. W. Walther.

W. Heine man.

Address: kev. Konrad 1^ Noll, Hops, Oook Oo., IH8.

Conference display.

The Fort-Wayner Pastoral Conference is assembled Tuesday, Aug. 2, morning to Thursday, Aug. 4, evening. M. Stephan.

Invitation.

Obituary.

Receipt and thanks.

For poor students received (speziell für die Brunn'schen Zöglinge) from Mr. H. Künecke in Carondclet, Mo., \$5.00. - from Mr. H, G. Gerkon in Rev. John's Filial Parish \$3.00.- from the same for the new arrivals \$2.00. - for the same" from Mr. Biermann in Vcnedy, Wash. Co.,Ill., \$5M. For Pastor Röbbelen By Rev. Sallmann, of Newburgh, O., from Mr. H. H. Bohrung, as a thank offering \$3.00. For Pastor Sommer by Pastor Sallmann by Mr. H. H. Böhm'ng "W Thank Offering \$3.00. For Missionary Clöter by Pastor Sallmann from Mr. H. H. Bohrung B Thank-offering \$4.00.-by eueren from individual "Giedn" of his congregation \$3.50. C. F. W. Walther.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichtes ist kommen, und
beiset an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

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Travelogue by Past. Brunn.

After my three-year habit, I went on another missionary journey to northern Germany after Pentecost, which this time was accompanied by greater blessings than ever before. I first went to the Leipzig Mission Festival on May 18, where I spoke on behalf of our American Mission on the evening of the celebration. Mission and received a contribution for the same. The days in Leipzig were richly and wonderfully blessed for me, our missionary work for America has already won numerous warm friends everywhere, and so there was a happy get-together in Leipzig from early morning until late at night with dear friends and brothers who are closely connected. Yes, to the praise of the Lord I cannot praise it enough with what open arms and hearts I have been received everywhere on my whole journey, I have not been able to satisfy all the invitations I received everywhere, and by force I always had to tear myself away where I was and promise a longer visit at another time; Even today, as I write this, my heart is deeply moved and touched by all the proofs and expressions of the most intimate love and sympathy with which I have truly been showered, and I, for my poor little person, would truly not be worthy of it if I were not allowed to think that all this is not meant for me as well as for the high holy cause which I represent. cause which I represent, the work for your Synod in America.

rica. - From Leipzig I traveled first with the dear Pastor hour to the railway. On Monday morning I traveled first Laster to Meerane, where we negotiated especially with to Glauchau, from there to Lichtenstein and Kallnberg to an excellent teacher there, who wants to join you in the excellent Pastor Eckard, in whom I found a America, but probably not until next year. From there we particularly active and zealous friend of our Americ. went to the first pilgrim clerk, Diac. Böttcher in Closely connected with him is the faithful mayor Fröhlich Reichenbach, who so faithfully represents our cause in in Lichtenstein, through whose kindness we were the Pilgrims and is completely of one heart and soul with granted the use of the large town hall for a mission us. After that, however, I had to rest for a few days with meeting in the evening. Lichtenstein and its environs are dear relatives in Zwickau, and I already believed that my considered in Saxony to be a rallying point for many whole journey was at an end; the Leipzig days had taken believing Christians, and I hope that there, as in the their toll on me a little too much, and my strength seemed whole valley of the Mulde, our American missionary to waver. But thank God two days of rest helped me up cause will now be firmly established. Missionary cause again completely. From many sides requests for has now gained a permanent foothold. On Tuesday missionary lectures had now come to me from the morning Fr. Eckard took me to the dear school teacher Muldenthal and I had trouble satisfying them. On May 24, Vogel, who has made it his business to recruit young I gave a lecture on our American missionary work in the people for our Steeden institution. After many richly crowded schoolroom in Meerana, where I returned once blessed conversations, some of them about Christian again; on the 26th in Schwarzenberg in the Ore teachings, I said goodbye to Father Eckard, who had Mountains, where I found a particularly warm welcome become very valuable to me, and started on my way in the home of Pastor Winter. On the 27th I spoke to a back to Leipzig. Of course I could have spent many more large gathering in Zwickau in the auditorium of the days in Saxony, but my time was up. My next goal was Gymnasium. On Sunday, the 29th, I was invited to Berlin, which I wanted to touch as if in flight. But it did Lößnitz, where I preached a missionary sermon in the not work, I could not resist the many urgent requests to afternoon in a crowded church; but I felt quite at home in stay over Sunday and preach a missionary sermon. But Lößnitz in the circle of many faithful Christian friends who I am not sorry to have stayed, I have made many a dear gathered from the town and the surrounding area, and friend in Berlin, recruited several young people for many of whom were still sending me a "thank you" when America, and on 5 June I gave a mission lecture in the I left. beautiful Lutheran church in Berlin.

and what is perhaps most important, I have become again with a considerable gift for our mission. I had to On Thursday I hurried once more to Bremen to complete close acquaintances and friends with Mr. Schlawitz, the give up several other visits for lack of time and went the ship's escort to New York for my travellers, and from bookseller, and Dr. Preuß, and have encouraged both of directly via Hamburg to Stabe in Hanover. The days there via Daverben and Verben, where everywhere there them to reprint the Weimar Bible; we have spent a whole spent in Hanover will be unforgettable to me for a long are still dear evening discussing it and there is great hope that the time; they were days of blessing and refreshment from friends to visit, to Hanover. If I had had time, there would work will be carried out. I was pleased to find in Buchh. the face of the Lord. Especially in the northern part of have been more to do here, but there we have your Schlawitz, as well as in Dr. Preuß, such warm admirers Hanover the interest for America has always been so faithful and zealous representative of our cause in our of our old ones, both quite enthusiastic for and close, already because of the local situation of the old friend Pastor Hoyer. In the evening I held a unadulterated restoration of the old classical works of our country, and there it only needed one opportunity to missionary lesson in his little church, to which church. I also visited our friend and brother Eggen and exercise it, and it would burst into flames. In Stabe, I Consistorialrath Uhlhorn spoke a few introductory words. talked with him about many things, but for him and his spent only one evening in intimate discussion with our Pastor Hoyer intends to continue these missionary hours people the separation from Breslau is absolutely certain many friends and brothers there, who, on hearing of my monthly from now on, together with other ministers in once and for all and there are no reasons against it. God arrival, immediately gathered together, the dear pastors Hanover who are associated with him. On Saturdays I knows what may yet become of this Berlin story, for as in Stade, Seminary Dir. Schmidt, collaborators hurried home from Hanover. God had miraculously deeply and heavily as the endless lamentation of Dieckmann and Peters. Unfortunately, the time of my strengthened my forces, especially in the last few days, doctrinal confusion in our German Lutheran Church stay was too short, for on Sunday, June 12, I had agreed so that I did not succumb, but was able to return home weighs upon me, it is not possible to break so abruptly, to preach a missionary sermon in Willstedt, not far from on Sundays, fresh and cheerful, to administer my baldly and nakedly with the entire Lutheran Church of Bremen, and so my stay in Stade was not longer. In ministry in the usual manner. Praise and glory to God for Germany as these Berliners want to do. My present Willstedt I found the warmest welcome in the house of everything.

journey through Germany has convinced me anew that Mr. Superintendent Ocker and in the church such a The Lord has also blessed my journey so richly on the at first it is only individual outstanding men, such as crowd of people that everything was still full in front of the outside that there is no lack of means to bring our Huschke and others, who stand as real and persistent doors. How lively the participation for America is, you can children to America. Oh, how I must praise the Lord defenders of false doctrine; among the great mass of our already see from the fact that the collection for our again that He is helping so wonderfully and gloriously pastors there is still complete lack of clarity, especially in mission at the end of the service amounted to 78 Thlr. this year to lead everything out and is not letting us suffer our regional churches, and there we certainly gain more Monday I spent in Bremerhaven with our dear old friend any shortage; how God's grace and blessing is so for the truth by friendly acceptance of the weak than by Ruperti, with whom I was able to enjoy and refresher evident in our work for America that we are allowed to a severity which is still incomprehensible to most and myself in complete unity of mind and heart. But we were send so many workers to you every year, especially now therefore becomes a source of annoyance. It will have to not idle for America, for I had ordered five young people that the shortage of such in America is threatening to be our task to unite both, the right loyalty to the from the surrounding area to come there who had become greater and greater. When I consider the confession of the pure doctrine and yet also an untiring applied for the school board in America and whom I blessed three-year course of our institution here, when I patience towards so many beloved, still erring brothers, wanted to get to know better there. They all came and I survey the number of our sendings, including the 18. - - From Berlin I managed to make a side trip to was able to discuss the necessary things with them for a 20 this year, when I see how our missionary cause for Fürstenwalde to visit Pastor Lohmann, with whom I few hours. On Monday evening we left for Lesum to visit America has already gained such a firm foothold far and discussed our Prussian church controversy in particular. the venerable Superintendent Ruperti, who had wide throughout Germany, how especially so many Church dispute in particular, and thank God I reached organized a mission festival on Tuesday exclusively for prejudices against your Synod have disappeared and so ever greater agreement. On Monday, June 6, I took leave the benefit of our Americ. Mission. In the morning Father many friends have been acquired for it: then my heart of Berlin and traveled first to Rostock. There I found the Ruperti from Bremerhaven preached, after which I spoke and mouth would like to overflow with rejoicing and most friendly reception from Professors Mejer and in particular for the American Mission. In the afternoon, singing praises and I would like to fall on my face and Philippi; the former did not do otherwise, I had to be all the guests gathered outside in the forest, where there thank the Lord, who does such miracles, yes, does them guest in his house together with Pastor Münkel, who was were various speeches. I also shared a few things about with such insignificant tools and contemptible means. - also present at the time. The hours I spent there were our church experiences in Nassau and the origin of our The Lord willing, the following are to depart from Bremen most enjoyable. With Pastor Münkel and Prof. Mejer I gravely institution. From the forest we went directly back on July 1: 1. E. Slruve from Hanover, destined for St. found myself most in agreement on the principles of to the railroad and from there into the mail car, because Louis Seminary. 2nd Gustav Hieronymus and 3rd doctrine; Prof. Philippi also rejects Huschke's doctrinal the next day I was to attend the big mission festival in Heinrich Hieronymus, both from Glauchau in Saxony, 4th system as decidedly un-Lutheran, but he resists the Schessel again. There I also met Pastor Th. Harms of F. Liebe from Lößnitz in Saxony, 5th R. Köhler from importance we attach to the spiritual priesthood of all Müden, with whom I had already found great cordial Prussia, 6th W. Sandvos from Erfurt, 7th G. Lehnigk from Christians; he thinks that the general moral principle of agreement and warm zeal for our American Mission two Silesia, 8th H. Fischer from Königsberg, 9th Johann order is the ground on which we must construct the years ago. Mission. This time, too, I found myself quite Feiertag from Berlin. The following have been appointed church government, and that this must, however, in a close to him, to my heartfelt joy; he preached the sermon to the school board in Fort Wayne: 10. Th. Diessner from certain respect still be subsumed into the fourth in the morning, Pastor Nicolassen and I talked in the Lesum in Hanover, 11. D. Fechtmann, also from there, commandment. I can only regard this as a simple afternoon. It was estimated that the audience numbered 12. Könnemann from Bremerhaven, 13. teacher Lins inconsistency in Philippi's, as far as I know, correct several thousand. from Waffensen near Verben in Hanover, 14. Rud. Müller from Angermünde in Prussia, 15. Reinhold Vogel from Berlin and 16. K. Köbel from Möst near Dessau. To these must be added those who had already departed in the spring: 17. Nic. Müller from Hesse and 18. teacher Hesse from Daverden in Hanover; and finally, if the Lord wills, at Michaelmas the following will still depart

travelling: 19th teacher Wahlers from Hanover and 20th and this time to entertain the festive guests. The conference that followed had given the report to the teacher Meibohm, also from there.

As we could hope that at least 200 guests from rapporteur in his absence.

God's blessing, however, is not only evident in the Sheboygan would take part in the M. Fest, the Sheb. R. At high noon, all the guests of the feast, who, like large number of these sendings, but even more so in R. Co. was prepared to agree to an excursion at half those four thousand and five thousand in the desert, had the fact that I may cherish the firm confidence that in price and also to bring the party guests to Plymouth. become quite hungry after receiving spiritual food, were them I will also be able to send you truly useful, faithful Sunday morning at 7 o'clock the necessary cars for 400 invited to a simple banquet. One feast companion people. I can see how the Lord Himself has a sieve in persons were already attached to the snorting affirmed that he had counted 2000 guests. The concern His hand among the many who come to me for America, locomotive. But looking around they were overcrowded was that the mouth supply would not be sufficient, and how He stands in the way of those whom He does and the depot platform was still crowded with people, so because hardly half the number of guests had been not want to go over. One excellent teacher, who was that another car, and then a second one, had to be expected. But they ate and drank the coarse buttered already ready to go, has been prevented by illness, attached to the train to accommodate the many guests. sandwiches with coffee, seasoned with the most three others could not obtain the consent of their None of our earlier Mis. festivals had ever aroused so delicious appetite, and were all satisfied. Of 700 pounds parents, with several I have arranged the journey for much interest. When we arrived at Sheb. Falls, a long of flour baked into bread by a baker of the parish is Falls, next spring. Some of the teachers from Hanover might line of wagons from Town Hermann, Plymouth, Town and 60 pounds of butter, only the cut last loaf and a heap have come if I had been able to offer them the Abbot, Town Wilson, etc., crowded with guests, had of crumbs remained, and the coffee with milk boiled by necessary means of travel, but I did not want to rush already driven out to the fairground, and others were still 120 pails of water was likewise devoured to the dregs. things and so it does no harm if they have time to let following.

Even Englishmen, seized by our festive joy, took part in their decision mature inwardly until next spring. I will The fairground, a lovely copse near the town, which our modest meal. The owner of the festival site refused take in another 10 new pupils in July, but the number of the English owner had willingly allowed to be used for any thanks for it, expressed his respect and joy about those who have applied is by no means exhausted. So our celebration, was as shady and pleasant as one could the good attitude of the many guests and put it at our you see, if the influx of students from Germany into your wish in the sultry heat, after a long drought, and was also disposal for later festive gatherings.

institutions in America is now dwindling, there is still no quite appropriately arranged. A gallery for the choir of A dignified and uplifting conclusion of our celebration shortage here, and it is God's gracious guidance that Sheboygan singers and the speakers rose in front of the was then prepared for us by Prof. Crämer through his has opened the door to Germany for you just at this rows of benches, which were increased by the moving sermon on Marc. 16, 15. 16. time, in order to get workers from here. The gracious unexpectedly large number of guests, until all the boards After the final song, all the party hurried back to Falls, blessings of the Lord that we have experienced in our still lying ready were used. A little distance further back from where, together with those who had come on work for America can only strengthen our hands and in the bush a long table with benches for hundreds of carriages, the guests from Plymouth travelled home first hearts and encourage us to renewed, cheerful zeal and guests had been set up, and a hut with the large boiling by rail. went home. After the return of the cars the rest fresh work on the path we have trodden. May the kettles full of coffee, as well as some barrels of ice water, of the crowd drove back to Sheboygan with them. The stood beside it. Many Englishmen from the town, some collected two collections resulted in: For the pupils of the on foot, some riding or driving, had gathered and were Past. Brunn in Nassau (inner mission) H67.22. For the quietly and respectably watching the course of the feast. heathen mission iK45.47.

After the sound of the locomotive had announced the A mocker here had said: "Our Lutherans all went to arrival of the guests from Plymouth, the celebration Falls to ask God for rain. And behold: after our began with singing, and just as they arrived on the conference guests had departed, the gracious God gave festival square, Prof. Walther appeared and delivered a delicious rain, which moistened the arid soil, so that his festive sermon. I refrain from passing judgment on now field and forest can once again green, blossom and this sermon, which was listened to with the most rapt bear fruit.

attention, in the hope that the dear celebratory speaker The speaker cannot conclude without first urging all will decide to include it in the "Lutheran" as a lasting Synodal congregations that have not yet celebrated a blessed reminder of this uplifting missionary celebration; mission festival to consider whether they would not also he would certainly be assured of the silent thanks not like to make an attempt to celebrate annual mission only of many of the celebratory guests, but also of all the festivals in their circles. Before the attempt is made, the readers of the same. matter appears more difficult than it really is. We have

That between the speeches the whole congregation experienced this here, not without embarrassment, but sang and performed chorales and the singing society to our great joy. The possible comparison of the mission arias was only incidental. After a short break, a historical feasts with the camp meetings of the enthusiasts is soon mission report was given, which followed exactly that of enough refuted by experience, and then ceases the last mission festival: "Of the mission work of the altogether. How great, on the other hand, is the twofold Lutheran heathens offered by King Frederick IV of blessing obtained by such mission feasts. The spiritual Denmark in the East Indies, from Barth. Ziegenbalg's blessing which the feast-goers derive from it is beyond all human calculation. But what a further rich blessing would be brought about if more and more missionary festivals were to be held annually in the

(Sent in by Pastor Stecher.)

Fourth Missionary Festival in Northern Wisconsin.

This year's mission festival of the Lutheran congregations in Sheboygan County took place earlier than in previous years, namely Sunday, June 26. Because our dear guests from St. Louis and Ft. Wayne had given us hope to visit our District Conference on the occasion of a delegation of our Synod to this year's meeting of our Norwegian Sister Synod in Wisconsin, we left the determination of the date of the Conference to them and decided to celebrate our Mission Festival on the Sunday in between. To our great joy, Professors Walther and Crämer were kind enough to preach the festival sermons and Dr. Sihler the pastoral sermon at our conference in Sheboygan. With such a prospect, it was advisable to hold the mission festival in the midst of our neighboring congregations, if possible, in order to give as many people as possible the opportunity to attend. The dear congregations of the Rev. Ottmann's dear congregations in Sheboygan Falls and Plymouth were also heartily willing and ready to resume an earlier invitation.

In this way, we would not only gain the means to fill our The Lord is pleased to give life and salvation to souls missionary treasury, but also to support our dear Past. who are commanded to him through such study, and it Brunn with rich contributions, to be able to send quite a is God's good pleasure to do so through people who are few faithful co-workers over to our great harvest, which placed in this holy office. It is God's good pleasure is still so lacking in workers. Mr. Rev. Brunn himself through men who are placed in this holy office to preach expressed the wish in a private letter that more and the beatific sermon to us. The Lord of hosts Himself more annual mission festivals be called into life in our made the evangelical preachers His angels and synod to support his institution. Should not the love and messengers, that their lips should keep the doctrine, and faithfulness with which this dear fellow believer serves that the law should be sought out of their mouths (Mal. our synod without being asked have obliged every 2, 7).

congregation to thank and serve him in return in such a How much, then, should it be the concern of all way as to fulfil his unselfish wish? May God keep this to Christians that all their preachers be enabled and the glory of His holy name, Amen.

Sheboygan, Wisc. the 4th of July, 1864.
A. D. Stecher.

(Submitted.)
Stop reading.
1 Tim. 4, 13.

This is not said to Timothy alone, but to all appreciate it in themselves. They do not belong to the evangelical preachers. For all ministers of the Wordclass of the Bereans who daily searched the Scriptures. called by God through men are not referred to directTheir mind does not go beyond what fills the purse and revelations, as the prophets and apostles were, but whatthe belly. The current of the times has carried them God reveals to them through his Holy Spirit, he revealsaway. Oh, how the church suffers from this earthly to them indirectly, through his Word, in that they read andattitude of many of its members! What spiritual study it and diligently move it in their hearts throughimpoverishment, what satiableness, what disdainful meditation and prayer. Therefore, an essential part of thedisregard of the heavenly goods of the church of Christ sacred ministry is to stop reading. Therefore, anmust be lamented! If God does not soon pour out a rain essential part of the ministry of preaching is to stopof grace from his Spirit upon the arid soil of the hearts, reading, to keep to the word that is certain and can teach,the right preaching of the gospel will be lost. For how and to pay attention to the teaching as well as to oneselfmany preachers are likely to resist these antichristian For only in this way can a preacher become competentpowers of our time in the long run? How many will to teach and to exhort by sound doctrine, and to punishpersevere with reading and research in the never-aging the gainsayers; only in this way can he take comfort indivine Word, even if spiritual coldness grows more and the promise that, if thou do these things, thou shalt save more around them, so that they remain the salt of the thyself, and they that hear thee. earth, the light of the world, and the word of truth does

From this every Christian congregation can form anot fall silent in their mouths? The temptations to do this generally hit a preacher of picture of the proper character of its pastor. If your pastor a very small congregation harder than a larger sphere of is a man who always stops to read and study, and onlya activity is assigned to him. In a small congregation a cares about worldly things, politics, agriculture, etc. asmuch as he has to, then praise him for that. And you willpreacher is soon acquainted with the state of the perceive his silent reading and contemplation aloud incongregation, and if there is not much spiritual life there, his teaching and conduct. It soon becomes apparentor is not yet to be expected, his situation is much more whether a preacher studies only in monkish self-difficult and oppressive than in a larger field of work, sufficiency, or for his own entertainment, or whether hewhere he always experiences new things, new struggles has in mind to become ever more capable of teachingand victories, and even if he has to make sad and exhorting, to fill in all the gaps, to awaken the giftexperiences of one part of his congregation, perhaps that is in him, that his growth in all things may beanother still gives him hope. Therefore, in a larger field of manifest, and that he may always act with freshness andwork, a preacher is more likely to be stimulated to warmth of heart in his office, that at least it should not becontinue reading and searching in God's Word than in a his fault if people are not awakened. These are holy smaller one, which can easily fill up all his congregations. hours when a preacher contemplates in silence God's eternal and true thoughts of love, for it flows not only to himself, but also to the

can rob him of the joy of his precious office. For this reason we should, where possible, not make our parishes so small, as is often the case, but keep them larger, so that the blessing of the Word may be more abundantly and diversely manifested.

School-keeping, which is given to the preachers of small churches, makes their position still more difficult. For although a pastor should feed the sheep as well as the lambs of Christ on the pastures of the gospel, and although schooling is especially good for beginners, it is nevertheless against the purpose of the sacred ministry if a preacher has to teach school all the time. It is against the purpose of the holy ministry if a preacher has to keep school all the time. Sooner or later the one, sooner or later the other office will be impaired, and each can only be half fulfilled. But it should be so in the Christian church: If any man have an office, let him wait for it. Read also what the wise Sirach says of this in 38 Cap. 25 ff. that no other simultaneous office is compatible with the office of teaching or preaching. This should be taken to heart by those who would like to make the pastor a schoolmaster who preaches on the side, and who are under the delusion that they have nothing more to learn from their preacher, and that it is therefore best that he should teach the children in school who need it most. This is also a sign of the times, that it is considered most suitable that preachers should not stop with reading, praying, and the ministry of the Word, and instead teach the ABC, writing, reading, arithmetic 2c. Rather this would be apostolic: It is not fit that we should omit the word of God, and keep school for it; therefore rather look around for Christian school teachers, but we will persevere with praying, reading, and preaching the word. But if it is not possible in a congregation to have preachers and teachers at the same time, because the congregation is too small, move the narrow pens farther out, for the earth is the Lord's and what is in it. But if it remains as it is, that most preachers are hindered in their divine right to stop reading by keeping school, then the punishment will not fail: preaching without continued study will finally be followed by spiritual bankruptcy in some form or other. For it is evident that he who always spends without taking in becomes bankrupt.

To the ecclesiastical chronicle.

Mission. At this year's Lutheran mission celebration in Leipzig, Mr. Harde land, Director of the Mission, presented the annual report. Among other things, the Saxon Church and School Gazette reported the following: He was allowed to describe the past year as a rich harvest year, in which nearly 600 heathens were led to the Good Shepherd and incorporated into his congregation through baptism. The conversion of the Gentiles, however, did not always take place directly through the sermon and after the sermon, as Ap. Gesch. 2, 41, but the rumor of the preached Christ goes more and more to the Gentiles.

and brought forth a rumor, so that one drew the other. Mayaveram has the greatest share in this rich harvest. It is the granary and the most populated part of India, so that Missionary Schwarz has 68 villages to serve. He has been posted there since 1845 and has had to work the barren soil for a long time. In 1860 he had barely 300 parishioners, but last year he baptized 287 alone and the parish now numbers 800 souls.

How Mr. Iowa reports to Germany. Readers will remember that we told them how a former school teacher, who wanted to prepare for the preaching ministry in our practical seminary, was dismissed by us after a year and a half of trying with him only because of his complete inability. The same, as we also reported, went over to the lowans, who knew the facts quite well. Now how does the Iowa professor Gfried Fritschel report the matter to Father Löhe? He writes, according to Löhe's "Kirchl. Mittheilungen" of April and May of this year, that the school teacher referred to "was separated from the Missouri Synod by certain discords"! A gross untruth! It seems, however, other synods and fellowships can best use just that alks our seminaries which we cannot use because of absolute incompetence, even what we cannot use because of immorality. At least the "Ref, Evangelist," from whom others have copied it, writes in regard to another case also reported earlier: "The Lutherans expelled a student, as they believe - because of great sins - like others, because he was not old-faith enough in the doctrine of church and ministry." To this we can only say: If other communities have such good stomachs that they can digest what we throw out, we call out to them: Well done, it is not honorable for them, and it is just as mean as conscienceless, without proof, to want to bring us into the suspicion of such an infamous lie, as Mr. Evangelist evidently does.

The Norwegian-Lutheran. Synod. After our general Synod, on the occasion of its last year's meetings in Fort Wayne, had commissioned Dr. Sihler and Prof. Crämer, as well as the editor of the "Lutheran," to take part as delegates in this year's meetings of our dear Norwegian Lutheran sister Synod, the aforementioned have discharged their commission. The sessions were held at the church of Mr. Pastor Brodahl, in Town Perry, Dane County, Wisconsin, June 8-15 (this inclusive). Of the 24 preachers composing the synod, 23 were present; the missing one was absent through sickness. Ninety-seven representatives were present from the circa 100 congregations of the association, and the three professors employed at the college of the synod at Decorah, Iowa.

Larsen, Schmidt & Conrector Sievers, and 6 school teachers. The main subjects of the meeting were church discipline and college matters. The discussion of the former subject was based on an essay by Pastor Schwan that appeared in the "Lutheraner" a few years ago. We cannot say how faith-strengthening it has been for us to see this church body in action. As great as our expectations were when we entered the midst of it, they have been far exceeded. With heartfelt joy we were able to see that the pastors, most of whom were thoroughly theologically educated, were full of the most ardent zeal for the pure Lutheran doctrine and for the implementation of the same in the life of the church and of each individual soul, and that they not only clearly recognized their great task, but also, richly gifted as they are, solved it with great ability and with very visible blessing. As vast as their parishes are, so that often a preacher has to travel hundreds of miles to bring the word of life and the consolation of the holy sacraments at least a few times a year to a lonely congregation, their influence on their congregations is, according to those present at the Synod, a richly blessed one. We were astonished to observe the active participation of the laity in the proceedings, and the excellent order in which they were conducted. There is no doubt that the Lord has a great work among our Norwegian brethren. It goes without saying that they are not lacking in hard and difficult struggles, but by the grace of God these men not only know how to teach, but also how to defend themselves. It gave us great joy to see that Prof. Schmidt, whom, as is well known, the Norwegian Synod has called to its institution from ours, is not only in full blessing in his position as a teacher as well as a member of the Synod, since he has now also acquired the Norwegian language so perfectly that he can fully utilize his rich treasure also in Lutheran theology. The Synod, both pastors and congregations, also know what a rare and important gift they have in him, and hold him dear and valuable. Prof. Crämer and Schreiber were so fortunate, by the way, that after the Synod had ended, they were able to attend not only a conference of Missourian pastors in Sheboygan, Wis. but also the laying of the cornerstone of a new magnificent college building of the Norwegian Synod in Decorah, Iowa, on June 30, and a subsequent Norwegian pastoral conference. Here, too, we found only fresh evidence that the Synod, together with its institution, is in full bloom, supported by the Norwegian people with admirable generosity. May the Lord continue to bless our Norwegian brethren as before. Their faith is our faith, their spirit our spirit, their aim our aim, their

Struggle our struggle, their victories our victories. Praise be to God for his unspeakable gift and grace in these sorrowful times.

Happy Return. We have just learned from a letter of our dear brother Pastor Wüstemann from Hoboken, N. J., dated July 19, that he has returned from Germany together with his family, and that he will be ready to take up a preaching ministry again after his arrival in Detroit, Mich.

Church dedications.

On the second Sunday after Trinity, the Lutheran congregation of the Holy Cross in Monroe Co. Kreuz in Monroe Co., Ills. had the joy of consecrating their new church, built of quarry stones, to the service of the Triune God. God favored this day with good weather, so that early in the morning of the feast day a large concourse of people gathered in the fairgrounds. From the neighboring communities of Centreville, Columbia, and Red-Bud, and in addition, so many guests were present that the new church could hardly hold half of them. The consecration sermon was preached by our dear Prof. Brauer on 1 Kings 8:61, and from these words he presented in a forceful vest: "The right decoration of the church, which is: a righteous heart before the Lord our God." At noon the congregation entertained their guests with food and drink in the green forest under the shady trees. If this meal was too modest, it was soon replaced by a generous meal provided by Rev. Schaller from Red-Bud invited us to the "great supper" in the afternoon sermon and said to those invited: Come, for all is ready. To enhance the celebration, Rev. Holls and his choir sang a few songs.

This church is the third that the local community has built since its existence.

May the gracious God, who also faithfully assisted in this building, helped out of difficulties, and removed all obstacles, preserve this house built in his name, let his mercy in Christ be abundantly extended to all who visit it, and grant that in it his dear word may be preached loudly, received in the right faith, and honored with a godly life, and that the holy sacraments may be administered according to Christ's institution and used for the salvation of souls. May the holy sacraments be administered according to Christ's institution and used for the salvation and life of souls. May God be with you. Amen.

I. G. Birkman.

After the foundation stone of the German Lutheran Church of the Trinity in Hicksville, Long Island, had been laid on March 3, the congregation had the great joy of being able to consecrate its completed little church to the service of the Triune God on the sixth Sunday after Trinity, July 3, in which the neighboring sister congregations also heartily participated. . The celebration began in the usual manner: after Mr. Pastor Tirmenstein from Port Richmond had said the consecration prayer, Mr. Pastor Weisel from Williamsburg preached the sermon on the consecration gospel Luc. 19, 1-10 and then the undersigned preached on the same text in English. In the afternoon Pastor Tirmenstein preached on Ps. 26, 6-8.

But to the Lord, who hath done so great things for us...

thau in this last afflicted time, be praise and thanksgiving for all His bestowals of grace. May he also help us to ensure that nothing is preached here but his precious word, loud and pure, and that we also live by it as grateful members of our faithful Lutheran church.

C h. August Weisel, Hicksville,
Long Island, N. N.

Dear readers will soon become accustomed to hearing only of magnificent church buildings and their dedication; we can report nothing of the kind. The settlement from which we report is still quite new and therefore also limited in external means. It is a nicely built log church, built by the Lutheran congregation of St. Paul's in Town Wallace, Perth Co., Canada West, (22 miles from here), which was dedicated on the last Sunday after Drin. 6th Sunday after Drin, was dedicated. Our pastor Röder, who came 90 miles away, partly by a difficult route, preached the festive sermon on the consecration gospel, from which, for the sake of the English Episcopalians present, he gave a short excerpt in English. The undersigned performed the liturgical service. The feast was heightened by the participation of many members from my other congregations, Elmira and Flora. The little church was decorated in a simple and lovely way, among other things also with the famous, otherwise almost everywhere rare, but here growing wild in abundance so-called balsam trees.

May the faithful God now preserve peace for the common people, who are exposed to many temptations and otherwise much challenged, and grant that the healing balm of the Gospel may heal the consciences wounded by the law. Amen.

West Woolwich, C. W., July 7, 1864.

A. Ernst.

Ordinations and introductions.

On the 5th Sunday after Trinity, the 26th of June, the candidate of the holy preaching ministry, Mr. Carl Schuricht, was trained at the practical seminary in St. Louis, Mo. Carl Schuricht, educated at the practical seminary in St. Louis, Mo., after he had passed the prescribed examination and had received and accepted a proper calling from the German Lutheran St. Paul's Parish in Petersburg, Menard Co., Ill, was solemnly ordained by the undersigned on behalf of the Venerable Mr. President I. F. Bünger before the assembled congregation and inducted into his office.

The Lord Jesus also crowns the work of this servant of His with many blessings.

W. Bartling.

Address: Usv. O. Lokurielrt
Lox 159. ketersbur", Utnarä Oo., III.

Mr. August Ebendick, hitherto a pupil of the Seminary at St. Louis, Mo., was ordained and inducted by the undersigned in the midst of his congregation on the 8th Sunday after Trinity, the 17th of July last, after he had made his Eramen and received and accepted a regular profession from St. John's parish at Strattonport, Long Island, N. A., by order of Mr. President S. W. Keyl.

May the Lord make him a blessing.

F. W. Föhlinger.

Address: kov. H.. Monäiolc, Ltratdonport,
IwnZ Islanch "V.

After Mr. Candidate Friedr. Wilh. Mich. Arendt, formerly a pupil of the Proseminar at Steeden, then of the Concordia Seminary at St. Louis, had received a regular appointment from the Lutheran St. Peter's congregation at Middleton, C. W., he was ordained and installed in the midst of his congregation on Wednesday, July 6, by order of the Honorable President of the Eastern District, Rev. W. Keyl, was ordained by the undersigned in the midst of his congregation, and installed in his office.

May our dear Lord Jesus bless the shepherd and the flock!

E. Röder.

Address: Uov. IV IV. Kl. ^.reruld velüi I". O., Norkolk
6o., 6. IV.

Since Professor Fleischmann was forced to give up his busy teaching position at the school seminary due to weak eyes, he took up the pastorate in Marion T., Adams Co., Ind., after the end of the school year, which had become vacant due to the removal of Pastor Husmann, and was inducted into his new office by the undersigned on behalf of the venerable Presidium of the Middle District on the 6th Sunday after Trinity.

May the Lord make him a blessing to many!

M. Stephan, Pastor.

The address is the same as before:
Uov. HeiZelunann
Lox 1735. I'oit IVa^ne, Ivä.

Rev. Buehl had accepted a calling of a congregation he had planted at Massilon, Stark Co., O., and after being dismissed from his former congregation at "Akron, Summit Co., O., with deep sorrow, but with surrender to the will of the Lord, was, on the 5th Sunday after Trin, the 26th of June of this year, by the undersigned, by order of the Honorable Presidency of the Lutheran Synod of Mis- souri 2c., Middle District, was publicly and fe^ally installed in his new office before his congregation.

May the merciful God bestow rich blessings on this minister of His Word and his congregation.

Akron, Summit Co, O. G. Th. Gots ch. the 9th of July,
1864.

Address: U,sv. I. IV Lueül
Uassilon, Ltnrlc Oo., 0.

Concordia Collegium.

All those who intend to send pupils to our institution for the coming school year are kindly requested to send in their applications as soon as possible, accompanied by certificates.

Although the affliction that has now come upon us and this whole country is very likely to awaken many a sorrow and burden of heart, yet the word of comfort and grace remains firm, that we should cast all our cares upon the Lord and be sure that he will take care of us. He has hitherto acted fatherly beyond all expectation, and whatever may come, hidden from our shortsightedness, will not happen without the will of the same almighty Lord, without whose will not a hair will fall from our heads, who is at the same time the duke of our souls, a gracious father.

is. With the firm support of this certain consolation we approach the work of our next school year and ask all brothers and friends, especially the parents and patrons of present and future pupils, with regard to our school, to consider only that which God has set for it as a holy task, unconcerned about the ravings of the adversary and all fear and distress in the world. This task is and remains to train boys in pious discipline and competent knowledge, and thus to prepare them for theological training. It is therefore an actual condition of life for the flourishing and blessed success that each year the lower classes of the school, especially the beginning class, be abundantly supplied with new pupils. Only in this way can the regular gradual course of the school be maintained undisturbed, while otherwise a failure of one year would have a very sensitive effect on the entire course of the class sequence in the six years of our school education, and every time, in the same degree in which the filling of the lowest class with new pupils is insufficient, after the course of six years the number of pupils maturing for the theological seminary must be insufficient. We can just as well, indeed better, teach thirty pupils at the same time and hand them over to the seminary in a mature state, than small divisions of about fifteen, ten or even less.

Therefore, we would like to sincerely ask and encourage with these short and insignificant words, that all brothers, parents and patrons with us would confidently and cheerfully look at the dear work of the Lord and His dear young boys alone, and confidently attack what they desire as a valuable service of the Lord, promote it with all the means God has to offer, and support and guide it with fervent, faithful prayer. The more capable boys are sent to us in the house, the more cheerfully we want to tackle the work and entrust everything else to the gracious care of the heavenly Father. May this be done by the grace of God through our Lord Jesus Christ. By order of

G. Alex. Saxer.

Christian Heischmann

from Franconia in Bavaria, who would like to have news of his acquaintances in Michigan again and does not know where they live, wants to tell his friends "his", since he assumes that they are readers of the Lutheran.

IV 0.?ool68vill6, IVnrre" Oo., Inä.

Receipt and thanks.

For the Proseminar in Germany received from Hrn. Immanuel Günther in St. Louis sl,vv (in gold) C. F. W. Walthrr.

By Mr. I. H. Bergmann 125 THlr. Gold to have received certifies with heartfelt thanks
MMbeim near Freiburg (Baden), on 9 June 1861.
K. Röbbelen.

With thanksgiving to God and the benevolent givers, I certify the receipt of the following gifts for the seminary household and for poor students:
By Mr. Past. I. F. Müller of Mich. Rabus, Tr- cumfeh, Mich.: 50 CtS.
for Brunn's pupils.
By Mr. Past. Koren from his parish of Norwegian Lutbrancr in Lüttelewa \$50.
Through Mr. Past. König from the women's association of his community 6 black summer skirts, 6 handkerchiefs and 7 pairs of woolen stockings.
By Prof. Walther from Mr. Herm. Mascmann iriPlatteville, Wisc. 50 Cts.
A. Crämer.

For the Concordia College household receive from the congregation of Mr. Pastor Bode, from Mr. Busche, 3 dozen eggs; from Mr. Pastor Bode himself, 3 bushels of potatoes, 3 dozen eggs.
From Mr. Pastor Detzer's congregation by Mr. Arning \$1.50.
From Mr. Pastor Reichardt's parish from Mr. Hauptmeier 3 bushels wheat, 1 bushel potatoes, 1 ham.
From the former St. Petri parish of Mr. Pastor Husmann of Mr Gallmeier 2 bushels of wheat.
Fort Wayne, July 6, 1864.

For the school seminar received
(from April):
s. For the household:
From the former congregation of Mr. Pastor Husmann: k2 doz Eggs, 1 ham, 5 sausages, 4 lbs. fat, 5z Bush. LWn, Z Bush Potatoes, 5 pieces of meat, 10z dozen ne'r, 4 dozen do., (S "ck flour, 1 shoulder, 2 hams. ",AÜs heart. Aast. Zagels Gern.: 800 N hay, 2 load wood.
AiH Hrn. Past. Stephanus Gem.: 11 k" Soap.
' ÄH Hrn. Past^JäbkerS Gemeürde: 1 Peck Onions, 1 Buch KartSffel, 1 ^ush. Wheat side piece? 1 bag ita^iöffeln, 1 bag rye 1 piece bacon, "2 shoulders, i piece bacon, z peck beans, 1 bag rye, 30 ld Mög- ge^iehl, 46 w wheat flour, 11 M butter, 29 k> lard dozen eggs, 1 bag potatoes.
the community of Mr. Past. Fritze: 1 bag of wheat, I do., 12z butter.
From the Gern, of Mr. Past. Traub: 1 bag of wheat, S Mall. Vinegar 1 Shoulder, 2 Bush. Rye, 1 Galt. Fat, 1 bag of rye.
From the parish of Mr. Past. Bode: 1 bag of flour.
b. For the provident fund.
Bonden Messrs. Fr. and Joh. Dönges \$2.00, from Mr. Lehrer Gertrud ach \$1.00, from the former congregation of Mr. Past. Husmann \$11,00, from the Emanuels-Gemeinde of Mr. Past. Fritze \$4.76, from Mr. Roßbacher by Mr. Past. Schumann (for Langenau) \$3.00, by the same from Mr. Chr. Baierer 35 CtS., from the congregation of Mr. Past. Jäbker \$13,IX>, by Mr. Past. Fritze collected at the wedding of Mr. Heinr. Gerkr \$8.30, Ueberschuß von hen Reisekosten derlort-Wayner Konferenz-Kasse 75 CentS., "on Hrn. A. OehlrichS \$1.W, von Herrn Lehrer Bracke- Wer \$1,00, von Herrn E. Busche \$2, aus Herrn Pastor Traub'S Gem. \$1,00, von Hrn. Germann \$2,00.
Fleischmann expresses his heartfelt gratitude to the kind donors for these generous gifts.

Received:
For the travel expenses of the school teachers and school seminar pupils expected from Germany
From Mr. Pastor Hörnicke, on a child baptism ges. P 3.35 M Mr. Schoolteacher Bartling to Addison, Ill --- 1.00 " Mr. Daniel Kornhaaß "" 1.00
"" Heine inOhio5,00
" C. Bieth in Detroit1.00
" the Detroit Young Women's Association5.00
L. For poor school seminarians:
From Hm. Teacher Jos. Grüber collected at his wedding9.....00
" the (Sem. inRockJSland, Ills., (for H. Hölter) 6.00 " " Peru, Ind. 5.00
" Mr. Griebel in Town Marion, Allen Co, Ind. 5.00 From lungfrauchn- Bercin in Fort Wayne (for Leut-^! Houses3.
.....25
From Mr. Past. Fritze's Gem. (for Pieritz)5,00
„, W. Schaper, Fort Wayne10......00
LnHm. Teacher Steinbach's wedding collected---> 4.65
Fort Wayne, July 4, 1W1. A. Selle.

Received
for the German Lutheran Hospital and Asylum:
From Mr. Bicrmann, through Mr. Past. Baumgart, Vencdy, Washington Co.,Ill\$5.00
" Mr. John Schmidt, in the comm. of Mr. Past. Köstering, Altenburg, Perry Co., Mo. 5.00 " Hrn. H. G. Gerten, in the comm. of Hrn. Past. John, Benton Co, Mo2.00
„ Mr. I. B., a Lutheran in Evansville."- 1.00 „ Mrs. N. N. in Mr. Past. WagnerS Gcm."--- 1.00 „ Mr. W- Kiesemann, in Mr. Rev. Johannes Gem., Benton Co., Mo1.00
" Mr. Bro. Hoppe in Cincinnati, Ohio. 5.00 By Mr. John T. Schuricht, of Past. Hattstädt, 8.00
„ " „, „ Heinicke sen 2,00
"" "" "" Revd. Klöter-. - 25,00
" " Adam Bohn in Cleveland, Ohio, of whom Soldiers Nicolaus Filler-2,00
From the comm. of Mr. Past. Markworth, Dan ville, Ill. 11.30
Don of the parish of Mr. Past. Stephan in Allen Co., Jnd5.25
By MrsObenhausinCarondelet.--- 1.00
" „ Ott in NordSt . LouiS1,00
Further, it is acknowledged with heartfelt thanks for gifts of income received: from Mr. Kalbfleisch L Lange, 1 sack of best flour; from Mr. Heinicke L Estel, 2 baskets of china; from Mr. Kasper, z dozen knives and forks; from gardener Rohl- fing, 1 barrel of vegetables; from gardener Weise, 2 baskets of vegetables; from Mr. Christ. Lange, Zions Dist., St. LouiS, 6 k" coffee, 6 k> rice, 6 ld barley, 6 ld white sugar, 6 ü" b. plums, and 1 ham.
L. E. Ed. Bertram, Cassirer.

Received
in the Casse eastern district: for the general presiding officer:
From the Baltimore congregation\$56.30
For teacher salaries:
From the Baltimore Community."-\$87,58
For the teaching institutions:
Don of the New York community, in June\$663
From Nahvercin in Baltimore, for St. Louis.10.00
"" " Fort Wayne10.00
"
" " the schoolteacher seminar10,00
From the Washington comm., collectirt at Easter and Pängsten30.00
For inner mission:
From the Municipality of New York-\$10.00
From theConfirm A. Nitsche in Boston 100
" " I. Köhler "25
" " „ M. Hübner "50
By Miss EmilieFischer10.00
From the Boston congregation, out of missionary hours10.25
For Brunn's pupils:
By H. Hardening in Washington10
By G. Pflüger "25
For L. Stutz at Ft. Wayne:
By Mrs. Stutz in Washington\$1.00
I. Birkner,
New York, July 1, 1864.

Received
for the construction of the schoolteachers' seminary:
From the St. Andrew's comm. of Mr. Past. Gotsch, Niply Co, Ind. \$4.00
By Mr. Teacher Glaser, of the Gcm. in Adrian, Mich.86.25
Namely: From the Virgins' Association \$6.50;
from the Gesang-Verein \$5.00; from Messrs. A. Wagner, Sr., C. Smilh O \$5.00; Schatzberger, Dr. Meindermann O \$3.00; Past. Trautmann, Corvey, C. Schneider, Langohr, Chr. Kaumeier, Joh. Kinzel, Muck, N. N., Glaser G \$2.00; Mulzer.Fr.Gempcl G \$1.50;Holzinger, M. & G. Wicsinger, Gippert, Jlurer, Iosias Wagner, L. Wiesinger, L" Gempel, Carl, Stoll, Büchner, Hüftlein, Baurnfeind, L" Schneider, Bortsch, Schon, L. Wagner, Reisfig, Fr. Kaumeier, Daysold, A. Wagner zu", G. Oßler, Gelle, W. Schulz, Löfflrr G \$1.00; Kleemann 75 CtS.;

Wöllmer, Riedel, Klein, Merck, I. G. Oßler, Lübke, Reißwanger, Schwager, Kantensettcr, Ruppert, Braun, Höfler, Frank, Dcttmar, I. Wiesinger, Gmöhling, Grüber, ,J. G. Ballenberger G 50 CtS.; from Mrs. Schwarz and Mrs. Hoffman" G \$1,00; from Mrs. Meierhaber 50 CtS.; from Mr. Liebermcister and Gelenius G 25 CtS.
From Mr. H. Seaman to", Rich, Cook Co., Ill. - - 1.00 Past. Hoffman", Wausau, WiSc.2.00
"" Mrs. Krentz, same 2,00
" of the comm. 'of Mr. Past. Lindemann, Cleveland, O. 35.00
By Mr. Teacher S. Garbisch from the Gem. zu Elk Grovc, Ill: by Mr W. Kirchhof \$25.00 and Mr I. C. Röhler \$4.0029.00
By Mr. H. Pfingsten, Schaumburg, Ill16,00 " the schoolchildren of Mr. teacher C. A. Becker, Cape Girardeau, Mon.10.50
" to the school children of Mr. Teacher Gertenbach, Racine, Wisc. 3,00
By Mr. Ed. Bühring a Collecte on St. Pentecost from the community in and around Aurora, Mmn. - - 4,00
By Mr. Past. Ottmann, by Mr. Chr. Bade, Plymouth, Wisc. 5,00
By Mr. Past. Bcrnreuther, Eden, N. I. 16.25

Namely: By Hrn. H. Bauer \$3.00; Fr. Egel. H. Fries G \$2.00; Phil. Pfizinger, I. Bauer, I. Sutter, L. Häfele, Jac. Haushalter, C. Stiffler, L. Bauer, Vast. Bcrnreuther (I\$1.00; Fr. Meyer 75 CtS.; D. Schwinthardt 50 Cts.
By Mr. Bernhardt from the municipality in Hunting- clay, Ind.16,00
From the comm. of Mr. Past. Schneider, Aurora, Ind. 30.50
" " " "" Weisel, Williamsburgh, N. I., a Collecte am ConfirmationSfeste ---- 25,00
„ the congregation of Mr. Pastor Bürger, Washington, D. C. 188.25
" of the comm. of Mr. Past. Dulitz, Buffalo, N. I. 21.75
" Mr. Brockmann, Chicago, Ill.25.00
By Mr. Past. Ludwig Lochner75,00

Namely, of St. Stephen's Parish, Milwaukee, Wisc. \$70.58, of its branch parish on HowelS Road \$4.42. W
From the community of Mr. Past. Fr. Lochner, Milwau- kee, WiSc. (third broadcast)111.79
In Addison, Ill.150.10
Namely: From Mr. D. Mönch and Mrs. Holstein G \$5.00; W. Stünkel \$75.00; D. Kruse and H. Rathe G \$10.00; H. Rosenwinkel \$20.00; L. Blecke \$12.00; Mrs. Meyer \$13.10.
By the congregation of the Rev. John, Cole Camp, Benton Co, Mon (third show)10.00
By Mr. Past. Ruff, Mequon River, WiSc.50.40
Namely: by H. G. Bittner, F. Fink G \$5.00; H. Jäger, Hassel G \$4.00; C. Fink, N. N. G \$3.00; H. Trcichel, I. Dumstrey, F. Milbrath, F. Brüggemann O 2.00; LiebcrcS \$1.50; Magritz \$1.15; B. Hackbarth, W. Treichel, G. Pannier, W. Milbrath, Reiche, Bärenz, W. Dumstrey, Biersoch, C. Hackbarth G\$1.00; F. Hoppe 75 CtS., A. Hackbarth, Böhlke, Wendland, EhlcrcS, Schneider, E. Treichel, F. Bruß, H. Bruß (I 50 CtS.; Schwarz, Achterberg, Krell, Mater (I 25 Cts.; von der Wittwe Zautke \$1.00.
Of the congregations of Mr. Past. Birkmann in

Monroe Co, Ill (first broadcast) 15.00
Summa\$93279
Addison, Ill, June 21, 186-4. H. Bartling.

Received
in the middle district cashier's office:
For the synod treasury:
By Past. Lindemann by Teacher G. Göls\$3.00
"" " Th. Eisfeld 1,00
From " Kühns Gcm., Pentecostal Collecte 6,20
By " Bold, Thank Offering by F. S. 5.00
From " JabkerS Gem.28,50
"" Stürkcns Gem., Pfingstcollecte 12,00
By " Detzer, onG . Kreideweis wedding ges. 3,00
" ... byM . Hohenberger 1,00
From " DetzerS Gem. at Florida 4.35
""inDefiance 16,95
By " Detzer,vonFrau gieb ach 3,00

From Pastor Friedrich's	Parish From	Past.	Schäfers	Filialgem.
5.35			"" Scholz Gem., Christmas collection	
By " Bode, of woman works	5,00	" of the comm. in Kendallville, Ind.		
From " TrammS Gem., Easter Collecte	7,00			
"" "" Whitsuntide Collecte	6,00			
"" Schumann's Gem. in DeKalb Co. --- 5.75		By Past. Bode, vvn Fr. Gerkc	"" 3,00 >	Large octavo bibles, splendid cinb. with gold edges and
"" HusmannS Gem. 2.....	50	Schumann, von Roßbacher	3,00!	double case
„ " Merz Gem. in Hocking Co.	9.25			
"" "" Lancaster 12.36				
"" SchönebergS Gem.	-27.....			
Through " Schömdcrgr, by Rcynold	2,40			
From " Fleischmanns Gem.	16,00			
"" Bodes Gem., Pentecost Collecte	7.19			
" „Weyels Trinity Congreg., Pentecostal Coll.	9.65			
"" "" Pctrusgem. 3.....	00			
"" EmanuelSGem.	1.35			
" Fricke's Gem. in Indianapolis...				
Bell bag	64,00			
" of the comm. at Kendallville, Ind. collecte	4.25			
Past. Swan's Gem. for the year 1864	54.52			
„ Scholz "Ostercollecte 7,W				
"" "" Pentecostcollecte 3.16				
„ " StchhanS " 4	16			
"" Eirichs " Whitsuncollecte	26,60			
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*) As can be seen from the above, there has again been a significant increase in prices. Unfortunately, we have seen ourselves compelled to do this, both because of the import duty, which has increased again, and because of the value of our paper money, which has fallen considerably against German money. Import and import duty must be paid in gold. L. E. Ed. Bertram.

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For your kind attention.

Since the costs for paper and binding have increased significantly, the committee felt compelled to set the following prices for the hymnals as well.

	the piece	the dozen.	the hundred:
Small ordinary, 90 cts.		-9.80	- 70.00
" fine. - 2.00		19.80	165.W
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New address:
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^,66i8on, Du l>kiZs Oo., IN.
St. LoniS, Mo., Spnodal printing office of
Aug. Wiebusch - .

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,
Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
betet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 20, St. Louis, Mo. August 15, 1864, No. 24.

(Submitted.)

Young people, what are you reading?

It is to be regretted that a large part of our young people have so little desire to read. It may be work that an ox and an ass, or even a dead when a man has an opportunity to educate himself a little, machine, can do just as well as a man who has lost his and yet would rather remain a fool. No, on the contrary, way - they do not look at that. What makes the least this is a very miserable, low, earthly sense, which is just is what they choose. They are not without ambition, but of God.

This is to be regretted, because it is a sign that youngall their ambition consists in putting their limbs through people have no desire to learn something useful, to fine cloth, greasing their hair, putting on their gold-plated for the most part, do not give a damn about reading. And educate themselves and to become fine, intelligent, watch chains, and roaming the streets with a cigar in their that is to be regretted. respectable people. mouths.

They think - and unfortunately they often hear this And the young strumpets usually know nothing higher are those who like to read, who read a great deal, whose from incomprehending parents - that one must knowthan, as often as they can leave washboard and broom chief pleasure is reading, but to whom their reading something about the Bible and catechism; that is lying about, to flit out like parrots and play the lady with brings no benefit but harm, great harm, to this and that necessary for Christianity. Without reading, writing, fan and parasol. life. They must be warned. That is what I will do for this arithmetic, and English, one cannot get through the What else can follow but that they make no progress time.

world. Everything else, however, which in their opinion neither in the kingdom of God or in the kingdom of the Dear young people, tell me, what kind of things do you does not belong to Christianity, or with which oneworld? They are and remain at bottom stupid, coarse, actually read? Shouldn't it mostly be novels or novellas, cannot earn money, they regard as highly unnecessary uncouth people, to whom, though they come to house i.e. all kinds of fictional stories, especially love stories, and superfluous, yes, as pure foolishness and vanity. and court and prosperity, yet everyone sees at once that which you either borrow from lending libraries or find in pocket diaries, illustrated magazines and ordinary As that peasant said, "What need has my boy to learn they do not really belong in their fine clothes and beautiful newspapers? Are these not the sort of things you reach geography? If he wants to travel somewhere, he can houses. learn enough at the depot in which cars he has to sit Not that I despise the common man who has not for? But look, these are just the things you should read down." learned much! I know very well that without the fear of the least. For by far the great majority of such tales do

It is because of this that most young boys, when they God all education is dirt, and I truly have more respect for you no good, but do you harm. Hear me, and judge for have finally finished school happily and are now the working man in a smock, if he is a Christian, than for yourselves. looking for a place, do not even ask whether it is work all the godless riffraff who ride in carriages. But I say it is For the time being I will not even say much about the fact that you spend much noble time with such reading, in which they have to use their brains and in which they not a sign of godliness and Christian humility, which you could use better. For really learn something righteous. No, the work may be so ordinary, so tedious, and so spiritless, even spirit-deadening.

you will answer me: Is it not permissible to do something completely unfit for all serious occupations. But this is for pleasure and recreation? And of course I readily admit what happens to every eager reader of novels, if he does to you that a person should be allowed a rest after work, not let himself be warned in time! But I ask whether reading the usual kind of novels, as And if I were to ask you young people, whose daily one usually does, can really be called a rest? It is true, of food is novels, how do you like the Bible, the dear Word course, that these things read so smoothly, that it costs of God; how do you like spiritual books; how do you like so little to break one's head to understand them, that time praying? - would not most of you have to cast down your passes so quickly and pleasantly, and that one can read eyes? And now you, who want to be Christians and be them even when one is so tired and dull, and that one blessed one day (for I am not talking to others now), now you want to say that your reading novels is a useful people wonder what an excellent rest it is. But a recreation! recreation that is really intended to be a recreation must There is also another harm. By reading ordinary be such an entertainment in which the body or soul really novels you imbibe quite wrong notions of life. It is often recovers, that is, gets new strength, so that afterwards said that such books show us people and life in the world one is all the fresher and more skilful for one's actual as they really are, teach us the necessary knowledge of professional work. But will one become so by reading human nature, so that afterwards we can find our way novels, as is usually done, especially if one has sat up around in the world all the more easily, and become more late into the night at it? Does sawing, planing, hammering cautious and skillful in our dealings with people; and I will really become easier when one's head is still full of the admit that some novels, such as Walter Scott's, from wonderful life that people lead in novels, without getting which an intelligent reader can learn something of the calluses on their hands? Does the washboard taste kind, as well as many other interesting and worthwhile better when you've just been in the company of princes things. But such novels are very few, and I bet that most and princesses who don't need to wet a finger? I should of you will be least interested in them. With the common hardly think so. You young people who have to deal with sort, however, as you read them, just the opposite is the books, pupils and students, tell me, how do you like a case. They do not teach you anything about life, or they serious book, e.g. a language course, from which you teach you quite wrongly, or they teach you things about have to learn your lesson, after you have just immersed life with which a righteous man, let alone a Christian yourself in a rather interesting novel? In my experience, should rather be and remain completely unacquainted. it was about the same as if, after oysters and pâté, you For if they are the so-called virtue novels, the main had nothing but dry straw to chew. Is your experience characters in them are always portrayed as so pure different? It is not true that by reading novels one comes sublime, and noble that an incomprehensible reader so much into a completely different world, the world of either immediately takes the first best person he meets dreams and fantasies, that all other books seem dry and for such a virtuous hero and then, of course, soon finds boring to one. Through frequent reading of novels one himself bitterly deceived, or that he finally despairs of all becomes so accustomed to read without thinking and to men and imagines that he himself is the only sincere, self- let one's imagination run riot; one becomes so sacrificing man still on earth - whereby he then becomes accustomed to scour whole pages with a single glance to all the more a fool. No, do not be deceived! One learns to see if there is anything interesting to be found in them know men and the world best when one learns to know that one loses the desire and perseverance to stay with oneself well. True self-knowledge, however, can be a sentence one has read for seven minutes and to think obtained quite differently than from the usual novels. over its contents. Yes, the true readers of novels at last But if you are reading ordinary romance novels, the get into such a dull dreaming and brooding that, for instance, they have to read over a sentence from a text-the damage of the other novels to the same extent, but they also contain a special poison which is all the more retained at a single glance, two or three times, in order dangerous for young people the sweeter it tastes and the only to see first what it says, and then a few more times more it therefore tickles the sweet tooth of the young in order to retain it. Their minds no longer want to work, palate. their thoughts no longer want to be held together, but For in these stories love is to be portrayed. But what flutter to and fro, because they have become is depicted here as love is not the respectable but accustomed to occupy themselves only with the images intimate affection which, according to God's order, draws of the imagination. Woe to him with whom it comes to man and woman to each other and in which one is this! Such men will

completely unfit for all serious occupations. But this is what happens to every eager reader of novels, if he does not let himself be warned in time! And if I were to ask you young people, whose daily food is novels, how do you like the Bible, the dear Word of God; how do you like spiritual books; how do you like to pray? - would not most of you have to cast down your eyes? And now you, who want to be Christians and be blessed one day (for I am not talking to others now), now you want to say that your reading novels is a useful recreation! There is also another harm. By reading ordinary novels you imbibe quite wrong notions of life. It is often said that such books show us people and life in the world as they really are, teach us the necessary knowledge of human nature, so that afterwards we can find our way around in the world all the more easily, and become more cautious and skillful in our dealings with people; and I will admit that some novels, such as Walter Scott's, from which an intelligent reader can learn something of the kind, as well as many other interesting and worthwhile things. But such novels are very few, and I bet that most of you will be least interested in them. With the common sort, however, as you read them, just the opposite is the case. They do not teach you anything about life, or they teach you quite wrongly, or they teach you things about life with which a righteous man, let alone a Christian, should rather be and remain completely unacquainted. For if they are the so-called virtue novels, the main characters in them are always portrayed as so pure, sublime, and noble that an incomprehensible reader either immediately takes the first best person he meets for such a virtuous hero and then, of course, soon finds himself bitterly deceived, or that he finally despairs of all men and imagines that he himself is the only sincere, self-sacrificing man still on earth - whereby he then becomes all the more a fool. No, do not be deceived! One learns to know men and the world best when one learns to know oneself well. True self-knowledge, however, can be obtained quite differently than from the usual novels. But if you are reading ordinary romance novels, the danger is even greater. Not only do these books do all they also contain a special poison which is all the more dangerous for young people the sweeter it tastes and the more it therefore tickles the sweet tooth of the young. For in these stories love is to be portrayed. But what is depicted here as love is not the respectable but intimate affection which, according to God's order, draws man and woman to each other and in which one is

The only thing that need not be ashamed before God or man is that which the godless world hypocritically adorns with the noble name of love, the shameful lust of the flesh. To make this abomination as attractive and enticing as possible, that is what all these stories are up to. Why else is such a love-heroine described in such detail from head to foot, her eyes, forehead, mouth, neck, breast, and what else is known painted in detail, since everyone knows for himself that a healthy young blood has full cheeks and red lips? Why are the facial expressions, the gestures, the silly conversations, the foolish antics, even the indecencies of such a pair of lovers portrayed so extensively and painted in the most beautiful colors? It is true that a very innocent mien is assumed in order to put the conscience of the reader to sleep. But what it is really intended to do is nothing else than to make the mouths of the young people who read such things water, so that they will gape wherever they find such a little doll and nicely imitate what is presented to them in the book, and thus fall first into foolish envy, then into wicked lust, and finally into gross sin and disgrace. That is what such disgraceful writers seek, that is at least what he certainly wants who is behind them and leads them the pen, the old cunning Satan, whose noblest tools in seducing the poor young people are such worthless novelists. And God have mercy, how many do they succeed in their wiles! O how many a guileless young blood, on reading such love stories, has the first spark of a hellish fire fallen into his soul, which now could no longer be extinguished. How many may now, in the flames of the abyss, curse the seducers and soul-murderers from whose books they have sucked the poison that has brought them, ruined in body and soul, to the place where the worm does not die and the fire is not extinguished! Shall it come to that with you also? Put your hand on your heart and say honestly: Have you not noticed, when reading such stories, that something entices the soul, enchants the senses, and even enters the blood, which is not of God? O then flee this poison, though it be sweet! Ye have in your holy baptism You vowed in your holy baptism to drown the old Adam through daily repentance and contrition. You know that those who belong to Christ crucify their flesh with its lusts and desires. But what do ye by reading such books? Instead of crucifying him, ye feed the old Adam. That is really his food. By this he becomes quite lively and busy, impudent, wild, and hot-tempered, so that at last he runs away with you wherever he wants, like a wanton colt whom the oats' sting, and who has shaken off reins and bridle. Can you deny it? And if ye admit it, can ye that are Christians want to read books like this any longer?!

Finally, there are also such novels which have themust, of course, not take a brief manual before him, very purpose of tearing the faith in God's word from thewhich contains almost nothing but names and dates, but reader's heart and to win him over to the so-calleda detailed textbook, such as that of Becker, in which there pantheistic and materialistic world view, namely to theis hardly anything that would be offensive to a Christian madness that God is the world and the world is God,(with the exception of the 8th edition, in which the yes, that there is no immortal soul, that everything is issacrilegious editor has unfortunately blackened his nothing but force and matter. Such novels are to beunbelief everywhere).

found, for instance, in the notorious "Gartenlaube," How interesting, furthermore, is a natural history such though often more concealed there than elsewhere. as that of Rebau (e.g., the edition which he himself has What can the reading of such products produce but edited), which not only gives us a list and brief, dry complete apostasy from God, often before one notices description of the various species of animals and plants, it?

Now these are the chief dangers to which you but also communicates such an amount of precise observations on the way of life, habits, instincts, and expose yourselves by reading novels. Now tell me, if abilities of the most diverse creatures that one can hardly you can, what benefit you have derived from it. Have read anything more attractive in this field! And how great you - to say nothing of heavenly things - made any real again appears to us the goodness of our God, who has progress in worldly education, have you really gathered given so much care to creatures that are destined for any useful knowledge? Hardly. But you have wasted such a short and small existence!

much noble time, you have become averse to your The study of countries and peoples is also very professional business, you have lost your taste for instructive, educational, and attractive, if one does not serious books, and it must have been through the stop at the short handbooks that list nothing but special protection of the faithful God if you had not at mountains, rivers, cities, inhabitants, etc., and are least damaged your souls through the poisoning of your naturally dry enough, but begins with detailed writings imagination and the sensation of unruly desires. Oh, that paint before our eyes a quite vivid picture of the various countries, their peculiarities, and the peoples who then, flee the common novels! inhabit them. A very interesting work of this kind is, for example, the Life of Columbus by Washington Jrving.

But what shall we read, you may now ask. These and similar works are the writings which will Answer: Above all, of course, the dear Word of God. not only provide you with as good an entertainment as That must remain the first. Who otherwise would have the novels and novellas, but from which you will also be no time to read, there must be time. able to gradually gather together a treasure of all kinds of knowledge which will be of use to you and in turn make you useful members of human society.

Then such books and writings as interpret the work of God, or give news of the kingdom of God from ancient the novels and novellas, but from which you will also be and modern times. Everyone should read something of able to gradually gather together a treasure of all kinds of such writings, even if he had to save his time from sleep. knowledge which will be of use to you and in turn make you useful members of human society.

Now I am not at all of the opinion that you should If you still have the time and inclination to pick up a read spiritual things alone. It should be the first, but not fictional story now and then for recreation, there is, thank the only thing. God has not only made you citizens of God, no lack of such stories that even a Christian can the kingdom of grace, but has also placed you in the God, no lack of such stories that even a Christian can kingdom of the world; he has also given each of you read without harm, even with benefit. The stories by gifts for this kingdom, which you are to develop so that Glaubrecht and Caspari, for example, and you may use them for his glory and for the service and Redenbacher's Volksbibliothek contain tales that can benefit of your neighbor. Whatever is useful, worthy of compete with most novels by unbelieving writers, and yet knowledge, lovely and beautiful in the kingdom of the are written in a Christian spirit and sense. Whoever world, God wants his dear children, the Christians, to carefully reads one of these here and there will certainly learn and understand as much as is possible for each benefit from it.

one according to his circumstances. And how many Summa, dear young people, be careful what you such things there are! read! Read only such things as will really profit you in this and that life. But beware of ordinary novels! S.

How interesting, for example, is the history of the world, the narration of the most important events that have taken place on this earth since Creation. How many true stories are found in it, which are a hundred times more attractive than all the fictitious tales. How full it is of instructive examples; how revealed in it the wonderfully wise, just, and gracious world-regiment of the great God! One

(Sent in by Pastor Baumstark.)

Short outline of the history and doctrine of the most important newer sects.

II The Anabaptists.

One of the most dangerous heresies, which has already plunged the church into unspeakable misery and has already seduced so many souls, is that of the Anabaptists, who divide themselves into many different sects, but are all united in that they reject and blaspheme infant baptism.

After the baptism of infants had been in use since the time of the apostles, and had been generally accepted in the church, it had found a few opponents early on, e.g. the otherwise respected church teacher Tertullianus (d. 220 A.D.), who was inclined to a false spiritual nature, as well as a few enthusiastic sects. 220 A.D.), as well as some enthusiastic sects, but without this error having found great acceptance at that time: so the heyday of the rebaptism began when the Lord had hardly begun the reformation of the corrupt church through his servant M. Luther.

We must, however, take a special look at the two main parties of Anabaptists, namely the Mennonites and the Baptists, since each has its own particular history and they are also different in other respects.

1. the Mennonites.

The Mennonites are the actual descendants of those wild, fanatical Anabaptists and chiliasts who often made life sour for our father Luther in his day, and even in his last hours were still squeezing tears from him.

While Luther was staying at the Wartburg and was busy with the translation of the Holy Scriptures, the devil lit an enormous fire in Wittenberg, which spread quickly. Dr. Carlstadt, Luther's college, and his followers began to storm the churches in a furious rage because mass had been held in them, throwing out the images and smashing the altars. At the same time, this mischief also began to stir in Zwickau, where Thomas Münzer played the leading role. But when they made Wittenberg the headquarters of their fanaticism and proclaimed their new gospel there, and especially went out against the Satanic work of infant baptism, as they called it, so that the popes were already rejoicing because they thought that Luther's Reformation would soon be at an end, Melanchthon did not know how to help himself, and the Elector of Saxony was also in great embarrassment, because he knew well that the enemies would, with great pretense, blame this mischief in his country on the whole work of the Reformation and that many honest people could be misled by it: Luther could no longer stand it at Wartburg Castle. He came to Wittenberg, preached every day for a week against the swarming spirits, and caused the Zwickau swarmers to leave Wittenberg, while Carlstadt remained quiet for a few years. This happened in the spring of 1522. The two

The chief ringleaders Carlstadt and Muenzer, however, lived in polygamy and sent 28 apostles to spread his did not rest yet, but, because the game was spoiled for kingdom. Meanwhile, as already indicated, the Catholic them in Wittenberg, stirred up the people in other places bishop, the lord of the city, had besieged the city, but of Germany, especially on the Rhine, to rave and to could not take it until he received reinforcements and a revolt not only against the Word of God, but also against renegade secretly led his lansquenets onto the wall, the secular authorities, and thus became the chief 1535. Now the Anabaptists were routed after a stubborn instigators of the terrible Peasants' War, which cost so fight, in which Rottmann met his death. King John much blood and led to nothing more than that the (Bockelson) with his governor Knipperdolling and his peasants were pressed even harder than before. chancellor Krechting were captured, pinched to death

These enthusiasts had already proven themselves to with red-hot tongs, and then hanged in iron cages at the St. Lambertusthurme. The complete restoration of the papacy in this region was the result. Thus the bold hopes of the Anabaptists were destroyed, and their heyday was over for the time being. Their scattered remnants were everywhere imprisoned, driven out, or executed; moreover, they were divided among themselves into many parties. Soon, however, the sect found a new reformer in a Roman priest, Menno Simons, who resigned his priesthood in 1536, was baptized, and now worked with great difficulty and insuperable patience to restore it. He gave it a certain doctrinal concept, which in general followed the teaching of the Reformed Church and only deviated from the Reformed doctrine in the rejection of infant baptism and in the assertion that only true saints were to be tolerated in the outer fellowship of the church, as well as in the prohibition of military and civil service and the oath. In addition, they also introduced the foot watch. Menno Sehnnon, after whom they were called Mennonites, succeeded in transforming them from a wild, fanatical sect into calm, quiet and industrious people, which gave them the toleration they still enjoy today. Still in Menno's time, however, they divided themselves into fine and coarse, i.e. into strict and lenient, in that the latter, the coarse, are not so strict in church discipline as the fine. The number of Mennonites in the whole world is about 190,000, and in the United States about 30,000. This, then, is the history of the Mennonites; let us now consider suffer a sensitive damage, he sought to strengthen their similar fellows, the Baptists.

So far it was good; but now the devil began his artifices in a different way, and he succeeded only too well by winning over the very preacher Rottmann, through whose ministry, to his great chagrin, the light of the Gospel had risen in Münster, and drawing him into his net in such a way that he first turned to the Zwinglian doctrine of the Lord's Supper, then rejected infant baptism, and finally became a real fanatical Anabaptist and an unholy swarming spirit. When this man was defeated in a disputation with some Hessian Lutheran theologians, and therefore feared that his cause might then suffer a sensitive damage, he sought to strengthen

himself with Anabaptist helpers and therefore called the Dutch swarm spirit prophets Jan Matthys, a baker from Hartem, and Jan Bockelson, a tailor from Leyden, who entered Münster on Epiphany in the year 1534, seduced them. As far as the matter, the doctrine, and the nature have given themselves over to the doctrine of the the people by their sermons and their great pretence of are concerned, this sect has the same origin as that of Unitarians. Of the five million or so Baptists who exist in holiness and zeal for the kingdom of God, and both the preceding ones, namely, the error that underage the whole world, North America contains about four preachers and people were so drawn into their children may not be baptized, but that only adults are million, that is, the largest part. As to the doctrine of the enthusiasm that they gained the upper hand in the city capable of it, and that no muzzled Christians may be in Anabaptists, both Mennonites and Baptists, for both are council, seized the secular government, drove out all the outer fellowship of the church. But as far as the quite alike in doctrine, the main points are as follows: resisters and divided their goods among themselves, history of their origin is concerned, the Baptists have a With regard to original sin, Calvinistic Mennonites finally establishing the millennial kingdom among different origin. This sect arose out of the Independents and Baptists teach that it is indeed sin, and damnable themselves, whose king, after Matthys had fallen in or Congregationalists, of whom there were many in sin at that. battle with the bishop's army, became Bockelson, who The Arminian-minded, on the other hand, while introduced a brilliant court, recognizing a downfall from Adam to the descendants of

2. the Baptists.

America Many, a reformed sect, which arose at the time of Queen Elizabeth of England about the year 1563, and in contrast to the English state church, the episcopal, not only does not want to tolerate an episcopal, but also no presbyterial constitution and synodal constitution. From these many separated on account of infant baptism about the middle of the seventeenth century, and received the name of Baptists, that is, Anabaptists, but agree with those in constitution, and differ from the Mennonites in this punct. When, at the beginning of the seventeenth century, a great movement arose in the Dutch Reformed Church because of the so-called Arminianism, in which Jacob Arminius, professor in Leyden, contradicted the strict Calvinist doctrine of the election of grace, but in so doing fell with his followers into Pelagian and rationalistic aberrations, then, in consequence of this movement, which exercised considerable influence in all Reformed countries, the Baptists also disintegrated in 1691, in 1691 the Baptists also split into Particular Baptists (*gratia particularis*, only partial divine grace), who taught that God's counsel for salvation did not include all men, but only a part of them, namely the elect, and General Baptists (*gratia generalis*, general grace), who rejected this strict Calvinist doctrine of the election of grace and taught that God wants to make all men blessed. The former, however, remained by far the more numerous. Besides, towards the end of the seventeenth century, Francis Bampffield founded another ne- bensec of Baptists, called Sabbatharians, who celebrate the Sabbath instead of Sunday, as do the Jews.

From England the Baptists have also spread to North America, where by far the most are now to be found. Here, too, the strict Calvinistic Baptists are the most numerous. Two smaller parties of the same in this country are the *Free-will Baptists*, who maintain that man, even after the Fall, still has a free will in the spiritual, and can do true good by his own power, are generally Arminian in spirit, and are the same as the General Baptists before mentioned; still another smaller party are the *Christian Baptists*, or Campbellites, who have given themselves over to the doctrine of the Unitarians. Of the five million or so Baptists who exist in the whole world, North America contains about four million, that is, the largest part. As to the doctrine of the Anabaptists, both Mennonites and Baptists, for both are quite alike in doctrine, the main points are as follows:

With regard to original sin, Calvinistic Mennonites and Baptists teach that it is indeed sin, and damnable sin at that.

The Arminian-minded, on the other hand, while recognizing a downfall from Adam to the descendants of

They do not believe that original sin is imputed to man by But that the baptism of underage children is right is have they done anything against God and Christianity? God and is a cause of his condemnation (against Eph. 2, irrefutably evident from Marc. 10,14, where the Lord A man may possibly be the instrument of the execution 3.). promises to receive them into his kingdom, while Joh. 3, of the noblest resolutions and yet lack any claim to

Of justification the Mennonites do indeed teach that 5 clearly shows that holy baptism is the proper way into personal merit in doing so, and we, as a nation, may at man is justified by grace through faith in Christ, but they God's kingdom. Baptism is the proper way into God's last do justice to a long-scripted and unjustly maltreated confuse the saving power of faith with the activity of faith, kingdom. If the children are to enter the kingdom of God race of people, well take care that we do not, by our selfish heartlessness, deprive ourselves of any glory or and say, e. g. The so-called "little olive branch," a as such (Marc. 10.), they have to be baptized. merit in this deed forced upon us. God may destroy us, after he has used us to execute his high purposes, if we are self-willed and disobedient. In this, too, is shown a Mennonite confession, says: "The true and saving faith But as far as immersion is concerned, the Lord only cause for deep inquiry, penitence, and humiliation,-a is that which is active through love," implying that faith commanded the use of water for holy baptism. The Greek spirit in harmony with a national day of penitence and sanctification. For true, saving faith is certainly active teach the same as Zwingli about the Lord's Supper; they prayer."

How the doctrine of election by grace has separated Waldeck. We read the following in the Waldecker Baptists into Particular and General Baptists, the former Sonntagsboten of May: "The readers of the embracing the Calvinian doctrine of election by grace, Sonntagsboten will probably still remember the pain that the latter the Arminian doctrine, has already been filled them when three years ago the editor of the same, mentioned above. to which the hypocrites and muzzlers are and remain Mr. Pastor Rocholl in Sachsenberg, resigned from his

Most important is the Mennonite and Baptist doctrine mixed in with it, without it ceasing to be the true church. Where such are still found in a church, they reject it as office there because he recognized that the Union ruled Baptists into Particular and General Baptists, the former true donatists and separatists and want to be a pure there and he did not want to be a servant of the embracing the Calvinian doctrine of election by grace, congregation, even though they have enough weeds unchurched church. To the pain of a large part of his the latter the Arminian doctrine, has already been mentioned above. among them. congregation, who had come to know the truth through his ministry, he could not decide to yield to their pleas and to remain with them as a Lutheran pastor, as a Of the sacraments in general, for example, the Rom. 13.), and every oath, even the judicial oath (see Lutheran congregation that had left the united state Mennonite preacher John Ris, in a writing regarded as however, Dietrich's Catechism, questions 36 and 37.). church. He went to Hanover, where the Lord gave him a preaching ministry again after a short time, but the outward, visible acts and signs of God's infinite goodness toward us, which present to us on the part of God an Lutheran members of the congregation were now a herd without a shepherd.

Of baptism in particular, the Mennonites and Baptists For three years they looked around for where to go. teach that it is only a sign of regeneration (against John "How shall we, without belonging to a church, provide for our conscience and for our soul?" This was the anxiety which pressed upon the Lutherans of Sachsenberg and 3:5, Titus 3:5, and other passages), as the same Ris Corbach. They recognized the Union as a denial of the recognized truth, so they did not want to belong to the writes: "the whole act of external baptism sets before us, unchurched national church, they were advised against repentant and believing man inwardly in the bath of regeneration and renewal of the Holy Spirit. Spirit." leaving it; but as long as they remained in the national church, they were intertwined in the Union. Finally, they

Since faith is necessary for the worthy reception of Holy Baptism. Since faith is necessary for the worthy turned to Superintendent Feldner in Elberfeld, who left the Prussian Lutheran Church almost six years ago in reception of holy baptism, and since underage children similar struggles and joined the Lutheran Church outside of it with a part of his congregation. He has now visited our country, and on Rogate Sunday in Sachsenberg and Corbach he gathered about seventy members of the cannot yet understand anything and therefore cannot believe, infant baptism is to be rejected, as the Hornian congregation who were capable of taking the Lord's Supper, after they had previously declared their Antichrist, which rightly deserves to be eradicated and destroyed. - Of course, if it were impossible for the resignation from the Protestant church, into a Lutheran congregation and administered the sacrament to them, also promising to provide them with an assistant preacher as soon as possible. To describe the feelings, the tears of gratitude, the inward joy that filled the children to believe through the working of the Holy Spirit, then they would not have believed again. Spirit, then the members of the congregation when they finally knew that they had been incorporated into the Lutheran Church would be too extensive here. But we may say this, Anabaptists would be right; but this very foundation of their whole proof is false, since we can see from the example of John the Baptist, Luc. 1, 15.

To the ecclesiastical chronicle.

Slave emancipation by our abolitionists. Even the abolitionist Methodist "apologist," who used to boast so much about the emancipation of slaves accomplished in this enlightened age and in this glorious country, is now beginning to become rather downcast and meek. He writes, among other things, in his number of July 25, "Now a proud complacency appears, as if its abolition were a great merit. We ask: Has the federal or any state government been moved to abolish slavery by a true love of liberty or by a sense of justice? Such motives may have influenced individuals, but it was not the case with any single state.

On the contrary, all moral and religious considerations have been decidedly and almost conspicuously set aside on this point. If the President, as an officer of the Federal Constitution, could only touch slavery as a war measure, it would nevertheless have been fitting that a Christian head of state, at the head of a Christian nation, should not have so anxiously avoided any recognition of the high moral relations of the matter. Why is an act of the most sublime moral upheaval of our age being performed with such sought-after evasion of all obligations?

It was a day that the Lord had made. In Sachsenberg the through which the light rays of the sun penetrate hm-". written negotiations, the renunciation of the regional But I do not want to deny that a following natural scientists church, the election of a leader and what belongs to the would not throw it over the heap again.

external formation of the congregation had already taken place on Friday; on Saturday there was confession and on Sunday the service was held exactly according to the old Waldeck church order, which should remain valid in the congregation as far as the external circumstances do not make it impossible; songs were sung from the old Waldeck hymnal of 1790, and whoever has such hymnals does the congregation a service when he sells or gives them to it. After the sermon, which Superintendent Feldner preached on the Gospel and from which he explained the power given by God to His people, the solemn acceptance into the Lutheran Church took place, after the entire congregation had made known their decision to belong to it wholeheartedly in a unanimous yes; Johann Daniel Hallenberg I was then introduced as the leader and finally the Sacrament was celebrated.

On Sunday evening all this also happened in Corbach, where the turner Friedrich Eigenbrod was introduced as provost.

May the faithful Lord make this small Lutheran congregation a blessing for the whole Waldeckerland, so that the Lutheran confession may become established everywhere.

Rare Wedding Thoughts.

When Petrus Kirchbach, superintendent at Zwickau in Saxony, held his wedding, he gave his bride a sealed box, with the earnest request that she not open the box until he told her to do so. Years passed, and the box, which had been placed in a secluded corner, was long forgotten. Finally, in 1638, in the fiftieth year of his life, our Kirchbach became fatally ill. Then he is called to fetch the box. It is opened and what is found in it? - A death dress. "Behold," he said, "these are the thoughts with which I was once married. The time is come, then, when I shall have need of these clothes, and shall enter into another marriage." In a few hours he was soft and blissfully asleep...

The Sun.

About the dear sun there are now two very divergent opinions among scholars. Arago held that the sun was a dark body surrounded by three enveloping vapours, the middle of which alone emitted the sunlight. But Bunsen and Kirchhof now want to prove that the sun is a burning body, blazing with incandescent heat. Yes, they have gone so far as to study from the colors of the sun's rays what metallic vapors swim in the sun's haze,

(Waldecker Sonntagsbote.)

The drunkenness.

The church father Augustine writes on Luc. 21, 34: "Drunkenness is a mother of all sins, a leader of all wickedness, a fountain of all shameful deeds, a confusion of the senses, a shipwreck of chastity, a loss of time, a voluntary madness, a shortening of life, a forfeiture of the honest name and a ruin of the soul.

(Submitted.)

The Pine Hill church dispute decision.

The dear faithful God has brought great joy to our community at Pine Hill. The Supreme Court has ruled in our favor. - The five justices were unanimous that the opposing congregation belonging to Alleghany Synod had no right to this property because the members of the same had separated from us and built a new church. How my congregation rejoices can easily be imagined. For it is now again in undisputed possession of its church, which the opponents wanted to tear down. They had mockingly offered us the stones for sale. The whole synod rejoices with us, because the pure doctrine has, with God's help, won a victory over the false doctrine, and the decision has an influence on the ecclesiastical conditions in this region, because the many vacant congregations see that they do not have to lose their church property if they join our synod. It is indeed gratifying that one can still come to one's rights in this last sad time, when many things are going so wrong. The judge who ruled against us at that time died soon after. The man was already ill at that time and incapable of administering such an important office. - Otherwise he might have meant well enough. But what will he say, for whom it was "refreshing in these days of Missourian usurpation and coercion, to see that we could be hindered in our unholy work of reaping where we have not sown, and gathering where we have not scattered"? We do not wish to repay him like for like, but we must pity him (for this last decision must make him very weary) and ask the dear God to grant him grace to repent, that he may know that he has sat down on the judgment seat of God and sinned against the word of Christ: "Judge not, and ye shall not be judged." - Thus, after all, the property is awarded to the congregation, which belongs to the "seperatist particular synod," as that sender in the Lutheran periodical calls our synod, and the Luthe

The Church of God has shown to the people of the United States that one does not have to be a member of the General Synod in order to retain undisturbed possession of one's church property. But unto the Lord, which leadeth the hearts of men as rivers of water, who also leadeth the hearts of judges, be thanksgiving, adoration, praise, and glory for ever and ever. Wm. A. Kähler.

Church consecration.

(Delayed by the sender for a special reason) After the St. Peter's congregation here was able to solemnly lay the cornerstone of a new church on the 15th Sunday after Trinity last year, they had the great joy of being able to consecrate the completed new church to the service of the Triune God on the first Holy Easter of this year. It is built of brick, 50 feet long, 32 broad, and 18 high in the light. Eight high arched windows, a beautiful, pulpit, altar and sacristy, drawn by 'Rev. Stephen, adorn the church. Numerous brethren in the faith flocked on the first holy Easter morning to increase our festive joy; the congregation of St. Paul's, only six miles away, participated fully, as did a number from the branch 18 miles away, and also a small part of the Chester congregation, seven miles away. Our spacious church could not accommodate all of our dear congregants. God gave us the real joy of the celebration through the heartwarming sermon of Prof. Brauer on the consecration gospel, in the afternoon the undersigned preached on the consecration epistle.

For 22 years the congregation had a small log church (for this congregation, the oldest in this region, has existed for more than 22 years, although it has only recently received a faithful preacher by God's special providence), but it was not only too small and the lowliness of the interior made preaching in it very difficult, but it was also so inconveniently located that attendance at the service in it was greatly hindered. Praise God that the Lord has helped us so far and provided for us abundantly! May He grant that, as long as the new house stands, it may always serve for the preaching of His gospel.

Finally, we extend our heartfelt thanks to our fellow believers in the vicinity, especially our dear friends in Echester, for the kind help they have given us in this work of the Lord. God reward them!
Bremen, Randolph Co., Ill.
J. H. Dörmann, Pastor.

Church News.

On June 22, Mr. Rev. E. J. Friedrichs, who had received a regular appointment from St. Matthew's parish, U. A. C., at Russel's Grove, Lake Co, Ill, and had accepted it by permission of his former parish at Huntington, Ind, was ordained in the midst of his new congregation by the undersigned, assisting

by Pastors Richmann and Schmidt.
May the Lord God be his sun and shield.
Addison the 17th of July 1864.

A. Francke.

Address: kev. L. I. l'rieäricbg,
Zurieli, Imke Oo., III.

Having been duly called by Rev. G. Tb. Gotsch of my two former congregations at Akron, Summit Co., Okio, and at Canal Fulton, Stark Co., Ohio, having been duly called, and having also accepted this call by permission of his former congregation at Olean, Ripley Co., Ind. the same was installed in his office at both congregations by the undersigned, by order of the Presidency of the Middle District, on the 4th and 5th Sundays after Trin.

May the Lord make him a blessing to many.

P. I. Bühl.

Address: Idev. O. OotLeli,
Micron, Lummit Oo., Obio.

After a vacancy of one year, and after various unsuccessful attempts to get a preacher of the Word of God again, the Evangelical Lutheran congregation at Dissen, Cape Girardeau Co, Mo, had the pleasure of celebrating the installation of their called pastor on the 10th Sunday after Trinity, July 31. Rev. F. W. Jobn had accepted the call to Dissen with the consent of his former congregation at Augusta, Mo. The introduction was made by the undersigned under the as- ssence of the Rev. Besel, who had hitherto served the congregation most faithfully. Not only does the congregation in Dissen now have its own preacher again in its beautiful church, but also the neighborhood, troubled by the guerrillas, hears the comfort of the Gospel, which is so necessary for them.

Almighty and merciful God protect the dear pastor and his congregation in the perils of war, and bless and keep church and school. I. F. Büngr.

Address -. kev. I'. IV. loüin, ^pploron!>. 0., Oaye Oii-aräeau 60., Uc>.

Where is Carl Bartmer, from Zmmenbeck, Kingdom of Hanover?

The same was staying in Miles, Michigan, in July, 1861, and then intended to travel to Burlington, Iowa. Any news will be gratefully received and expenses gladly reimbursed by

Lst was LnelrrinZ, Clover Dostes Oo., Minnesota.

Receipt and thanks.

For Past. Röbbelen:
Received through Rev. Hritmüllrr of the Women's Association of his Ge- mcindc at Liverpool, O., \$6,60.

For the Proseminar in Germany
by Mr. E. Buehring, of Nice Lake, Minn. \$2.00, by Past. Sirecksuß the ImmanuelS Distr. in St. Louis, Mo. 11,00

from his parish in Washington Co, Ill , \$13.90, by Past. Hamann in Carondelet, Mo., by Mr. F. Deuser 50 CtS, by the same by Mr. W. Trampe \$1.00 and by Mr. W. Lange \$l.00 (for travel money for Brunn'S soon expected pupils).

For poor students:
Collected by Rev. Köhler in Glasgow, Mo. at the infant baptism of Mr. H. D. Kothe, \$8.85, from Mr. I. Marggrander at Rechtster, New I., \$10.00.

L. F. W. Walther.

Having received from the treasury of the inner mission through Dr. Sihler \$24.00, hereby certifies with thanks

P. H. Thickness.

Received

for the construction of the schoolteachers' seminary:

Don of the congregation of the Rev. Böling, Freistatt, Wisc, by Mr. F. Krumsieg, teacher, of C. Bublitz and Ph. Sorweide, each \$6. - A. Ernst, C. Schösson, C. Hilgendorf, E. Schneider, C. Schneider, L. Hilgendorf, G. Hilgendorf, A. Hilgendorf, C. Lemke, each \$5. - P. De Wald, Joh. Garbisch, each \$3. - Chr. Wctzel, G. Wielve, H. Hilgendorf, F. Krumsieg, each \$2. - M. Müller, C. Ernst. L. Wambsganß, Joach. Gotsch each \$1. - F. Melchrr 50 Cts. 75,50

Bon of the congregation of the Rev. Schmidt, Elk Grove, Ill, by Mr. Garbisch, teacher, and zw. of W. Holste, I. Meier each \$5. - C. Schwake \$2. 12.00

By Rev. Hahn, Hillsdale, Mich. of M. Bach \$1.50.- G. Bach \$2. - F. Bach \$2. - Schachameier 50 Cts. - Wb'rmer 50 Cts.- Bergdolt \$1. - I. Schmidt \$1.25. - Wittwe Spiegel \$2. 10.75

Don Mr. F. Lichthardt, Schaumburg, Ill. 12.00

In Addison, Ill, by D. Plasse \$30. - H. B. 20K0. - D. Müller \$1. -H. Schulze \$10. - W. Drechsler \$10. - H. Bartling, sen. \$12. - A. Semp \$5. - Wm. Schaper \$20. - H. Geile \$7. G. Amling \$3. - Wittwe Backhaus \$20. -141 .40

Summa..... \$251,65

Addison, Ill, July 8, 1864. h. Bartling.

Received:

For the college debt settlement fund in St. Louis:

From Mr. Missionary Clöter \$75,00

From the comm. of Mr. Past. Heinemann, Crete, Ill. 10.30

From Mr. Past. Cock, Benton Co, Mo..... 2,00

To the synodical treasury of the western district:

Of the congregation of Mr. Pastor Wunder, Chicago, Ill. 3.30 Of the cross gcm. of Mr. Rev. Birkmann at Waterloo, Ill.4.10

From the congregation of Mr. Past. Heinemann, Crete, Ill. 6,20 Of the Trinity District in St. Louis, Mo. 10,25

From the Concordia District inSt. LouiS. Mo. 8.20

From Mr. Rev. Biltz, Lafayette Co., Mo. for Synodal Reports30

From Mr. Past. Hahn, Benton Co, Mo. -..... 1.00 From the comm. of Mr. Past. Biedermann, New Wells, Mon. 3..... .00

Collecte of the Gem. of Mr. Past. Haman, Carondelet, Mo. 14,00

Don der Gem. des Hrn. Past. Niethammer, Rodenberg, Ill. 4,00

From TrinityS Distr. in St. LouiS, Mo. 13.40

To the college maintenance fund:

By Mr. Past. Polack as a thank offering from an unnamed person 5,00

By Mr. Teacher Bartling, Addison, Ill, collected at Mr. Oehlerking's wedding 40.00

From the comm. of the Rev. Fick, Collinsville, Ill. 9,10 From the Trinity District in St. Louis, Mo. 11,00

From the Immanuels District in St Louis, Mo. 11,00

From the Concordia District in St. Louis, Mo. - 16,75

Pfingstcollecte drr Gemr. des Hrn. Past. Franke, Addison, Ill. 16.56

From the comm. of 'Hrn. Past. Köstering, Altenburg, Mo. 17,00

From the Ccntkassr of Frohna Congregation, Perry Co., Mon. 5.00

Don of Frohna Congregation , PerryCo.

From the comm. of Mr. Past, Biltz, Lafayette Co., Mon.10.00 From the cent. treasury of the Gcm. mFrohna,Perry Co.,Mon. 10.00 From the Drcieinigkeits-Distr. in St. Louis. Mo. 11.00 From the ImmanuelS Distr. in St. Louis, Mo. 11,00

For Prof. Bieweud:

From Mr. Past. Rasmussen, Lisbon, Ill. 10,00

To the Synodical Missionary Fund:

From the comm. of Mr. Past. Biltz, Lafayette Co., Mo. - 16.50

From TrinityS Distriet in St. LouiS, Mo. - - 5.60

Collecte at the mission feast on 19 June of the Gem. at Thocnton Station and Matteson, Ill. 73.30 By Mr. Past. Ottesen from his church in Kosko-nong 93,00

By Mr. Past. Ottesen by Peter Feune 1.00 By Mr. Past. Mikkelson's Scandinavia Gcm. ---- 45,05 " ,, "" Holden Gcm. 32,35

By O. Torgerson through Mr. Past. Mikkclsvn 1.00 By Mr. Prof. Larsen Through Lore Henrickson 100

By Prof. Schmidt 2.00

From Andr. Möller from Mr. Past. Brandt's Gcm.- 3,00 By Mr. Past. Niethammer in Nodenbcrg, Ill.

by Aug. Meyer \$3,85 and Jul. Fopp 51.00 4.85 From the school children of Mr. Teacher Herrmann, Crete, Ill. 400

By Mr. Past. Heinemann in Crete, Ill, by Ph. Willberm and P. Diersen G \$1.00 2.00

Dom Coneordia-District in St. LouiS, Mo. 3.00 Bon Hrn. Past. Nob. Herbst, Hamilton, O. 19.00 Bon of the congregation of Mr. Past. Loßner, Hillsboro, Mo. 3.00 From the ZionS congreg. of Mr. Past. Hoppe, New Orleans, La. 4.00

Through Mr. Past. Hoppe of Mrs. Rahders, as Thank Offering for Happy Delivery 10.00 By Mr. Past. Hoppe by Miss T. RahdrS 5,00 , , "" " C. Rahders 5,00

Collecte ges. on Hrn. Wilh. Horn's wedding, Monroe Co, Ill 5.30

Collecte ges. auf Hrn. Wilh. Walters Kindtaufe, Me, Will Co, Ill. 2.00

By Mr. Carl Ohlendorf, Rich, Will Co, Ill. ---- 1.35 From TrinityS Distr. in St. Louis, Mo..... 3.00

(Correction of No. 19 of the "Lutheraner:") Collecten in Missionsstunden der Gem. des Hrn. Past. Hoppe, New Orleans, La 3.75

By Mr. H. Frye, New Orleans, La. 1,50

For inner mission:

From the congregation of the Rev. Fick, Collinsville, Ill. 6.00 Collecte am Missionsfeste der Gem. des Hrn. Fick, Collinsville, Ill. 88.75

For the construction of the school teachers' seminary at Addison, Ill:

From the Filialgem. of Mr. Past. Dorn in Port Hudson, Mo. .. 18.00

By Mr. Past. Dorn by Messrs. Piel and Köhnemann <A, \$1.00. 2.00

By Mr. Teacher Weck from the school community in Rock Spring, near St. Louis, Mo. -- 5.00

From ImmanuelS Distr. in St. Louis, Mo. 92.85

Bon Mr. Emanuel Guenther in St. Louis, Mo. - - 10.00 From D. Muller by Mr. Past. Hahn, Benton Co, Mo. 50

From the community of Mr. Past. Köstering, Altenburg, Perry Co., Mo. 114.00

From the ZionS-Gem. of Mr. Past. Hoppe, New Orleans, La. 6.65

From Mrs. Rahders in Mr. Past. Hoppe's Gem.--- 10,00 From Miss T. NahdrS in Mr. Past. Hoppe's Gem. 5,< 0 From Miss C. Rahders in Mr. Past. Hoppe'S parish 5,00

To purchase the land for the college at Fort Wayne:

Don Mr. Bensemann at Tbornion Station, Ill -- 3.00 Bon of the comm. of Mr. Past. Halm, Benton Co, Mo. 21.50

For Brunn's Proseminar:

By Mr. A. Bohn in Cleveland, O. from a Soldiers name Nic. Filler 3,00

By Mr. Jak. Schmidt, Cleveland, O. 2.00

By Mr. A. Bohn, Cleveland, O. 1.00

For Mr. Pastor Röbbelen:

From Mrs. Seehansen in Crete, Ill. ----50

For poor students:

Don Mr. L. Dogel, Springfkeld, Ill. 5.00

Ed. Roschke.

Received

for the construction of the schoolteachers' From the comm. of Mr. Past. Bauer, Minden, Marion Co., Ind. \$39.35

,, "" Reichhardt, Whitty County, Ind. 14.00

,, "" Reichhardt, Columbia City, Ind. 6.00

